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Anthony Martin

THE

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AND

REVIEW

OF

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ON THE STATE OF RELIGIOUS PARTIES IN ENGLAND.

PARTIES in the religious world, as in the political, are, at the present moment, exceedingly confused. Prejudices and even principles have been melted down, and have run into one another. As yet they are scarcely amalgamated; but when the heated and disturbed mass has cooled, settled into consistency and assumed its last form, may we not hope that public opinion, like the Corinthian Brass, will be of more intrinsic value than any or all of the separate materials of which it shall be compounded?

From the era of the Reformation downwards, there has been a constant, though unequal, ferment in the minds of the English people. Religion has not always been the avowed object of thought and zeal, but it has commonly been mingled with all other objects. At one time Puritanism, at another Romanism, now high-church, now low-church feeling, has been, in the rotation of Government, the sign either of political loyalty or of disaffection. An undefined thirst of civil freedom whetted the early zeal for religious reforms. The "Grand Rebellion," as it has been called, with more propriety and significancy than they who coined the phrase imagined, was occasioned at least as much by ecclesiastical as by political discontents; and fears for the Church more than for the State produced the Revolution of 1688, in which Englishmen overleaped the prejudices of centuries, and welcomed maxims and principles, which, as soon as they were established, were surveyed by many who had been instrumental in their establishment, with surprise and alarm.

All the subsequent national events have been nearly or remotely connected with religious opinions and feelings, and have exercised no small influence upon the temper of religious parties. The American and French Revolutions, in particular, led men to look at first principles, and excited novel speculations with regard to the origin of power and the utility of social institutions. These explosions of opinion and feeling separated Englishmen for a time into two great parties; the one desirous of change in the hope of improvement, the other frightened at innovation as the sure road to anarchy. Both parties have at length given way and intermixed; there is no interval between them; and on each side may now be seen at work the opposite influences of former states of mind.

The classification of the religious world is thus become a work of no little

difficulty; but we may, perhaps, by a careful analysis catch the *spirit* of the several prominent parties of which it is composed.

The *Church of England*, considered either numerically or politically, is entitled to the first place in our estimate. We mean, however, the Church as it exists in the minds of its members, not as it is "by *law* established." Its legal and political form has been nearly the same from the period of the Restoration; but under an uniform outward exterior it has been inwardly changing, and is now perhaps in its actual state at a greater distance from its condition in 1662, than from that of any one of the present denominations of seceders from its communion. Only here and there an individual can now be found entertaining the notions of ecclesiastical policy which a century and a half ago were common. The "divine right" of both kings and bishops, and the mortal sin of schism, must be sought after to be discovered as matters of actual faith: they may be detected occasionally in some dignitary who has grown grey upon a country benefice, some rural esquire who learned sixty years ago, as the traditional belief of his family, that the disturbers of a neighbourhood are poachers and sectaries, or some venerable lady in the condition of "single blessedness," who abhors schismatics, because she has heard vicar after vicar give them hard names, and has always understood that they are enemies to whist, without which she has no idea that winter evenings can be endured. These are rare specimens of a race hastening to extinction, and valuable to the speculator on human nature for their rarity. They are individuals, and not representatives of a class, like Addison's Foxhunter, who shuddered as he surveyed from the Monument the roofs of the warehouses in London, believing them to be the coverings of conventicles, and whose highest eulogium, in his kindest moments, on a favourite dog was, that the cur had once worried a Presbyterian parson.

Formerly, the Church and the Mob were in alliance, and during the reigns of the two first Georges this alliance was more strict, and of greater influence upon the public peace, than that between Church and State. It was only for ecclesiastics and petty magistrates to give the signal, and the streets were no longer safe to Nonconformists, and meeting-houses were razed to the ground. The Birmingham Riots were the last act of this long and disgusting tragedy. Whitfield and Wesley, Joseph Lancaster and the French Revolution, have changed the character of the populace. They have ceased to be the Leviathan, the wild-beast which Hobbes described them, prone to violence and capable of being wrought up to fury at the will of a master. They are no longer, as others were wont to represent them, blind puppets, to be moved exactly as some ghostly finger pulls the wires. They ask for reasons before they act. They suspect that they have been hitherto used for other ends than their own and the general good. Reason begins to sway them more than passion. Many ecclesiastical abuses have been exposed before their eyes, and some religious errors have been refuted to their satisfaction, and they scorn to be "part and parcel" of the Church, as retainers to a patron or vassals to a lord. The mass of the people that are not avowed Dissenters can scarcely be said to be of the Church. They care little for its services, except as connected with certain holidays, and with christenings, marriages and burials. Their sympathies, as far as they testify any, are with reformers. Their reading, narrow as is its range, teaches them some of the great principles of truth and justice, and they have obtained knowledge from other sources than reading. They have learned that religion subsists and flourishes in countries where one-fifth of the surface of the earth is not fenced off for the support of its ministers; and they see by daily observation that men may

respond to widely different prayers on one day of the week, and be equally trust-worthy, useful and amiable the other six. They are, in short, no more a mob, a standing army ready to take the field whenever it is judged expedient to raise the cry of "The Church in Danger," and to undertake a crusade against misbelievers.*

The real members of the Church of England are divided into three parties;—the High-Church or Tory party; the Low-Church or Whig party; and the Evangelical or Methodist party.

The High-Church party consists of the old nobility, the land-owners, the upper clergy, country corporations, and the persons in lower ranks who are under their immediate influence. They are high, however, only because many of their contemporaries are lower; they themselves are low compared with Churchmen of former times. Their bond of union is more a political than a religious principle. Numbers of them are known to disapprove of some points of both faith and discipline in the Establishment; but they hold that to acquiesce in a certain degree of error is a less evil than schism. The first object with these persons is to keep the Church entire,—her emoluments and dignities seeming in their view to be inseparably linked with her doctrine and worship. By age, the whole structure, say they, has settled into one firm mass, and the removal of but one stone might unpin the edifice and prepare the way for its downfal. "No further reformation" is therefore inscribed upon their standard—*Nolumus leges mutari.* At the same time, they are not persecutors. They would not abridge, though they are unwilling to extend toleration. They are, indeed, habitual believers in the wisdom of government, (at least, when the government appears, from symptoms which custom has enabled them to interpret with a sort of instinctive sagacity and accuracy, likely to be permanent,) and may not oppose or may grudgingly support a prime-minister when he is induced, for whatever reasons, to lessen the number or mitigate the severity of penal laws relating to conscience. The more zealous and consistent of this party shout in the same breath, "No Popery," and "No Dissent;" but a considerable number of them indulge the natural Tory predilection for the Roman Catholics, and have lately joined with the liberal Churchmen in their votes on the Catholic Question. This measure has introduced a principle of division in the party which may finally work its dissolution. Amongst this section of the Church are to be found the thorough-going believers who hold with equal faith the Thirty-nine Articles and the four Gospels, the Creed of St. Athanasius and the Apostles' Belief: but, as was before intimated, a high-churchman may trust himself with certain liberal notions that do not affect the ritual, the discipline and the temporal authority of the Church, as one of the Estates of the realm, and may be careless of heresy, provided there be no schism. Archbishop Laud was the uniform patron of the Latitudinarian divines of his day, such as Chillingworth, Hales and Jasper Mayne; and some living prelates might be named who are *quoted* in support both of doctrinal heterodoxy

* The writer believes that in no circumstances whatever could a religious mob be now raised in England. The cry of "No Popery" was set up in vain at the late Election; or if it had any influence it was upon well-dressed voters, distinguished either for political subserviency or for religious fanaticism. On no occasion, indeed, is violence the order of the day with the multitude. Their discontents escape through the safety-valve of the press. The patience with which in some districts they have borne the unexampled privations of the last twelve months, is decisive and affecting evidence of their improved temper and character.

and of rigid ecclesiastical government and unyielding ecclesiastical ascendancy.

The "British Critic" and the "Christian Remembrancer" are the journals of this party: the "Gentleman's Magazine" is on the same side, as far as it is theological; but we apprehend that the more intelligent high-churchmen do not think their cause much served by the oracular and proverbial folly and inanity of the religious articles of Review in this antiquated journal. These periodicals assume the Arminian sense of the Articles and Liturgy of the Church of England, and are in a state of declared war with Calvinism, especially within the pale of the Church.

The Low-Church party embraces nearly all the Whigs (there are some exceptions), many of the *novi homines* amongst the country gentlemen, a very few prelates, some scores of ecclesiastical dignitaries, many of the clergy who from rank or obscurity, from wealth or poverty, are *independent* of preferment, and the bulk of merchants and manufacturers, officers of the army and navy, professional men, and generally the middle ranks of society. These again may be distinguished, as believers in the doctrine of the Church upon the whole, or as conformists from habit and for the sake of convenience.—The former class disavow all faith in the infallibility of the Church. They claim no more for her than that she is nearer to truth and perfection than any other church; they value her because she is a reformed church; they admit that further reformation is desirable if it were practicable, and that reformation wisely planned, temperately pursued and generally approved, would tend to her own permanence and popularity; and they plead with the present noble-minded and truly Christian Bishop of Norwich, that the excellence of the English Church is her mild and tolerant spirit, and that in proportion as she manifests this spirit she establishes a rightful claim to the strengthened attachment of her own members and to the respect and forbearance of conscientious seceders. Of these persons almost all are friends of the most unqualified religious liberty that is consistent with the safety of the existing establishment.* Their voices have been raised with equal firmness and in equal eloquence on behalf of the Roman Catholics and the Unitarians: and they have ever protested against the Corporation and Test Acts, not only as a political blunder, injurious to the interests of the whole community, and as a violation of all the sound principles of the best statesmen and wisest philosophers, but also as a degradation and profane abuse of the most solemn and holy ordinance of the Christian religion.†—The latter class, or the mere

* In one particular these praiseworthy politicians have not gone so far as might have been expected—they have not generally admitted the right of unbelievers to complete toleration, by which is meant total exemption from disabilities as well as penalties. The Petition to the two Houses of Parliament from certain declared Christians on this subject in the year 1823, though respectful in its language, argumentative in its form and modest in its prayer, [see Mon. Repos. O. S. Vol. XVIII. p. 362,] was supported by very few, and was known to be offensive to some of this respectable party. The late Lord Erskine, never to be mentioned by an Englishman without honour, as the champion of constitutional liberty at a feverish period when its existence was endangered, had strong prejudices on this matter, and at one time avowed his purpose of writing a pamphlet in answer to the Petition. It were to have been wished that he had accomplished the design; for the question requires only to be understood to be settled for ever, and on *paper* every one would see the inconsistency of an argument for the punishment of unbelief with every argument for the liberty of faith.

† A flagrant instance occurred not long ago of the nullity, not to say wickedness, of the sacramental test. An avowed and zealous *Atheist* was heard to boast, with

conformists, are members of the Church of England, as they would have been of any church upon the face of the earth, whose communion the accident of birth or residence might have rendered convenient or profitable. They are attached from custom to the public liturgy, and praise it because it is customary for Churchmen to praise it, and because the eulogy is sometimes echoed back by Dissenters. They like a good moral sermon, well-delivered, if it do not exceed the canonical number of minutes, and they honour the clergy as scholars and above all as gentlemen; but they have no desire to understand doctrines, the study of which they consider obsolete, and they deprecate the trouble of being zealous. They would agree in quiet reformation to any extent. They hear without joining in the Athanasian Creed, and perhaps mark their opinion of this extraordinary formulary by smiles and nods. From indifference, perhaps from a tincture of scepticism, they care less for truth than for peace. Many of them have relapsed into the Church from old Dissenting families, who have grown too wealthy or too ambitious to be cooped up in the strait limits which law and custom prescribe for Nonconformists: *the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.* [Gen. xiii. 6.] Conformists of this description are sometimes found, indeed, with the high-church party, as if they could not retreat too far from the principles of their education, or prove the sincerity of their conversion except by intolerance, or obliterate the sin of their birth but by the fire of zeal; but more commonly they are contented after they enter the Church to sit down on the lowest *form*, not courting observation, nor wishing to be catechized in their faith and motives. Some traces of former liberality will be seen in their new profession: though they will scarcely call themselves religious churchmen, they will avow (so at least it has been in one case known to the writer), that they are still *political Dissenters.* In the Church they are hidden as in a crowd. They are no longer wondered at for being singular, nor called upon for personal exertion. A national establishment is a receptacle for all who wish to keep up a form of religion at the least individual cost and with most ease; and the Church of England with Thirty-nine Articles, three Creeds, a volume of prayers and a host of canons and acts of parliament, enacted and ordained "for avoiding of Diversities of Opinions, and for the Establishing of Consent touching True Religion,"* exhibits the curious spectacle of almost every species of faith delineated in Dr. Evans's yearly growing "Sketch," from the maximum of orthodoxy to the minimum of heresy. Let it not be thought, however, that we see only evil in this state of things: there are certain advantages arising from it, and amongst others this preeminently, that the Church can never make inquisition into opinions without breaking her own communion into unnumbered schisms.

We should be the last persons to complain of a diversity of faith in any communion, for we regard it as one of the means under Providence of intellectual improvement and social virtue. England owes no little of her rare internal felicity to her being a land of opinions and sects. The confusion of tongues in the Church may undoubtedly produce some inconvenience, but

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every expression of ridicule and contumely, that he had received the Sacrament at the hands of the minister of his parish, to qualify himself for obtaining a home in one of our eleemosynary establishments, under the guardianship of the Church of England! A Protestant Dissenter, with the piety of a Watts or the philanthropy of a Howard, would have been stopped at the door of this charity, into which an Atheist can walk with a sneer upon his countenance.

* Preamble to the Articles.

who will murmur at this that considers it as the price paid for freedom of conscience? The zealous divine, who is most likely to deplore the supposed evil, should remember, that though the "language" of the builders of Babel was "confounded" as a punishment, the disciples on the day of Pentecost "spoke with other tongues as the Spirit gave them utterance;" and amidst the infinity of Christian dialects, there is surely nothing to bewail but much to admire and applaud, if each "in his own tongue" shall assert liberty of speech for all, and there be one prevailing sense in all the divers tongues,—that sense, a recognition of the superiority of Charity to Faith.

The more religious and learned of the Low-Church party may be considered as represented by the "Quarterly Review." This powerful journal is not always consistent, but its theology is mild and catholic. Its ecclesiastical politics are evidently accommodated to the wishes of the more liberal part of the present divided Cabinet. The "Times" newspaper is in the same interest, and its influence is incalculable.

The "Evangelical" or Methodist party in the Church, is numerous, popular and rapidly growing. It can now boast of one Bishop, who goes far to blunt the edge of a royal sarcasm. When some of the Prelates consulted George II. as to the means of preventing Whitfield from preaching incessantly, his majesty is reported to have said, "I must make a bishop of him!" Dr. Ryder is not stopped by episcopal etiquette or disabled by the weight of the mitre from ministerial labours. Of the same active and zealous party was, we suppose, the late excellent and much-lamented Bishop of Calcutta—if he may not be rather placed midway between the Evangelical Churchmen and the temperate and rational High Churchmen. The Evangelical party has in its ranks some of the nobility, especially in the female branches; many of the gentry, more particularly of the same sex; some of the inferior dignitaries of the Church; a host of the unbeneficed clergy; and a considerable proportion of the inhabitants of some of the greater towns. No one can help perceiving that the sect, for such it is, is spreading every where; the way seeming to have been opened for it by the wonderful exertions of the popular Dissenters. As a party, the Evangelical members of the Church have been, with some few exceptions, warm supporters of the Bible Society. For decorum sake, many of the clergy of this denomination are subscribers to the Bartlett's Buildings Society for promoting Christian knowledge, the example and guardian of Church-of-England orthodoxy; but their feelings are with more eager and stirring associations. Missionary Societies for evangelizing the Heathen or converting the Jews, Tract Societies, and popular institutions of the same class, are the means on which they reckon for party success. To their praise be it spoken, they are generally found amongst the promoters of popular education, which they naturally enough seek to turn to their own account, and one division of them have been laborious beyond measure in the attempt to abolish slavery and to improve the condition of negro slaves. This branch of the Evangelical Church is particularly connected with a small party in the House of Commons, lately headed by Mr. Wilberforce and now by Mr. Fowell Buxton, whom the wicked designate "The Saints." In the time of Mr. Pitt, these politicians and statesmen, as we must by courtesy at least call them, constituted a knot of voters on whom the minister could calculate on common occasions: in trying emergencies they established their own importance by trimming the balance between the Ins and the Outs. More lately, they have generally leaned to a liberal policy, whether domestic or foreign, and they may be regarded in the aggregate as *not inimical* to civil and religious liberty.

In the Evangelical Church some are Calvinists and some Arminians. The Calvinists again are divided into High and Low. Dr. Hawker and Mr. Vaughan are the leaders of the High Calvinist Churchmen, and are reproached by their own brethren, who are lower on the Geneva scale, with Antinomianism. The "Christian Guardian" is devoted to High Calvinism, but even this journal stops short of the *ultra* faith of the above-named divines. Its second title is "Church-of-England Magazine;" but notwithstanding this denomination, which is in some respects catholic, the "Guardian" sinks below the "Evangelical Magazine" in point of talent, but, to make amends, rises to a level with it in bigotry, and goes quite as far in the use of that spiritual jargon which all besides the party call "cant." The heads of the more moderate Calvinists in the Church are Mr. Simeon, the pulpit veteran, of Cambridge, and Mr. Daniel Wilson, vicar of Islington, from whom his parishioners have already learned one point of law, and may, if they please, learn the gospel, according to the Thirty-nine Articles. Their sentiments are supported by the "Christian Observer," which is a respectable periodical, containing occasionally some able and learned papers, and is favourable on the whole to freedom, though not a little blemished occasionally by the *odium theologicum*, nor quite free from the sectarian dialect. This journal is in the hands of the Anti-slavery part of the Evangelical Church.

From the times of Toplady and Romaine, the Evangelical preachers in the Church have lowered their doctrinal tone. Arminians are not now accused by them, as they then were, with being violaters of all the Ten Commandments. The Bible Society and other like institutions have brought Wesleian ministers and members into communion with Evangelical preachers in Holy Orders, and a truce has been tacitly agreed upon between these once fierce and irreconcileable polemics. Some of the members of the City-Road "Conference" are said to look with rather a longing eye upon the high places and good things of the Established Church; and there is a disposition in certain members of the Establishment to take them into their pale, as auxiliaries in the contest with the Dissenters.

The habits and manners of Evangelical Churchmen differ by all the degrees that there are between the Vicars of Clapham and Harrow and the facetious Orator of Surry Chapel. Some read well-written and not overlong sermons; others deliver themselves extempore and let the hour-glass fairly run out, trusting to their wit or eloquence to keep the attention of their hearers from flagging. Some break through all canonical rules and "use themselves as laymen" and Dissenters, and are to be seen at prayer meetings, expounding meetings, experience meetings,* if not at camp meetings;

* These meetings resemble the "Prophesyings" set on foot to promote the Reformation in England, but which soon excited the jealousy of Queen Elizabeth and her bishops and ministers, and which they put down with so much difficulty. True Churchmen have always held these "bands" and "classes" schismatical. The late Bishop of Calcutta did but just tolerate them amongst the missionaries in Ceylon. "These meetings," says the right reverend censor, "are described as beginning and ending with prayer—led, indifferently, by ministers, of different sects, or by their lay friends, but not by the females; and as broken by Hymns," (singular fracture!) "in which all present join." The Bishop points out "serious dangers to which such meetings are liable." "The *first* is the risk of levelling the peculiar claims possessed by the holders of an Apostolic Commission—who have received the Spirit of God by the dispensation of a long line of Saints and Martyrs"! "Other inconveniences and improprieties," the Bishop adds, "are incidental to what are usually called Prayer Meetings, which have led to their rejection by the great majority of the Church of England:" among the rejectors he names, *a fortiori*, "the late Mr. Scott, of Aston Sandford, and the late Mr. Robinson, of St. Mary, Leicester." The

others are rigid in their observance of the discipline of the Church, and are as fearful of schism and of the displeasure of their diocesans as any minister of the old Orthodox party. The Dissenters who take the name of "Evangelical" frequently complain of the hostility of their brethren in the Church who wear the kindred title; verifying the old remark, that they who are nearest to each other in opinion are most impatient of each other's errors. Jealousy between these two bodies has been strengthened of late by the frequent instances of conformity to the Church under a "Gospel ministry." There may be cases of conversion on the other side; but we apprehend that the Evangelical Church is gaining upon Evangelical Dissenters.

At one period, certain opulent men amongst the Evangelical Churchmen set themselves, we know not whether as a society or as individuals merely, to purchase presentations to livings for the sake of planting the gospel in the Church of England; in the same manner as the Calvinistic party in the Church of Scotland are now clubbing their means to buy up "Church Patronage." The tide of public feeling has set in so strong in favour of Evangelical preaching, that there is probably less occasion for this consecration to the Church of "the mammon of unrighteousness."

A curious question has been sometimes raised as to the ultimate effect of the operations of this new party upon the constitution of the Church of England. Should they once imbue the Court with their own mystical notions, they might obtain a majority on the Episcopal bench and a consequent ascendancy throughout the kingdom. In this event, Churchmen of the old school prognosticate the downfal of the Establishment, or, which is the same thing in their view, its conversion into a school for Methodism; and certain Dissenters foresee a more offensive use of ecclesiastical power, a more determined resistance to liberal opinions, and perhaps the revival of intolerant measures against heretics. But we need not distress ourselves with gloomy predictions. The world (in the innocent sense of the word) overmatches the Church. Public opinion acts upon ecclesiastics as well as others, though they may be the last to feel and shew its influence; and public opinion is growingly in favour of peace and charity. It were the fanaticism of despondency, to fear that the mind of a community, like that of England, can be put back to the state of past centuries. All the tendencies of opinion are forwards. If the Evangelical Church were to become *The Church*, it would presently be what the Establishment is now; the possession of power would satiate the desire of change; the value of peace would be felt, and would be testified by quietness; and at any rate, the Government, in whatever custody the reins might be placed, would still see the necessity of a curb upon the Church. There is little danger, however, of ecclesiastical power passing into very different hands from those by which it is now firmly and jealously held. Religious opinions and practices would seem almost to be determined by the degree of civil and official rank. An

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poor missionaries seem to have been astounded at this exercise of episcopal authority in a barbarous and Heathen island, and to have congratulated themselves, as upon an escape, in the Bishop's hesitating, doubtful permission of their continuing to hold religious conference with American missionaries and pious laymen of their own country, in this strange and "weary land." (See *Missionary Register*, Nov. 1826, pp. 557, et seq.) It is not without reason, therefore, that the "Society for promoting Christian Knowledge" have resolved at a special meeting, the report of which has fallen under our notice while we are writing, to memorialize His Majesty's Ministers, the Board of Control and the Directors of the Honourable East India Company, on the expediency of erecting two new episcopal sees in the East Indies, making one for each presidency!

Archbishop and a Prime Minister are laid out by their stations for High-Churchmen. A noble family is naturally of the Old Religion. We smile at the odd association of ideas which unites in the same person the courtier and the proselytist. It is more probable that the Evangelical Church party will evaporate by its own zeal, than that it will obtain political consistency and strength. In proportion as preachers of this character multiply, they become less singular and are of course less popular. The arithmetic of churches is from multiplication to division. The contending Evangelical sects in and out of the Church guarantee to the public their own harmlessness. To a certain extent, the internal divisions of the national Establishment are, as we have before hinted, a security for the liberty of Dissenters; they likewise prevent degeneracy in the Establishment; and they may sooner or later convince our rulers of the expediency and moral necessity of such changes in the services of the Church, in the appointment of its ministers, and in the distribution of its excessive revenues, as shall conciliate public feeling and make the legal form of religion popular. The *euthanasia* of sects within a political church is—REFORMATION. Z.

Hereafter we may glance at the various denominations of Dissenters.

ON THE USE AND ABUSE OF ANALOGICAL REASONING, BY THE REV. E. COGAN.

IT has sometimes occurred to me that something might be written with advantage on the use and abuse of analogical reasoning. But as I have neither inclination nor ability for long discussions, I can only throw out a hint or two, upon which men of greater talent may enlarge, if they think proper.

Analogical reasoning is a species of argumentation by which the understanding may be easily misled, as it carries with it the show of ingenuity and research, and by captivating the imagination may pervert the judgment. At the same time, when properly employed, it is of admirable utility, as in cases where the production of a similar instance affords the very evidence which is required. There are some propositions which it would be scarcely possible to defend except by analogy. A parallel case is the only thing which can fully satisfy the mind, and when this is found, a difficulty which before might appear insurmountable, ceases to be felt. But in the use of analogical reasoning, great care should be taken that the things compared should, as far as relates to the point in question, be truly similar. And where a general resemblance is made to stand for strict similitude, there analogy is misemployed, and the person to whom this reasoning is addressed, unless he can call in the aid of a discriminating judgment, will infallibly be deceived. In matters of criticism, it is demanded by accurate scholars that the analogies which are brought forward should be perfect in every circumstance which is essential to a just comparison; and if the same severity be not employed in moral reasoning, the cause of truth cannot fail to suffer. But the least caution is often employed where the greatest is required; and many, no doubt, would laugh to scorn the man who should reason on the most trifling subjects in the way in which they themselves reason on matters of the highest importance.

But the justice of the above observations will best appear by an instance or two of the proper and improper use of analogical reasoning.

Suppose it to be urged, and urged it has been, against Christianity, that this religion cannot proceed from God, because it is not communicated to the whole human race. This objection, if expressed in its proper form, amounts to the following proposition, that God will not bestow an important blessing on some of his offspring which he withholds from others. And this proposition, which seems specious enough in itself, can only be refuted by the evidence of fact. Here, then, analogy not only *may* but *must* be employed, or the objection remains unanswered and unanswerable. But, happily for the cause of revelation, it is a characteristic of the Divine government that privileges are allotted in different measures to different individuals, and that which is granted to some is denied to others. This holds true, even of blessings which are most important to the true enjoyment of life, as health, knowledge, and the means of intellectual and moral cultivation. Analogy, then, furnishes a reply to the objection, which is satisfactory and complete.

Again, it has been objected to Christianity that it produces but little effect on the conduct of its professors, and that it has even been the cause of evils of no ordinary magnitude. This objection, when reduced to its principle, affirms, that what God bestows cannot be abused. But this proposition analogy most fully and clearly refutes. Reason is allowed to be the gift of God, and man, as such, is complimented with the appellation of a rational creature. But in how few does reason discharge its proper office! How few really live that life which reason dictates! And how often is this faculty employed to gain the most unworthy ends, and to effect the basest purposes! Indeed, every thing which God gives may be and is more or less misapplied. And were Christianity incapable of being abused or neglected, this peculiarity might induce a suspicion that nature and revelation had not the same author.

But it is time to pass on to one or two examples of the misapplication of analogical reasoning.

Were it urged in behalf of that decree which is supposed to have destined, or to have *left*, the greater part of the human race to suffer eternally for the sin of Adam, that children do, in fact, suffer in this world for the folly or the vices of their parents, it could not be denied that there is an analogy between the two cases. But the analogy is imperfect and defective. Between these two appointments there are *important circumstances of difference which are more than sufficient to counterbalance their general resemblance.* By the former, interminable misery is entailed as a punishment upon those who had no share in the guilt contracted. By the latter, temporal inconveniences are sustained by the child in consequence of his parent's misconduct. By the extravagance of a father his son may be reduced to poverty. But thousands live in poverty whose fathers were never extravagant. In consequence of the excesses of a father a child may be born with a feeble frame and delicate constitution. But there are many whose frame is feeble and constitution delicate, whose fathers were chargeable with no excesses. And whoever shall be able to vindicate the appointment of Providence in the latter case, will not be at a loss how to vindicate it in the former. Indeed, from that arrangement, which has provided that the consequences of a man's conduct should extend to those with whom he is closely connected, mankind may learn, and do learn, lessons of prudence and virtue. But what useful lesson is to be learned from the *decretum horrendum* of Calvin, it would puzzle the ablest theologian to explain.

Again, analogy has been called in to illustrate the doctrine of the Atone-

ment and the mediation of Jesus Christ. A schoolmaster, it is said, may grant his scholars some indulgence, or remit the punishment due to an offender, if one of his pupils will consent to write an extraordinary exercise. But to make the case parallel, this said exercise should furnish the ground upon which favours should be granted, or punishment remitted, in every case in which indulgence is shewn or an offence forgiven. The remission of punishment, for instance, *whenever it is remitted*, must be referred, as to its procuring cause, to the exercise of A B, which was composed for this kind and generous purpose.

Bishop Butler, in his Analogy, furnishes another instance of false reasoning applied to this subject. In defence of what he terms the satisfaction of Christ, he says, that "when in the daily course of Providence it is appointed that innocent people should suffer for the faults of the guilty, this is liable to the very same objection as the instance we are now considering." He also remarks, that "vicarious punishment is a providential appointment of every day's experience." If the expression *vicarious punishment* is to be understood according to its proper and obvious meaning, vicarious punishment is a thing altogether unknown in the plan of Providence and the economy of human life. And if nothing more be meant by the expression than that the innocent are liable to suffer in consequence of the faults of others, it may be replied, that this appointment, of which a very satisfactory explanation may be given, bears no resemblance to a judicial decree by which an innocent person should suffer that the guilty might escape.

But analogy has no where been more egregiously misapplied than in defence of what have been termed *mysteries* in religion. We are compelled to believe certain truths in relation to things, of which we know not the nature or mode of operation. And this fact has been urged in behalf of propositions which are either absolutely unintelligible or demonstrably false. It has been said, that as we are obliged to believe what we cannot comprehend, we shall be guilty of temerity if we reject those sacred mysteries which from their very sublimity must ever be incomprehensible to man. In this reasoning, *incomprehensibility* is made a generic term, which includes two distinct cases, that of conclusions which reason *is compelled* to admit on subjects which, considered in their full extent, lie beyond its grasp; and that of propositions, the terms of which are either obscure or contradict each other. To confound these cases may suit the purpose of the theological disputant, but the judicious inquirer after truth will take good care to separate them. He will believe that there is a God, though he knows not how this great Being exists; but he will not on this account be a whit more disposed to believe that the Father is God, and that the Son is God, and that the Holy Ghost is God, and yet that there are not three Gods but one God.*

* When it is said that there are three *persons* in one *God*, the charge of verbal contradiction is avoided. But when the terms of the proposition come to be explained, if it do not resolve itself into mere Unitarianism, it presents us with three Gods in one God. That this should not have been perceived by men of understanding and reflection, affords a striking proof of a truth which has not yet received the consideration that it deserves—I mean, the power of words to blind the understanding.

THE DISSENTERS' PLEA.

" Call no man master upon earth, for one is your Master, even Christ

If there be those who ask, " Why stand ye thus
Apart from other men, apart from us?
Why ever thus, diverging from our side,
Betray our weakness and our force divide?"
We pray for strength, for meekness from on high,
And, thus prepar'd, we humbly answer WHY.

—— It is not that our spirits love you less,
Though less than some, perhaps, our lips profess;
'Tis not that, steel'd in mail, our bosoms rise,
Impervious to religious sympathies;
Nor yet that, rais'd above or sunk below
The common lot, your joys we disavow;
We feel them all:—with cheerful crowds to meet
And breathe united praise, indeed is sweet;
The harmonious chime, the solemn Organ's call,
The voice of multitudes—we hear it all!
And, if we dar'd approach forbidden ground,
There, there, delighted, would our feet be found;
With you our hearts would burn; with you to pray
For half the selfishness of life would pay.
— Yet pardon:—louder still a voice within
To humbler courts our feet hath pow'r to win,
Because we feel that, humble though they be,
There and there only can our souls be free.
No feeble being, prone, like us, to err,
Assumes the tone of God's Interpreter,
Bids all beside be impotent, be blind,
Degrades our reason, and dethrones the mind;
This—and because we will not stoop to bear
A yoke our Master never bade us wear,
Nor make the Scriptures bow before a Creed,
Nor force all human eyes alike to read,
Nor give a bounty to the souls that make
Shipwreck of conscience for promotion's sake,
Nor yield to man that " glorious liberty"
Which Christ, our Master, gave us—*this* is why!

More though there be, yet this alone we name,
Freedom of thought, the Christian's dearest claim;
Freedom to judge, compare—to use the power
Which Heav'n bestows, and humbly seek for more.
Here, though we err, 'tis comfort still to know
We bind on none that heritage of woe;
We feel our weakness: and that feeling stays,
Even in its birth, the wish a church to raise,
Where *our* frail thoughts and weak attempts to read
Heaven's book aright, transferr'd into a creed,
Might give the law to other times,—and be
Our children's children's ground of Heresy.

But grant us this—but *give*, for Conscience' sake,
The boon which else religion bids us *take*:
Then when we bow before a Father's throne
Your prayers may blend harmonious with our own.
Though reasoning spirits wander far apart,
All may be borne, while Love is at the heart;
While God is fear'd and worship'd, Christ receiv'd,
And his own word of faithfulness believ'd.

E.

OBSERVATIONS ON THE CONTROVERSY AS TO THE ORIGINAL LANGUAGE OF THE BOOKS OF THE NEW TESTAMENT.

THIS controversy has lately been revived in a book which bears the ponderous title of "Palæoromaica; or Historical and Philological Disquisitions; inquiring whether the Hellenistic Style is not Latin-Greek; whether the many new Words in the Elzevir Greek Testament are not formed from the Latin; and whether the Hypothesis that the Greek Text of many MSS. of the New Testament is a Translation or Retranslation from the Latin seems not to elucidate numerous Passages; to account for the different Recensions and to explain many Phænomena hitherto inexplicable to Biblical Critics." This book is in point of date out of the reasonable limits of the Review department of the Monthly Repository, but we may be allowed a retrospective view of the history and general outline of the questions at issue, which have been again brought into notice by Dr. Maltby's Visitation Sermon, entitled "The Original Greek of the New Testament asserted and vindicated." That Sermon will call for one or two preliminary general observations, and we shall then give as brief an account as we can of the controversy, in an historical rather than a critical form, noticing last of all the position which Dr. Maltby's arguments occupy as bearing on the main question. This mode of treating the subject, we should have liked to have seen Dr. Maltby himself, to a certain extent, pursue, in preference to that of taking up the propositions of the Palæoromaica as something quite new, and going over afresh what is in a great degree beaten ground. In this book-making age, old controversies have every now and then new dresses put upon them, and the best service that can be rendered to the public is to give it the benefit of past experience, and to help it to start where a former age left off.

A sermon is not the most convenient channel for discussions of the sort here announced; but it is pleasant to be relieved from the din of doctrinal and ecclesiastical polemics, and to be able to join a learned scholar and divine like Dr. Maltby in what *he* seems, indeed, to treat as a duty *second* to that of "guarding against errors in doctrine," but which we should hail as a far more gratifying and catholic part of the obligations of a faithful minister of the word of God, namely, in the discussion of points important to the illustration and defence of our common faith. Dr. Maltby, however, enters on the consideration of a most interesting subject in a candid and liberal tone, which we are sorry to see at all departed from, when he gives way, even momentarily, to the common cant (for we can call it by no better name, and in Dr. Maltby's mouth we cannot and will not call it by a worse) of lamenting that his opponent should even have "given publicity to doubts upon points long since admitted by the general consent of wise and good men." The preacher of course adopts the usual plea for stopping the

mouth of the gainsayer, that "such indulgence of an over curious and restless spirit of research may have a tendency to unsettle the minds of the young and unexperienced, and to furnish the scoffer with fresh topics of profane raillery or idle declamation;" and yet he admits in the same page, by a happy stultification of this ecclesiastical denunciation against agitating points decided by "the general consent of wise and good men," (by which, as he well knows, each and every abuse has been sanctioned, till some one found out that these "wise and good men" occasionally possess a very doubtful title to one or other of the epithets,) that "on the whole, the discussion to which it has already given rise will be productive of good." Surely, Dr. Maltby has been brought up in too good a school to put much faith in this nostrum for strengthening weak minds, by keeping from them the means of exercise and invigoration. He must know by experience what is meant when a man is very eager to stop an inquisitive reasoner by a zeal for "the cause of God and the church." The one, he may rest assured, is not very likely to be hurt by any thing of the sort, though the other may very well be at times in danger, and never more so than when it sets its face against the exercise of reason in examining propositions by whatever "consent" they are established. The author of the work which he examines so successfully in the greater portion of his Sermon, has happily anticipated this kind of timid policy by an appropriate passage from Dr. Middleton, which Porson was accustomed to repeat in conversation with enthusiasm, and which we cannot do better than record: "To speak my mind freely on the subject of *consequences*;—I persuade myself that the life and faculties of man, at the best but short and limited, cannot be employed more rationally or laudably than in the search of knowledge, and especially of that sort which relates to our duty and conduces to our happiness. In these inquiries, therefore, whetever I perceive any glimmering of truth before me, I readily pursue and endeavour to trace it to its source, without any reserve or caution of pursuing that discovery too far, or of opening too great a glare of it upon the public. I look upon the discovery of any thing which is true as a valuable acquisition to society, which cannot possibly hurt or obstruct the good effect of any other truth whatsoever; for they all partake of one common essence, and necessarily coincide with each other; and, like the drops of rain which fall separately into the river, mix themselves at once with the stream, and strengthen the general current."

The father of the Hypothesis, which, under some modifications, has been revived by the learned author of the Palæoromaica, was the Jesuit Hardouin, who, as Voltaire observed, "n'était pas absolument fou, mais dont la raison était très particulière." He was, nevertheless, a learned and acute scholar. His speculations on this point did not appear till after his death, and some have looked at that fact as evidence of secret scepticism, while perhaps others might be inclined to suspect from it that the Hypothesis was never very seriously maintained by the author, and that he had followed it up more as a mere speculation than as a matter with which he was either satisfied himself or expected any one else would be so.

Hardouin's theory is in substance, that the present Greek text, in whatever MSS. existing, is only a translation; and that what we call the Latin version, (by which he seems to understand the present Vulgate,) is really the original. When, however, we ascribe the invention of this theory to Hardouin, we ought to give the credit of somewhat of a foreshadowing of it to the Complutensian Editors, who paid the Vulgate the compliment (at the expense both of the Greek and Syriac) of likening it to our Saviour between the two

thieves, a comparison in which, perhaps, the aptitude of number and locality was more thought of than any thing else; these worthy men not meaning to attribute to the Greek, as Hardouin does, the actual crime of robbing the Latin of its title to originality when they say, "Mediam Latinam beati Hieronymi translationem, velut inter Synagogam et Orientalem ponimus, tanquam duos hinc inde *Latrones*, medium autem Jesum, h. e. Romanam sive Latinam ecclesiam collocantes." It is not very easy to fix a distinct adaptation by Hardouin of this theory to every particular book of the New Testament, nor does he in fact seem to contend that every book was originally written in Latin; on the contrary, for instance, he appears to suppose that the Epistles of Paul were written by him in Greek, though translated by himself into Latin, and that the original Greek is lost, the text we now have being a subsequent retranslation into that language from the Latin. At another time, it would seem to have been his opinion, that the Apostle had a Greek amanuensis who wrote in Greek what the former dictated in Latin, which supposition, by the bye, would account for the anomalous constructions and barbarisms which are brought in proof of the hypothesis of an original Latin text subverted by a later obscure Greek version. With regard to the Epistle to Philemon, he admits the original of that letter to have been addressed to him by the Apostle in Greek, but his wife Appia being, as he concludes, Roman, he (in order to preserve the integrity of his theory) concludes, that a Latin translation accompanied it for the use of the lady; a theory which, as Michaelis observes, naturally suggests the question, how the married couple, of which the husband spoke no Latin, and the wife no Greek, conducted their familiar conversation.

Michaelis has very ably summed up and replied to the arguments of Hardouin, and so little weight was attached to them that his learned translator, Dr. Marsh, thought it necessary to apologize to the reader for not having exercised a translator's discretion in altogether omitting the chapter about "this *dream*." We shall state as shortly as we can from that summary the mode in which the arguments on each side were shaped.

1. "The Latin language," Hardouin contends, "was better understood in all the provinces of the Roman Empire than the Greek, and it was understood even at Jerusalem, since an inscription in Latin was affixed to the cross of Christ." To this it is replied, that Greek was, at all events, the prevalent language of Greece and Asia Minor;—that the use of Latin in judicial proceedings might be a mark of subjection, but no proof that Latin was a current, popular language;—that the argument does not apply to all the Epistles of Paul, nor to most of the other books of the New Testament, considering to whom they were addressed;—that Greek was current in Egypt, and St. Luke would therefore use it when he wrote there or in Asia Minor, Palestine or Greece;—that the Jews scattered through the Roman Empire spoke that language and in fact read their Bible in it;—and as the main body of the Christian communities, not excepting those at Rome, consisted of Jews, the argument loses all its weight even when applied to the Gospel of St. Mark or the Epistle to the Romans.

2. "The Deity must have foreseen that the Latin language would in after ages become more general, and it is therefore reasonable to believe that he inspired the New Testament in that language." To this it is replied, that Hardouin altogether overlooks the Greek Church, and further, that this reasoning is to apply a weak, dogmatical argument to a question that is purely historical; that no reasoning à priori can determine what actually has or has not happened, and that our judgment is much too confined to draw

the presumptive conclusion that those measures which appear to us the are the measures adopted by the Deity.

3. Hardouin draws an argument in favour of the Epistle to the Ro being written in Latin, from its dictation to Tertius, whom he concludes b name to be a Roman, and whom he supposes Paul purposely mention his assistant in order to account to the Romans for the circumstance of being used by him, a Jew of Tarsus, at which they would otherwis surprised.—To this it is answered, that Flavius Josephus might as w proved to be a Roman by his name as Tertius: but granting the lat be what Hardouin supposes he was, how is it shewn that he could not from dictation the Apostle's Greek, the language which it is singular Hardouin should admit the Romans would naturally expect?

4. "The Epistle to the Romans was written at Corinth, a Roman co on whose coins may be seen the Latin inscription Col. Cor.; in the hou Caius, whose name is a Latin one; and consequently the Epistle must been written in Latin." Supposing the premises to be true, it is ask reply, Why should St. Paul prefer writing Latin in compliment to his l This argument, too, contradicts the preceding one, for if the Apostle unable to write Latin without assistance, he would hardly have atten it for so trifling a reason.

5. "The style of the Latin Testament is smooth and elegant, whereas of the Greek Testament is rough and impure—consequently the latter, the former, is the translation." This is a most singular argument. I first place (assuming, contrary to the fact, that the style of the Vulga smooth and elegant) it takes the text of the Vulgate for an original, wh formation, and the state of the various versions from which it was origi compiled, are well known;—and, in the second place, the Vulgate's puri uniformity of style, in opposition to the individuality of style of the va books of the Greek New Testament, forms an unanswerable proof o direct reverse of Hardouin's corollary.

6. An argument in favour of the hypothesis is drawn from the occas heterodoxy of the Greek, whereas the Vulgate is always orthodox Catholic. To this we imagine it is not necessary to detail any reply.

7. "It was more easy to collect Latin books of the New Testa in the single city of Rome, than Greek books dispersed in distant provin The collection of the books of the New Testament has no connexion the present question, which relates simply to their origin;—but if it ha argument is of no weight.

8. "The Greek MSS. differ very materially from each other, where difference can be found in the editions of the Vulgate." But what sha say of the more than seventy versions from which Jerome framed We might as well say Stephens's text is the genuine one because all editions of it may agree.

9. A curious argument follows, which Michaelis admits has, "at the appearance of probability." It is this; "St. Paul in the Epist Philemon makes allusions to the names of Philemon and Onesimus, w can be expressed only in Greek; if the present Epistle, therefore, the original, the words most proper for expressing the allusions w have been retained. For instance, ver. 1, Φιλημονι τῷ φιλητῷ,—and 10, 11, Ονησιμον τον ποτε σοι ανονησιμον, νυνι δε σοι και εμοι ονησιμον. in the present text we find Φιλημονι τῷ αγαπητῷ, and Ονησιμον τον ποτ αχρηστον, where the Paranomasia is totally lost: we must therefore con that the Epistle contained in our canon is nothing more than a transl

from the Latin, in which those allusions could not be expressed, that Latin being itself a translation from the original Greek dictated."

To this Michaelis replies merely, "that the text, as described by Hardouin, would convey rather the language of a punster than that of a refined writer, who always avoids a similarity of sounds that might be offensive to a delicate ear; and that it still remains a matter of very great doubt whether St. Paul, by the word αγαπητῳ, intended to make allusion to the name of Philemon."

We are rather inclined to believe that, in these instances and another pointed out in the Palæoromaica, he did intend the allusion;—but it does not appear clear to us that he meant to do it at all more broadly than it is done as the text now stands, which an ear familiar with the language would easily catch without making the Paranomasia direct.

Thus stood the theory of Hardouin, which no one has since supported in good earnest till the appearance of the book against which Dr. Malt-by's Sermon is directed. But, in reviving the hypothesis of Hardouin, the author has been by no means desirous of identifying himself with his predecessor, and has endeavoured to relieve himself of his most glaring difficulty and absurdity, by rejecting the attempt to establish the Vulgate, as the supposed original, and the benefit of the arguments built upon it, at the risk, however, of entangling himself with the consequential difficulty of giving any plausible account of what these Latin originals were;—where they now are, or, indeed, ever were;—what became of them, and how it happens that no trace of any but what are manifest translations from the Greek exist, or were ever heard of.

We shall, in a following Number, give a short summary of the heads of the author's "Disquisitions."

δ.

THOUGHTS ON CHRISTIAN CHARITY.

A GOOD man wishes to do, as well as be, good. He finds a religion in the world, the Founder of which has directed his followers to make the desire of their own happiness the measure by which to regulate their desires for the happiness of their fellow-creatures. He takes it for granted, comparing this command with the spirit of other injunctions from the same blessed Teacher, that a compliance with it requires two things—a heart rightly disposed, and a well-instructed mind. Without prompt and cheerful affection for our brethren, their happiness will be languidly sought by us; without a proper estimate of happiness previously formed in our own minds, it is not likely that our endeavours to confer it on others will be effectual. To "do unto others as we would that they should do to us," must presuppose that we ourselves know tolerably well what it is right to wish for ourselves, otherwise the farther we carry our obedience to the precept, the worse will it be for our fellow-creatures.

Now the predominant desire, the presiding wish in the heart of a wise and good man, is that of the Divine approbation.

> "To seek Him, in whose favour life is found;
> All bliss beside a shadow or a sound,"—

is the clear result of his investigation into the sources of human good; and, looking at the precept before cited, this desire and determination come to him inseparable from the desire that his fellow-creatures should obtain it too.

Every acquisition of knowledge, every thing man has done or may do for the temporal interests of his race, is more or less valuable according as it appears to lead more or less directly to this point. He feels it his duty to consider what influence his conduct may have upon those who are in any way connected with him, with a care similar to that which he has exercised in calculating what was best for himself. Hence CHARITY, in its most comprehensive sense, is, next to piety, the virtue upon which he lays the principal stress; because, well understood, he is persuaded it will be found to include nearly all the other virtues. Charity then, in the Christian, we may define the desire, put into action, that "all men should be saved and come to the knowledge of the truth." Nor is active proselyting its only or principal work; for it may operate strongly when it is silent, noiseless and unobtrusive. It is far more frequently than men are willing to allow, a negative thing;—the mere abstaining from what will do harm; the simple power of example; the habitual self-restraint which a strong desire to "do unto others as we would that they should do unto us" will lead us to impose upon ourselves; the perpetual wish neither to do nor say, nor (as preparatory to these) to think any evil thing which may impede the growth of religion in the midst of those with whom we have to do.

Much has been said about *active* charity, but its *passive* quality has not met with the attention it deserves. So much stress is laid in the gospel upon *this* as a means of promoting the interests of the human race, those interests which the gospel was sent to promote, that it may well surprise us to see readers of the Bible so practically unmindful of it;—so anxious to do good; so careless, particularly in small matters, about doing harm. It must be said of Unitarians that they are, as a body, generally attentive to the social and moral duties: this has been acknowledged by those least willing to allow them the praise of having attained to a correct faith: but standing upon high ground here, they are perhaps the more apt to forget that there is a spirit of habitual attention to lesser things which marks a greater advancement in the Christian life than even the practice of the most exalted virtues. The person who, from purely Christian motives, forbears making a remark or doing an act which may wound his weaker brother, has unquestionably succeeded in attaining to a more *useful* degree of religion than he who brings Christianity in on *great* occasions, but is content with a worldly standard on smaller; and they who prefer a lower motive when they might have the strength and life imparted by a higher, forget that in adopting the former they have withdrawn from religion the testimony which she had a perfect right to require at their hands. But surely a deep sense of the importance of making the most of our short abode here, should teach us the value of *slight* opportunities of impressing religious obligation on ourselves and others. To turn petty evils into sources of good, trifling impertinences into the means of improving the Christian temper; to hear kindly what others have to advance in their own behalf, be tender to their prejudices, careful not to shock them unnecessarily; to shape our conduct not merely with reference to its effect on ourselves, but as it may affect others; all this is the part of Christian charity, and it may bring in no despicable aid to the cause of Christian truth.

It would be endless to enumerate the ways in which this *passive* charity may operate. To a few of them, however, which seem more particularly requisite at the present day, it may be well briefly to advert.

In the first place, then, let us be charitable on both sides of a question. Our sympathy is hastily given to the most suffering side, and we are too

serving his fellow-creatures, he will bear with our caution, call for inquiry. Only let *us* 'take heed to our own spirit.'"

Farther, an observer cannot help sometimes having his doubts whethe true obligations of Christian charity have been sufficiently considered by s among us, when he sees that sympathy with and interest in whole ranl their fellow-creatures is put out of sight, as a thing almost *out of the q tion.* There are stern politicians of all sorts, steady and inflexible in t own ideas of what is right, who really seem to make it a principle to k none but their own people, who now and then perhaps complain of b treated with disdain by others, but take no pains to examine into *some* o grounds of this treatment. It is difficult to imagine how these can recor themselves to the spirit of estrangement they thus cultivate. If we are do unto others as we would that they should do unto us," we certainly sh take care to keep open as wide a field for our charitable exertions as possi and why the rich and great, any more than the poor and unhappy, shoul excluded from our sympathies, may well be the subject of our candid in tigation.

Again, with regard to religious principle. Whatever the Christian's opi about truth or error may be, one principle, one most important principle never can or will forget; wherever else he may err, he knows that the ete welfare of his brother is a consideration more important than all bes When, therefore, he wishes to correct an error of a speculative kind, it be his business, above all things, *so* to do it as most carefully to guard grand principles of religion; so as not, if possible, to weaken the feeling genuine piety in a single bosom. It must be owned that in an abrupt t sition from a grossly erroneous to a purer system of faith, sacrifices of sort always have been, and it is feared always must be made. Infidelity n have a few victims where superstition has long bound her ten thousand chains; but "woe be to him by whom the offence," through wilful i tention or sinful carelessness for the best interests of his fellow-creatu "cometh." Anxiety about the spread of truth, is not unfrequently acc panied by remissness in pressing that truth home to the conscience. Le guard this point well. Of what moment is the poor and paltry triump gaining a convert to our opinions, in comparison with having awake devout feelings, pressed home the admonitions of scripture to the conscie and turned the sinner from the error of his ways? Yet it is not that inst tion in DOCTRINES is either needless or exceptionable, for it may be car a great way if combined with charity; but it is, that charity itself does urge us on far enough in those *private* endeavours to recommend our p ciples which will alone make our preaching and teaching available. wearied solicitude to conciliate by every lawful means those, high or l who oppose themselves, sympathy with the feelings of different orders ranks, extensive acquaintance with human nature,—all these things are cessary in him who would do good as far as it is possible. A due regarc religious reputation, a desire not to *appear* light where we know that in hearts we must be serious, a full, free, large allowance for the motive those whom mistaken duty may lead to banish us from their society almost friendship, are also clearly incumbent upon the Christian who wis to put on "the bond of charity."

Once more: true Christian benevolence will check the spirit of critic in our own circles. We elect ministers, and our reputation is much invol in theirs; yet we allow ourselves to criticise their foibles openly, forgett

that we thereby reflect upon ourselves. If this were done in the spirit of earnest and severe rebuke, it would be far more tolerable than when we lightly make their infirmities the matter of our discourse. Our children and servants are of course led to make the inference, that a man may be a popular and approved minister among us, whose claims to respect and esteem are not sufficient to shield him from disrespectful remark. We ought to remember that the character of our ministry does, *in a great measure*, depend upon ourselves. Such as we are, such will our ministers be. It is the *many* who govern—the few will always, in free religions, be what is acceptable to them. If the ministerial office were made more inviting, if reciprocal duties were better performed, things would alter greatly; but this will never be, unless we are brought, as a body, to feel more strongly what we owe to our fellow-creatures with regard to religion, till the powerful among us are led to acknowledge that the duty of "doing to others as they would be done by," involves the duty of doing what they can to raise the tone of religious feeling. If they complain that our provisions for the maintenance of religion do not keep pace with what the spirit of a liberal age requires, if they think education is not so complete, nor the candidates for the ministry sufficient either in number or station in life to answer the demands of a period that is characterized by improvements of all sorts, why do they not feel that duty calls on them to make efforts to supply the deficiency? From no other quarter can it emanate. Let us not see them forsaking our places of worship in search of a more genteel religion until they have done what they can to give their own the advantages it wants, for herein "walk they not charitably."

To return, then, to the point from which we set out—charity willeth "that all men should be saved and come to the knowledge of the truth." How extensive is the duty hereby imposed upon us! How incessant its calls upon us! It is a great point to know both our greatness and our littleness; to feel that there is scarce an event in the round of our lives which may not be made to serve the best interests of Christian truth; to be sensible that in our grandest schemes for doing good there may be a lurking error which will overturn the whole. "God does not want our sinful acts," said the excellent Lindsey. We are not to fancy that the sacredness of a cause will excuse our want of Christian temper in upholding it, nor that any thing is too mean to require our attention, if religion is to be served by it, and the habits of obedience strengthened. "A deep sense of personal deficiencies, a wakeful jealousy, a profound humility, a disposition to see the worst of our case, are the very means of Christian improvement." Let us not shrink from using them both in public and in private, for our cause will most assuredly prosper, both outwardly and inwardly, in proportion to our faithful employment of them.

M.

MEMOIRS OF THE SOCINI.

THE name of SOCINUS has obtained preeminent celebrity in the religious world. By many persons it has, indeed, been always regarded with strong feelings of antipathy, because associated in their minds with doctrines and sentiments which they judged to be dangerous heresies; but others have been disposed to hold it in high respect, as connected with honourable struggles in the cause of religious truth, with costly sacrifices voluntarily made at the call of conscience, with an integrity of heart which remained inflexible in seasons

of imminent danger, and with talents and attainments of the most splendid description. Two distinguished individuals of this name, Lælius and Faustus Socinus, are frequently mentioned in the ecclesiastical annals and religious controversies of the sixteenth and seventeenth centuries. It may, however, be questioned, whether much is actually known of them in this country, by the majority either of those who habitually vilify, or of those who commend and eulogise them, beyond the vague and uncertain information conveyed by public rumour, which is often corrupted and falsified by prejudice and bigotry. Of Lælius there exists no good account that is accessible to the English reader; and the memoirs that are extant of Faustus, though in many respects valuable, are not, in their arrangement and style, very inviting to modern taste; not to add, that at present they are to be classed among scarce books.* For these reasons it may be gratifying to many to insert, at the commencement of a New Series of the Monthly Repository, a detailed and faithful account of these Unitarian confessors. It may probably add to the interest of these Memoirs to prefix to them some biographical notices of such other members of their family as are known to history by their learning, their talents, their character, and their literary celebrity.

The Socini† were natives of Siena in Tuscany. For many generations they maintained a high reputation in their native city, and connected themselves by marriage with some of the principal families in the north of Italy. On the female side they were allied to the *Salvetti*, a Florentine family of rank; to the *Petrucci*, who were for some time at the head of the republic of Siena; and to the *Piccoluomini*, who gave to the papal chair two pontiffs in the persons of Pius the second and third.

The Socini possessed a handsome mansion in Siena. It has now disappeared, and the site is occupied by the Palazzo Malevolti. About six miles from the city, proceeding from the *Porta Ovile*, they had also a country residence called *Scopeto*, a name which it derived from a heath (*Erica Scoparia*, LIN.) growing in bushes two or three feet high, with which the neighbouring land is covered. The house stands on a gentle elevation by the side of a forest, and commands a fine view in the direction of the town. The mansion is old, and the tower, which is of stone, appears to be of still greater antiquity. Attached is a small chapel, containing a picture of St. Bernardin, and St. Catherine of Siena. The garden, contrary to the usual style of Italian villas, is laid out somewhat in the English manner. A walk, shaded by ancient cypresses, connects it with a wood, which is intersected by avenues. In one of these stood a venerable *Ilex* (the holm oak), which long formed an object of particular attention to travellers, being marked out by tradition as the tree under which Faustus Socinus had sate and studied. This *Ilex* was surrounded by a low-walled seat, which still remains, and now alone marks the spot where it had reared its mighty trunk. Having fallen into decay, it was condemned to the axe and the fire. Portions of it were, however, taken away by the curious, as relics sacred to the memory of those who were supposed to have been once its proprietors. Scopeto continued, until a very recent period, to be the residence of a branch of the Socinus family.

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* The works here referred to are the Life of Faustus Socinus, by a Polonian Knight (Przypcovius), of which Biddle published an English translation in 1653; and Memoirs of his Life, Character, Sentiments and Writings, by Doctor Toulmin, printed in 1777; both of which will be more particularly noticed hereafter.

† In Italian, the name is variously written—*Zozini*, *Sozzini*, *Soccini*, &c. The latinized form *Socinus*, being most familiar, will be used in these papers.

One Bartolomeus Socinus held it within the recollection of persons now living. After him, Portia Socinus, apparently the last survivor of the race, married a Marciani. Her son, and only child by this union, dying before her, she bequeathed the estate to the present possessor.*

In tracing the history of the Socini, it is curious to observe, that the first of the family of whom we find any mention held the office of principal inquisitor at Siena. This was *Fra. Pietro Soccini*, a dominican friar, who lived about the beginning of the fourteenth century. Next occurs the name of *Niccolo Soccini*, who was doctor of decrees, and provost of the Cathedral of Siena. He was living in 1413. Contemporary with him was *Soccino Soccini*, of whom the chief particular that is known is, that he is to be regarded as the parent stock of all the branches of the Socini, who will be commemorated in these Memoirs.

Marianus Socinus,

styled Marianus the elder, to distinguish him from another Marianus who will be noticed hereafter, was the son of *Soccino Soccini*, by Margaretta Malavolta. He was born in 1401, at Siena, where he commenced his studies with very brilliant success. From hence he removed to the university of Padua, but shortly returned, and placed himself under the tuition of Niccolo Tedeschi. After taking his doctor's degree, he was invited to Padua, and there appointed to the honourable office of professor of Canon Law. From Padua he again removed to his native city, where he continued to reside till the time of his death.

Marianus was esteemed a man of prodigious learning, and an able and accomplished jurist. From the variety and the extent of his attainments, he was designated by his countrymen, *un arca di scienza*, a treasury of know-

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* I am indebted for this account of Scopeto, and for some interesting information relating to the earlier members of the Socinus family, to an intelligent friend who lately visited Siena; and who, during his stay there, devoted much of his time to examine the books and manuscripts, to which he could obtain access, that promised to furnish any particulars of their history. With an enthusiasm which some would deem scarcely compatible with the alleged coldness of an Unitarian creed, he brought away, as a prized relic, a part of the *Ilex Scopetiana*. I had before seen a piece of this oak, which was saved by a gentleman who was at Scopeto soon after it had been felled. He had it formed into a round box, and on the cover he caused to be inlaid a highly finished miniature, copied from a picture still preserved at Siena, of one of the Socini, the name not known. In this state it was presented to an acquaintance, who, he knew, would value the gift.

My friend writes, that the *Fattore* who shewed him Scopeto "knew all about Fausto and Lelio, and spoke as if he knew more than was good; repeating some saying from Rome, *Lutero e Calvino d'un ramo, ma Sozzino dal fondamento*, adding, as his own comment, *Sozzino fù peggio di Lutero o Calvino.*" He states, that among the MSS. which he consulted in the public library at Siena, was one by an *Alessandro di Girolamo Sozzini*, who appeared to have lived in the 17th century. He will, I trust, excuse me for inserting here the following interesting extract from his valuable communication:

"It is not surprising that Siena should have produced such men as the Sozzini and Ochino. In the time of the Albigenses, these opinions had taken such root, that the town was divided between two parties, the Catholics and Heretics. *Civitas Senarum dividebatur in duas societates, quarum una erat Albigensium hereticorum, contra quorum falsitatem Dominicus Sanctus disputaverat Tolosæ, quæ malignè in Italiam et Senas pervenerat; altera dicebatur* Della Scarpetta, *quæ constabat ex veris Catholicis sequentibus fratres Predicatores, talis impiæ opinionis persecutores, propterea adhuc in vulgo denominantur* Scarpettoni."

Jugurta Tomasi, in MSS. *Carapelli.*

ledge. Such was his reputation as a jurist, that his opinions were held to carry with them the authority of a divine oracle. *I suoi consigli*, so his historians write of him, *erano stimati come se fossero proceduti dalla bocca di Dio.*

Æneas Sylvius, his townsman and personal friend, who was afterwards elevated to the popedom under the title of Pius the Second, describes his erudition, accomplishments and character in terms of the highest eulogy, and, as a testimony of his regard, dedicated to him his celebrated romance of Euriolus and Lucretia, which he had composed at his request. He represents him as a man whose equal in his moral and intellectual endowments he did not expect to behold. "Nature," he writes, "has denied him nothing but the advantages of personal form. He is small of stature, and ought to have been born of my family, who bear the surname of little men [*Piccoluomini*]. He is signalized by his eloquence and by his knowledge of both laws. With history he is perfectly familiar: as a skilful poet he has distinguished himself by his poems in the Latin and Tuscan languages. In philosophy he is as erudite as Plato. He is another Boethius in geometry, and in numbers another Macrobius. There is no musical instrument with which he is not acquainted. In agriculture he is as well versed as Virgil, and there is no liberal art in which he is not a proficient. Whilst he retained his youthful strength, no one could surpass him in running, dancing and wrestling. If the gods had granted him form and immortality, he also would have been a god. But to no mortal is it given to possess every excellence: I have, however, known no individual to whom so few are wanting. He paints like another Apelles. Nothing can be more beautiful than the writing of his manuscripts. As a sculptor he is a Praxiteles; and he is well skilled in medicine. To these accomplishments may be added his moral virtues. He is exceedingly hospitable, his house being continually filled with the most worthy guests. He is no man's enemy. He is the protector of the common people: the sick look to him for relief; the poor find in him a benefactor; he is the widow's stay and comfort; and all who are in need share his kindness. His countenance, like that of Socrates, is always serene. His fortitude is unshaken in adversity, and he is never elated in prosperity. He employs his wit, not to molest others, but to guard against their wiles. He is beloved by his countrymen and esteemed by strangers. He has incurred no man's hatred, nor has he been to any one the occasion of grief."*

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* Vide *Epistolæ et Varii Tractatus Pii Pont. Max. dum esset in Minoribus. Epist.* cxii. *ad Gasparum Schlick.* The edition of this very curious work, from which I have translated the above extract, is a folio volume printed at Milan in 1496, and is of extreme rarity. Æneas Sylvius was born of an illustrious family at Corsignano, in the territory of Siena, in 1405. His great talents obtained for him the appointment of secretary to the Council of Basle, at which he strenuously maintained the superiority of councils over the authority of the Roman pontiff. With his elevation to the papal chair he changed his views on this subject, and endeavoured in vain to suppress what he had written upon it. He retracted his sentiments by a Bull, in which he ingenuously confesses, however, that he had defended an ancient opinion. *Tuebamur antiquam sententiam.* To meet the objections of his friends and others, his direction was, *Æneam rejicite, Pium audite*—"Reject Æneas, listen to Pius." The Emperor Frederic made him his secretary, and conferred upon him the poetical laurel, on which account he styles himself in his epistles, *Poeta, imperialisque secretarius.* He was frequently employed in diplomatic affairs. His first ecclesiastical preferment was to the Bishopric of Trieste, from which he was translated to that of Siena. Calixtus the Third gave him a Cardinal's hat, and in 1458

is the praise bestowed upon Marianus by one of the ablest writers of Making every allowance for the exaggerations of friendship, it may ned, that he would not have risked his own credit by speaking in rms of a man who did not hold a high rank in public estimation. Sylvius was raised to the papal throne, the Senese selected Marianus eir ambassador to compliment him on his elevation. The Pope gave ery cordial and honourable reception, and appointed him Consistorial te. He died on the 30th of September, 1467, and was buried with honours due to his distinguished merits. He was the author of us works on the Canon and Civil Laws, which were long held in the esteem by jurists on the Continent.*

R. S.

CORPORATION AND TEST ACTS.

r no other definition of persecution than that it is an injury inflicted on a on for his religious principles or profession only. *Dr. Furneaux's Letters to Clarke*, 2d ed. p. 164.

HERE is no risk of encountering contradiction when we affirm, that to re of enlightened patriotism more encouraging glimpses of a bright æra gislative reform now present themselves, than have been disclosed gh the political gloom of many revolving years, during which our te book has been crowded with numberless enactments for drawing out expending the national resources, and has occasionally been blotted with ictions upon the liberty of the subject, but has rarely been conscious of solitary regulation for the improvement or reform of the laws relating to internal economy. The unwearied efforts of a Romilly to simplify and anize our criminal code, have at length awakened responsive and more essful exertions in the members of administration; and by the judicious olidation of our Criminal Laws, which has taken place under the auspices he Secretary for the Home Department, not only has this branch of the been made accessible to ordinary research, but the necessary collation heterogeneous crimes and disproportionate punishments has in itself luced many of the amendments which were so desirable. The reform he law relative to Juries, has evinced a salutary anxiety to place this great ier of the Constitution in the most impregnable position, and to call into service of the community, in the important function of jurymen, not a cted few, but all respectable citizens, without distinction of politics or gion. The matured theories of the political economist, also, in spite of selfish forebodings of many whose interests appeared to be threatened, in defiance of the more formidable obstacles interposed by an over-

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as without opposition elected Pope. The Crusades found in him a warm supr. Whilst attending one of the expeditions at Ancona, he was seized with a r, of which he died on the 14th of August, 1464, in the fifty-ninth year of his His writings are numerous, some of them very curious, and most of them exingly scarce.

With the exception of some information obtained from manuscript authorities, materials for the preceding Memoir have been derived from the Life of Faustus nus by a Polish Knight; Bock's *Historia Antitrinitariorum*, Tom. II. pp. 570, &c.; boschi, *Storia della Litteratura Italiana*, Tom. VI. Pt. i. art. *Mariano Socini*; from Æneas Sylvius's work above referred to. There is a short life of Marianus yle.

whelming national debt, and a consequent factitious state of the standard of value, have been acted upon to a considerable extent, and will, it may be hoped, continue gradually to break down all narrow monopolies, and to disencumber the fair and honest trader of every vexatious restriction. Nay, even in that department of our laws which regulate the transfer and devolution of property in land, that ark of the lawyer's covenant, a spirit of reform is springing up, which promises to lead to such an enlarged and comprehensive review of the whole of our statute book, as must inevitably at one sweep dispose of a host of obsolete or anomalous enactments which, confessedly antiquated or contradictory in their policy, are still productive sources of litigation, embarrassment and expense. Yet, to have attempted the removal of one of the most indefensible of these obstructions in the system of the body politic, would, not many years ago, have exposed the projector to the imputation of being a wanton disturber of a "system which works well." The wisdom of a periodical revision of the whole body of our laws will be abundantly evident, when it is considered how many idle distinctions and harassing restrictions and disqualifications keep their footing by the mere naked right of possession, and would be expelled with ignominy or contempt by the enlightened renovators of the statute book.

The Conductors of the New Series of the Monthly Repository will honestly endeavour to redeem the pledge which they have tendered to the public, of assisting, to the utmost extent of their influence, every effort for the advancement of the civil as well as the religious interests of mankind; but whilst they will view with complacency, and seek to stimulate and encourage by their approbation, such well-matured reforms in our code as have no obvious connexion with religious freedom, their best energies will be unremittingly devoted to procure the abrogation of such legal enactments as continue to uphold invidious distinctions, upon religious grounds, amongst subjects equally attached to the general principles of the Constitution, and to set at variance the political and religious duties of no inconsiderable or unmeritorious portion of the community.

A generation has passed away since Protestant Dissenters approached the Legislature of their country upon the subject of the degrading stigma attached to their religious profession by those remnants of an intolerant system commonly called the Test and Corporation Acts: and, with few exceptions, silence has passed equally upon the tongues which illustrated their righteous plea with the combined eloquence of the understanding and the heart, and those which repelled it upon cold calculations and sophistical pretences of civil expediency. It may justly be feared, that not only amongst Dissenters themselves, who have not unfrequently taken the places of their fathers without inheriting, on this subject at least, their information and their zeal, but also amongst the ranks of our senators, this interesting question is far from being familiar; and that when again we "fight upon this theme," we shall seem to have lost the vantage ground which the perspicuous details of a Beaufoy and the manly energy of a Fox, in combination with other powerful advocates, had acquired for us. This anticipation, however, far from discouraging our zeal, should operate as an additional incentive to prompt and extensive efforts for raising the public mind to its former pitch of knowledge and information; and it may even be hoped that the long interval during which the question has, wisely or otherwise, been permitted to slumber, may enable its advocates to place the weakness and inconsistency of the opposing arguments in a more striking light. And, assuredly, to the unbiassed inquirer, the history of religious exlusion and toleration in the United Kingdom

and its dependencies, must present a medley of patchwork legislation which cannot be paralleled by any other anomaly of our variegated codes. Were he to derive his impressions from our statute book, apart from the history of the contrariant principles and complex influences which have brought it into its present state, how confused must be every conception which he might attempt to form of the past and existing policy of our Protestant Government towards Nonconformists of different descriptions! And how little of clearness and definiteness would his conceptions acquire by an acquaintance with the past and present state of religious sects, and the practical situation of Dissenters from the Established Church with respect to civil and military employments! The original enactment of the Corporation and Test Acts our inquirer would find to be accounted for, if not completely justified, by political exigencies which have long since passed away, and present at this time as little solid ground for distinction between the members of the community, as would the alleged adherence of their ancestors to the factions of the Red or the White Roses. Nay, he would find that, by a strange fatality, the Protestant Dissenters, who, as a body, are alone entitled to plead an undivided attachment to the principles by which the Throne has been held since the glorious Revolution of 1688, have had the edge of a law turned upon them which was intended to exclude from places of trust a royal faction which threatened the extirpation of both the civil and religious liberties of the country. We do not deny that the Corporation Act was primarily designed to enable the Crown to expel from corporate offices the adherents to the Protector's Government, a precaution which the precarious state of the restored dynasty justified upon the urgent plea of self-preservation; yet, even in this Act, the Sacramental Test was, it seems, an after-thought of the Lords, and assented to by the Commons in the way of compromise with the Upper House, which had liberally proposed to compliment the Crown with the *perpetual* nomination of the principal officers of every corporation. But when we arrive at the æra of the more general Test Act (25th Charles II.), we shall find that this jealousy of the Presbyterian and other Dissenters was in a great measure confined to the Court, and that they were, in the Lower House especially, confided in as staunch and uncompromising adversaries to the mad designs of the Monarch and his courtiers. What can be a more unequivocal commentary upon the object of this law than a bare statement of the existing exigency? The powers of the executive Government were committed into the hands of the Duke of York and other declared Catholics, and an army, raised without the sanction of Parliament, commanded by a foreigner, and including many Roman Catholic officers, was encamped at Blackheath, and prepared to controul the proceedings of Parliament, if the better genius of Charles had not prompted him to retire from a conflict which would probably have cost him his crown, if not his life. This Parliament, be it remembered, included amongst its members several Protestant Dissenters, who, in the spirit of self-sacrifice, consented to put in jeopardy a part of their most valuable rights, in order to aim a decisive blow at the enemies of the whole. Nor was their support of a measure which seemed necessary to avert the threatened crisis chargeable with any gross want of prudent caution; for in the very same session a Bill for the Toleration of Protestant Dissenters had passed the House of Commons and was entertained by the Lords; a motion for incapacitating them from serving as members of the House had been negatived by a large majority; and whilst the Test Act, with a design not to be mistaken, imposed on the holders of any office, civil or military, or any command or place of trust under his Majesty, the obligation of taking the

Sacrament within three months, it inflicted no such necessity upon th members of either House of Parliament; obviously because, regarded as a temporary measure, the imposition of the Sacramental Test might weaken rather than assist the constitutional party. That the same majority wh passed the Test Act and negatived the exclusion of Dissenters from Parliament, did exert themselves to redeem their virtual pledge to relieve them from the important, but less important, disabilities inflicted by that act, by substituting a Test which should distinguish between Protestants and Papists the parliamentary journals of the next session (1673) satisfactorily evince and the concluding Act of this Parliament provided a test which, in excluding Papists, allowed Protestant Dissenters to sit in either House of Parliament and the further efforts of the House of Commons to repeal the Corporation Act, and of the Upper House to pass "An Act for distinguishing Protestant Dissenters from Popish Recusants," and of both Houses to relieve Dissenters from the Penal Acts of Elizabeth and James the First, were, it seems only frustrated by the sudden prorogation of Parliament, or, indeed, in the latter case, by a less dignified expedient on the part of the Crown, whose enmity to them was exaggerated by their determined opposition to its arbitrary designs. What friend of the Established Church, capable of rising above a selfish attachment to exclusion for its own sake, (which is the very essence of persecution,) can see, in the circumstances at which we have glanced, the symptoms of a deliberate intention to exclude Protestant Dissenters from civil offices and trusts? Who can avoid the conclusion, that the Test laws must have been repealed as against them, but for the political manœuvring of an anti-protestant Court?

Passing over the short-lived tyranny of James the Second, to whom all *laws* were equally cobwebs, we are at first sight surprised to find that the jealousy of Protestant Dissenters, which had in the latter years of Charles's reign distinguished the Court party, was now transferred to the other branches of the Legislature, but more prominently to the House of Lords, whose instinctive aversion to the former suppressors of their privileges had been suspended, but not destroyed, by their dread of Popery.

"I hope you will leave room for the admission of all Protestants that are able and willing to serve," was the unprompted and enlightened recommendation of King William to his first Parliament; but the House of Lords had exhausted its stock of toleration; and in spite of the King's wishes, and of the animated reasonings of many noble Lords who have handed them down in the shape of protests, the Sacramental Test was retained as to civil and military offices. This triumph of the High-Church party in the Upper House soon extended its influence to the Commons, where a bill to repeal the Corporation Act was dropped by the liberal Court party, on finding that their numbers were nearly equally balanced by the Opposition, and that, if carried through the House, it would fail to conciliate the support of the Lords spiritual and temporal. Unfortunately for the Dissenters, the reign of this enlightened Prince presents an almost uninterrupted series of misunderstandings with the leading parties in Parliament, and, independently of the increase of High-Church principles, it is to be feared that the known attachment of the Monarch to measures of comprehension, increased the zeal and animated the efforts of the Tory party to thwart him in this as well as other designs for the prosperity of the empire. Here we find that the Test Act, which originated upon an emergency unconnected with any apprehension of Protestant Dissenters, and was retained against them, through the machinations of the faithless Charles, upon a change in the order of things, found effective sup

port only in the Upper House, the other branches of the Legislature being favourable to its repeal. Can a measure so introduced, and so retained, be deliberately ranked amongst the fundamental laws of the State, or the essential barriers of the State religion? It might, however, still be urged, that experience had proved the laws under consideration to be wise and salutary, and that the question is, not how these beneficial enactments took their rise, or by what series of fortuitous circumstances they have stood their ground; but whether they are not now interwoven into the spirit and practice of our Constitution, so as to render their repeal an innovation pregnant with danger? Upon this ground, historical facts enable us confidently to meet the advocates of the Sacramental Test.

1. The practice of occasional Conformity, has, in a great measure, defeated the Test laws, so far as the design to exclude Protestant Dissenters from civil and military offices can be fairly imputed to them. We are not about to defend the practice, though it originated not in secular motives, but in the wish to avoid the scandal of an open schism, and was not unnaturally continued under the plausible plea that it amounted to no more than making the declaration against Popery prescribed to Members of Parliament. The reiterated attempts to pass an Act against occasional Conformity in the reign of Queen Anne, and their final success by means of a political juggle between Lord Nottingham and the Whigs, are well known; as is the repeal of the Act five years after the accession of the House of Hanover, to which repeal the occasional Conformist refers, as justifying by implication the practice which the abrogated statute was intended to repress.

2. Such were the inconveniences and risks to which even the conscientious Churchman was exposed by the Corporation Act, that an Act was passed in the 5th year of George the First, by which not only the existing members of corporations were quieted in their offices, notwithstanding *past* omissions to take the Sacrament, but all *future* incapacities on that account were done away, unless the party were removed from his office, or prosecuted for his neglect, within six months after his election. Under the protection of this statute, it is well known that many Dissenters, who would disdain occasional Conformity, retain offices in corporations without fear of molestation; and that in some corporations they are the predominant party. Yet, it is clear that the election of any such Dissenter may be rendered null by giving notice of his previous neglect to qualify, or by a quo warranto Information granted within the six months; and that in many a petty corporation, from whose influence, either against or in favour of the Established Church, it would be preposterous to expect any perceptible result, the most enlightened and public-spirited inhabitants, if Dissenters, are unwilling to encounter the ordeal of an election, where their civil incapacity might be exposed, and their useful ambition defeated, by the most vulgar brawler for the safety of the Church.

3. In what precise views and feelings towards Protestant Nonconformists the practice originated, of passing Bills of Indemnity against penalties incurred by neglect to take the Test, it is not easy to discover. The language of these acts has confessedly fallen short of the case of intentional and conscientious omission, for they constantly refer to ignorance of the law, absence or unavoidable accident, as the grounds of indemnity. Yet, it is not improbable that indirect relief to the Dissenters was contemplated by many who supported these bills, from time to time, in the reign of George II., but who had not sufficient political firmness to appear as the open advocates of religious liberty. For more than half a century, the Indemnity Act has passed without exciting discussion; and curious would be the reception of that

friend to the constitution in Church and State, who should now propose to "let slip those dogs of war," the common informers, by omitting to apply to them their annual muzzle. It is true that many Dissenters enter into the feelings of the late Lord North, who regarded the acceptance of office by a Nonconformist, in reliance upon the annual Indemnity Act, as a species of mental fraud. But is this peculiar delicacy of the moral sense reasonably to be expected from Dissenters at large, who view the Test Laws as unjustifiable restrictions upon their rights as citizens, and who have more than once been told that the annual Indemnity Acts left them without any practical grievance?* Can any case in the courts of law be pointed out in which it has been attempted to distinguish conscientious objections to the Test from inadvertent omissions of it? What then, practically speaking, becomes of the pretence, that these perpetually-suspended laws are "the main props and sturdy bulwarks of the fabric of the Church"? If Dissenters are the determined and insidious foes of the Church, which some of her friends would represent them to be, how unaccountable the policy of relaxing those fetters by which their consciences are supposed to be bound!

4. The repeal of the Test Laws in Ireland, so far back as the year 1780, and the non-existence of any similar law in Scotland for the protection of its church establishment, are circumstances of importance, to shew that the United Kingdom would gain something in the uniformity and equalization of civil rights by the total abolition of the Test in England. But

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* In a paper inserted in the Monthly Repository, Vol. XVII. O. S. pp. 129—140, under the title of "The Nonconformist, No. XXIV.," it was attempted to shew that, according to the fair grammatical construction of the Indemnity Acts, they did not operate so completely to foreclose the attacks of the informer as was commonly supposed. The question has since been agitated before the Court of King's Bench, and the subjoined report tends to shew how strongly disposed are the Judges of the present day to extend, by a liberal construction, the remedial operation of those Acts. Can there be more cogent evidence of the practical obsoleteness of the Test?

"In the matter of Steavenson and others. *Scarlett* moved for a quo warranto information against the Mayor and four Bailiffs of Berwick. These officers were elected on the 29th of September, in the last year; and were on the same day sworn and admitted into their respective offices. They all neglected to receive the Sacrament, and take the oath of allegiance, &c., within six months, as required by the 25th Car. II. c. 2; 16 Geo. II. c. 30; 1 Geo. I. st. 2, c. 13; and 9 Geo. II. c. 26. It will be urged, that they are protected by the last annual Indemnity Act. But that Act passed on the 27th of February last, and only applies to those who 'at or before the passing of the Act,' had incurred penalties or disabilities. These persons being elected on the 29th of September, had not incurred any penalty or disability when the Indemnity Act passed, and cannot therefore be protected by it.

"*Campbell* shewed cause in the first instance. The object of the Indemnity Act was to enlarge the time before allowed for receiving the Sacrament, taking the oath, &c., required of persons accepting certain offices and employments. The preamble of the statute certainly appears to be limited to such persons as had made default before the Act passed, but is capable of receiving a larger construction. The title is material, to shew a different intention in the Legislature: that is, 'An Act to indemnify such persons in the United Kingdom as have omitted to qualify themselves for offices and employments, and for extending the time limited for those purposes respectively.' The enacting part, too, extends to all those who, at or before the passing of the Act, *have, or shall have*, omitted, &c. That certainly is future, as well as past, and must extend to all that are in default before the 25th of March, 1824.

"Per Curiam. There may perhaps be some obscurity in the words of this statute, but there is none in its title. It was manifestly the intention of the Legislature to extend the time for taking the oaths and performing the other acts required of persons filling certain offices; and this being a remedial statute, we should so construe it as to give full effect to that intention.—Rule refused."—See *Barnewall and Cresswell's Reports in King's Bench*, Vol. II. p. 34.

ne defenders of the bulwarks of the Church when, in the ses-
, an act of tardy justice to the loyalty and bravery of Noncon-
rs in the army, was silently performed by the very statesmen
year 1807, took advantage of a similar attempt by the adminis-
rds Grenville and Grey, to supplant them in their offices? The
the situation of military officers in different parts of the empire,
oo prominently cruel and absurd to have longer existed; but let
rgotten, that the dread of a disaffected military power was the
of the original enactment of the Test Act, and ought, in reason,
the apprehension of a few Dissenters being elected to civil

y, when the free admission of Protestant Dissenters to the senate
n contemplated, (to say nothing of the power of the press, upon
nately, no test has been imposed,) must not every reflecting mind
d of the egregious inconsistency of holding up the Sacramental
were it practically enforced, as an impregnable barrier to the
blishment, whilst it is left exposed to the attacks of the disaffected
nnels so direct and influential?
e thus hastily glanced at some of the prominent features of that
Protestant Dissenters are enabled to make out, upon an historical
he circumstances under which the Test Laws were passed, and in
practically subsist at the present moment, independently of those
nciples of natural right to which an appeal is seldom made with
the courts of worldly policy, and of those grave objections to the
n of the most solemn and endearing rite of the Christian religion,
ht, long ago, to have prompted the substitution of some other test
ce to the Church, if indeed her kingdom is so essentially allied to
ns of this world. To the serious and judicious friends of the
stablishment we would confidently appeal, whether experience
vinced that her peaceful ascendancy is best secured by enlarging
s of toleration, and thus diminishing the motives to jealousy and
those who are without her pale; and whether, in this age of pro-
ght and knowledge, her downfal would not be most assuredly sealed
strating her existence to be incompatible with the free participation
ights and privileges by those who are without as well as those who
i her pale?
we be asked, whence this solicitude for an object which, according
n shewing, is attained substantially, though not in theory—we

t if our only object were to rid the statute book of every trace
ns proscription, and to assimilate in this respect the theory and
ce of our Constitution, it would justify considerable effort and zeal
rt of those, both in and out of the Church, who are jealous for the
our laws, as compared with those of other empires, less distin-
n other respects by the freedom of their institutions, and who are
nt the laws of England, the focus of British dominion, should not be
by a reference to those of Ireland, Scotland, Hanover, or Canada.
t our argument does not go the length of maintaining, that Noncon-
re under no practical restriction or grievance on account of the
s, but merely that the non-enforcement of them has long deprived
s of the Establishment of all plausible pretence for regarding these
led and more than half-suspended enactments as necessary to the
he Church. The right possessed by every freeman of a corpora-
raigning the most popular candidate for its offices, on the score of

a neglect to take the Sacrament, is alone sufficient to repress the wis large portion of the Dissenting community to tender their services public in that way; and the public stigma which the laws in questi to the profession of other religious principles than those of the Establi is imperfectly wiped off by acts of partial Repeal and annual Ind which have been necessitated by public convenience rather than conc the boon of an enlarged liberality.

3. It is neither wise nor fitting that the dreadful penalties of the T should be suspended from year to year over the heads, not of Di merely, but of the real and nominal members of the Church, wh couraged by the practice of nearly a century, fail to comply with th but who are thus placed perpetually at the mercy, not of the combined lature, but of each and every branch of it. What might be the conse of any sudden panic which should seize the Noble Lord on the Wo and his half-dozen attendant spirits, whilst the annual Bill was gli usual through the forms of the House, it is awful to reflect. Were rights equally revocable at the will of King, Lords, *or* Commons, we have little to boast on the ground of security under such a triple t We are not now impugning the original policy of Acts of Indemn time when the remains of a disaffected party still looked to the exiled as their legitimate sovereigns; but the entire extinction of that race, complete settlement of the present dynasty, have established abundant for an act of perennial release, in lieu of an annual indemnity.

But we must desist from pursuing the subject for the present; opp ties will, we trust, speedily occur of calling the public attention to it points of view, and of fulfilling our pledge of unceasing warfare again and all other obstructions of that social union and Christian broth which so far transcend the doubtful, if attainable, blessing of unifor external profession.

EVENING HYMN.

When twilight shades come darkening on,
And tinge all earth and heaven and sea;
O then 'tis sweet to be alone,
And meditate on Thee.

When day's distinctions all are gone,
All shrouded by night's canopy,
'Tis doubly sweet to be alone,
And meditate on Thee.

For then the idle world's parade,
Its fame, its follies, fade and flee;
Thy temple is the secret shade,
There peace communes with Thee.

The lonely hour, the shadowy scene,
Night's silent, sacred mystery;
Turn all the awaken'd soul within,
And wean its thoughts to Thee.

Then welcome be the evening hour,
And welcome midnight's calm to me;
And blest the season and the power
That call my soul to Thee.

oppressors could prevent him from employing his eloquence from the pul in cherishing their patriotic ardour; nor is there probably any private in vidual who can claim a larger share in the excitement of that spirit whi enabled Prussia at length to throw off the yoke, and conducted her arm to the heart of France. When the hour of danger was passed, and t public voice began to demand from the King the fulfilment of those promi of a free constitution by which the people had been encouraged to ri Schleiermacher was again found among the boldest and most powerful of advocates of freedom. He drew up the remonstrance which the theologi faculty of the University presented to the King, against the arbitrary dismis of De Wette, who, in a letter of which the Government had possessed its by the treachery of a neighbouring state, had endeavoured to console mother of Sand. He has also animadverted on the attempt more recen made by the King of Prussia to introduce into the united churches a litu drawn up by his Majesty himself, with the assistance, it is said, of one of major generals. These instances of inflexible spirit and independence h made him, as might be expected, so obnoxious to the Court, that noth but its fear of depriving Prussia of the benefit of his abilities and reputat has saved him from being sent to share the exile of De Wette, if not prison of Jahn.*

As an academical teacher, Schleiermacher has been chiefly celebrated his lectures on philosophy and morals. The uninterrupted flow of per cuous and forcible language, in which, almost extemporaneously, carries his hearers along with him through his subtle and profound investi tions, is even more wonderful than the animated stream of his pulpit quence. The work which we are now about to examine is, with the exc tion of a letter attacking the genuineness of the first Epistle to Timot published in 1807, the only specimen which has been given to the work his ability as a biblical critic; but it bears decisive marks of the learni the acuteness, and, we think too, occasionally, the over-refining subt which are the characteristics of Schleiermacher's mind.

The anonymous translator of this Essay has prefixed to it a very valu introduction extending to more than one hundred and fifty pages, in wh after endeavouring to vindicate those who pursue researches into the or and composition of the gospels, from the charge of "sapping the inspira of Scripture," he proceeds briefly to point out the principal objection

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* Jahn is said to have been the first volunteer who took up arms when the l of Prussia retired to Breslau, and called on his people to come forward in defen their country, and he distinguished himself greatly in the war of emancipation. was chiefly instrumental in establishing the *Turnplätze* or Gymnasia, as a mea training the youth of Prussia to manly activity, and preparing them for the After the war, Jahn fell under the displeasure of the government, for the free with which he demanded the fulfilment of the royal promise; the gymnasia closed as nurseries of democracy, and Jahn himself sent to a fortress, having found with two daggers in his possession, with which it was supposed that he m to assassinate all the sovereigns of Germany. An anecdote of him may be add the list of "great effects from little causes." The French, when they took Be carried away the bronze Victory from the Brandenburgh Gate. Jahn one day ing under it, called a boy to him, and asked him what was become of the Vic and on his replying, that the French had taken it away, but that he did not tr himself about the matter, gave him a smart box on the ear and bade him in fu "*trouble himself about the matter.*" The story soon spread through Berlin, an one from that time passed under the Brandenburgh Gate without thinking o Victory and the means of its reinstatement.

the hypothesis first proposed by Eichhorn and introduced with modifications to the English public by Dr. Marsh—that there existed, prior to the composition of any of our canonical gospels, a document containing the principal facts of our Lord's life and ministry—that in passing through various hands it had received additions and had undergone translations from its original Aramaic into Greek, and that the coincidences of our gospels are to be ascribed to the writers' using materials substantially the same, their discrepancies to their possessing copies more or less enriched by subsequent additions, or to the variations in phraseology which must exist in the translation of the same original by different hands. This subject underwent a long and angry discussion in England soon after the publication of Marsh's Michaelis, and since that time appears to have slept in peace. The orthodox regarded with horror the suggestion that our gospels should have owed their origin to an assemblage of anonymous fragments, while those who form their judgments rather from the evidence than the supposed consequences of an opinion, have, perhaps, generally assented to the apparent plausibility of the hypothesis without rigidly examining it in all its bearings. The translator has very clearly stated some objections to it, and Schleiermacher directs the reader's attention to them from time to time as they arise in the course of his Essay. In Germany, the controversy has gone on to the present time, and although neither the hypothesis of Eichhorn, nor any of those which have been proposed in its stead, has been supported with evidence amounting to any thing like certainty, many valuable results have been obtained from the accurate and extensive researches into Christian antiquities which learned men have instituted in the hope of solving the problem. The translator, who appears most accurately acquainted with the theological literature of Germany, goes on to state the opinions of Gratz and Bertholdt, who have considerably modified Eichhorn's hypothesis; of Hug, who has returned to the ancient opinion that the evangelists copied each other, and of Gieseler, who supposes an *oral* gospel, arising out of the united teaching of the apostles during their joint residence at Jerusalem, afterwards variously adapted by them to the respective objects of their separate preaching. We regret that our limits will not allow us to do more than refer the reader to this very interesting part of the book. Such was the state of the controversy respecting the origin of the three first gospels, when Schleiermacher, not satisfied with the result of any of these inquiries, and believing their fundamental assumption of a common document to be erroneous, undertook the examination of the Gospel of Luke, in order to discover what internal marks it contained of the manner in which its materials had been procured and combined. The work of which we are now to give an analysis is the result of this investigation. He thinks that he discovers in this gospel evident traces that Luke has only arranged a number of documents previously existing, in which detached events were recorded and discourses preserved, adding little of his own, except the introductory verses, and here and there a connecting particle or phrase. Two other objects are also kept in view throughout the Essay—to shew that the chronology and connexion of Luke are generally preferable to those of Matthew, and to point out those phenomena which are inconsistent with Eichhorn's hypothesis of a common document. We shall confine ourselves to the two first points. He thus endeavours to render probable the existence of these detached documents:

"The first source [of Christian history] was a reasonable and natural desire on the part of those who had believed in Jesus, without having had a know-

ledge of his person. These individuals would undoubtedly be glad to learn some particulars of his life, in order to place themselves as nearly as possible on an equality with their elder and more fortunate brethren. In the public assemblies of the Christians this desire was of course only incidentally and sparingly gratified, when a teacher happened to refer to memorable sayings of Christ, which could only be related together with the occasion that had called them forth; more copious and detailed accounts they could only procure in familiar intercourse upon express inquiry. And in this way many particulars were told and heard, most of them probably without being committed to writing; but assuredly much was very soon written down, partly by the narrators themselves, as each of them happened to be pressed by a multiplicity of questions on a particular occurrence, respecting which he was peculiarly qualified to give information; for writing became in that case a convenience and a saving of time. Still more, however, must have been committed to writing by the inquirers, especially by such as did not remain constantly in the neighbourhood of the narrators, and were glad to communicate the narrative again to many others, who, perhaps, were never able to consult an eyewitness. In this way detached incidents and discourses were noted down. We need scarcely apprehend at this day, in opposition to this probable account of the matter, the objection that the first preachers of Christianity, as well as its friends, were sunk in such a depth of barbarism, that but very few of them can be supposed capable of thus committing facts to writing. Not even with respect to the retaining and reporting of the speeches, do I conceive it necessary to enter into a refutation of this objection. For though, perhaps, this facility in itself existed in a less degree among the Jews than among the Greeks, yet, on the other hand, the task was considerably lightened by the method of instruction in parables and aphorisms, and by the constant allusions and references to parts of the sacred writings universally known. Notes of this kind were at first no doubt less frequently met with among the Christians settled in Palestine, and passed immediately into more distant parts, to which the pure oral tradition flowed more scantily. They, however, appeared every where more frequently, and were more anxiously sought for, when the great body of the original companions and friends of Christ was dispersed by persecutions, and still more when that first generation began to die away. It would, however, have been singular if, even before this, the inquirers who took those notes had possessed only detached passages: on the contrary, they, and still more their immediate copiers, had undoubtedly become collectors also, each according to his peculiar turn of mind; and thus one, perhaps, collected only accounts of miracles, another only discourses, a third, perhaps, attached exclusive importance to the last days of Christ, or even to the scenes of his resurrection. Others, without any such particular predilection, collected all that fell in their way from good authority."—Pp. 12—14.

Dr. S. begins his analysis by the obvious division of the gospel into four sections (not assuming, however, what must of course be the object of examination, their original separate existence). 1. What precedes the public life of Jesus, ch. i. ii. 2. Accounts of his baptism and of his actions and discourses in the vicinity of Capernaum, extending to ch. ix. 49. 3. Narratives and discourses relating to a journey to Jerusalem, the end of which is to be ascertained by more minute analysis (afterwards fixed at ch. xix. 48). 4. An account of the last days of Christ, his sufferings and death, his resurrection and ascension.

Passing over the introductory verses, in which no one can fail to recognize a style wholly different from that of the succeeding part of the section, our author finds in the eightieth verse of the first chapter a decisive mark of the termination of the first of those originally independent narratives which have been put together to frame this Gospel. His reason for so considering it is, that a conti-

nuous narrative never goes back from the particular to the general, unless when it totally drops its subject; while on the other hand, as a particular incident related by itself presents no satisfactory conclusion, the relater of such an incident always adds some general clause. He instances in our popular stories, where, having conducted the hero and heroine through the detail of their difficulties to the period of their marriage, the author never finally dismisses them, without some general assurance to his readers of their subsequent happiness, p. 22. The remark is certainly both acute and just, and it is a principal test by which Dr. S. endeavours to detect the termination of those separate narratives of which he thinks the Gospel was composed. In applying it, however, there are two limitations which we think will take this passage at least from under its operation, namely, that this summing up of the subsequent history of a subordinate personage is by no means inconsistent with the continuity of the narrative as regards the leading character: and, secondly, that such a return from the particular to the general is by no means unnatural, when such a subordinate personage is dismissed even for a time, if the manner of his dismissal indicate the intention of recalling him at some future opportunity. Such appears to be the case here. The history of the birth of John is connected almost from the first with that of Jesus, and it is difficult to conceive that any narrator, after the mention of the circumstances, ch. i. 26—38, 42, should have concluded with the eightieth verse. The very words too, "and was in the wilderness *till the day of his manifestation* to Israel," indicate the intention of resuming his history at a future period. In what sense Dr. S., who seems to have anticipated this objection, says, that the clause only breaks the chain of the narrative, (p. 23,) we are unable to discover. Again, to prove that the second chapter cannot have been originally composed continuously with the first, he observes, (p. 24,) "that Joseph and Mary's residence in Nazareth and Joseph's descent from David are both mentioned a second time, (ch. ii. 4,) in a manner evidently implying that we did not know those facts before." Let the reader compare this mention of them with the first. "In the sixth month the angel Gabriel was sent to a city of Galilee *whose name was Nazareth*, to a virgin *whose name was Mary*, betrothed to a man *whose name was Joseph*, of the house of David," ch. i. 25. "And Joseph went up from Galilee, from the city of Nazareth into Judea, to the city of David, which is called Bethlehem, (because he was of the house and family of David,) along with Mary his betrothed wife," ch. ii. 4. Is not the distinction here evident between the manner of *introducing* objects and persons, in the first passage, and that of *referring* to them when already introduced, in the second? How strange, too, in an *independent* narrative the mention of the circumstance, σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὔσῃ ἐγκύῳ, which, however, was quite natural from an author who had already given us the words of Gabriel, ch. i. 35. All the remainder of the first division he thinks separates itself into a series of originally unconnected narratives; the birth and vision of the shepherds, ch. ii. 1—20; the presentation in the temple, ch. ii. 22—40; the dispute with the doctors in the temple, ch. ii. 41—52; observing that each of these terminates with clauses resembling that at ch. i. 80. We readily admit that such clauses as the two last might have appeared unnatural in a biography of our Lord, which pursued the growth of his character and the history of his life from month to month and from year to year; there would have appeared then no reason why the particular detail should be anticipated by a general remark: but the actual case is very different. The

incidents which are recorded are separated by wide intervals in the life of Jesus; assuming for the present their authenticity, they are insulated events, which have escaped the oblivion that covers the rest of his early years; and was it unnatural that a narrator, compelled by the want of traditions or documents to pass from one of these events to another, should give such a general summary of the progress of our Lord's life in the interval?—a summary which needs no external proof, because the recorded events of the succeeding period sufficiently attest its correctness. Dr. S. himself has been aware that ch. ii. 21, as it connects itself both with the previous and the subsequent history, threatens to overturn his opinion of their original distinctness, and he supposes that they had been previously united by the interposition of this verse when our Evangelist incorporated them with his work, alleging the improbability that in a continuous narrative the phrase ὅτε ἐπλήσθησαν αἱ ἡμέραι should have been repeated in two successive verses (ch. ii. 21, 22). Had these words merely denoted a lapse of time, we should have thought that there was some ground for the remark, but they are always used of the expiration of a term; (Luke i. 23, ii. 6;) they are, with the substitution of πληροῦσθαι, the very words in which the expiration of a legal term is described; (Lev. xii. 4, Numb. vi. 5;) they may therefore fairly be considered as technical; and surely the most fastidious critic must allow the repetition of a technical phrase when a technical occasion calls for it. We may further remark, that these words occur four times in the two first chapters of Luke, and no where else in the New Testament—a circumstance which furnishes presumption, we think, not altogether to be overlooked, in favour of the original identity of the author or translator of these chapters. Of the history contained in them, Dr. S. expresses his opinion (pp. 44—51), that it is much mixed with poetical embellishment, that the taxing by Cyrenius (ch. ii. 1) is inconsistent with history as referred to the days of Herod, and that the two accounts of Matthew and Luke are utterly irreconcilable: yet, even with these deductions from their historical credibility, he observes how far superior they are to "the extravagance and romance of the exploded gospels, the compilers or authors of which were possessed with the confused spirit of Rabbinical Judaism." This is a view of the matter which has hardly been taken by English critics, who have either received the whole as inspired, or rejected the whole as a forgery; a few, however, acknowledging the genuineness of Luke to the exclusion of Matthew. The opinion of Schleiermacher, we think, will gain ground, as theologians accustom themselves to consider the question critically rather than dogmatically. At the lowest computation, half a century must have elapsed from the birth of Jesus to the publication of this history—a still longer period to the composition of the introductory chapters of Matthew, supposing them to have stood from the first in the Greek. Unless then we are to lay aside all ordinary rules of evidence in judging of the records of Christianity, (which is in other words to say, that the truth of Christianity cannot be historically proved at all,) we are justified in allowing only a limited credibility to accounts of events, some of which were known originally only to one or two individuals, which were so completely forgotten in our Lord's mature age, that neither friend nor enemy ever alludes to them, and which bear in parts such strong internal marks of improbability. How different from the evidence of those events, the knowledge of which was sufficient for an apostle, "which began from the baptism of John, to that day on which the Lord Jesus was taken up into heaven"! Acts ii. 22.

Second Division, ch. iii. 1—ix. 49. Here again Dr. S. discovers, at ch. iv. 15, the mark of the termination of an independent narrative.

"Here we find at the outset a close connexion down to iv. 15. But then comes another form of conclusion as marked as any of the preceding, which it is wholly impossible to consider as a transition from one subject to another, such as must occur even in a continuous narrative. How could one whose object was to write a connected history of the life of Christ, and therefore to relate, as far as lay in his power, the events on which Christ's reputation was grounded, speak in this place already of his reputation, and thereby give occasion only to the mistaken notion, that he had knowingly passed over a whole period? It is not even possible to explain verses 14 and 15 as a transition to the narrative which immediately follows of the scene in the synagogue at Nazareth. In that scene Jesus appears, indeed, as already celebrated; but not only so, for he appeals no less plainly to the miracles which he performs. Had then verses 14 and 15 been added in order to intimate the circumstances in which Jesus stood when he made his appearance at Nazareth, mention would in that case have been made, not only of his reputation as a teacher, but also of his miracles. As the words now stand, they can proceed only from one who here concluded his account of the commencement of Jesus's public life, and did not choose to add any thing farther. He naturally concludes in this way, that from this time forth Jesus taught publicly in his country and became celebrated."—Pp. 53, 54.

Admitting this to be really a mark of termination, it might be accounted for as well by Dr. Priestley's supposition, that our Evangelists wrote their Gospels in detached portions, (Observations prefixed to Gr. Harm. p. 72,) as by Schleiermacher's. To us, however, it appears nothing more than a brief summary of the events of a period, of which the writer possessed not, or did not mean to communicate, any more precise account. Accordingly it is evident, both from the other Evangelists, and from the speech of our Saviour in the synagogue at Nazareth, which Luke immediately subjoins, (ch. iv. 33,) that a considerable interval had elapsed, during which Jesus had obtained that celebrity which is the ground of the reproach which he supposes that his townsmen will address to him; "Do here also in thy own country, what we have heard to have been done at Capernaum." In this document, then, from ch. iii. 1—iv. 15, Dr. S. supposes that all but the genealogy of Jesus (which Luke inserted) was found by him in its present united form; but that ch. iii. 1—20, was originally part of a memoir, relating exclusively to John; and hence he ingeniously explains the circumstance, that the chronology of John's ministry, not that of Jesus, is given, ch. iii. 1, and that the imprisonment of John is mentioned before the baptism of Jesus.

The following are his remarks upon the temptation:

"As to the thing itself, I can neither consider it as an ecstacy—for we have no instances of states of ecstacy in the history of Christ—nor as a figurative representation of what took place inwardly in Christ. For had he entertained, even in the most transient manner, thoughts of such a nature, he would have ceased to be Christ, and this explanation appears to me the grossest outrage that has been committed in modern times against his person. Since, however, we can as little allow it to pass for matter of fact, the most natural alternative remaining is to consider it, as others have done already, as a parable. Three leading maxims of Christ, for himself and for those who were invested by him with extraordinary powers for the promotion of his kingdom, are therein expressed: the first, to perform no miracle for his own advantage even under the most pressing circumstances; the second, never to undertake, in the hope of extraordinary divine aid, any thing which, like the dropping

from the pinnacle of the temple, as it does not lie in the natural course of things, would be merely prodigious; lastly, never, though the greatest immediate advantage were by that means attainable, to enter into fellowship with the wicked, and still less into a state of dependence upon them; and Christ could not express himself more strongly against the opposite mode of conduct than by ascribing it to Satan. That we find in this passage such a compendium of wisdom adapted to the Messiah and his apostles, and that it is precisely the developement of Satan's thoughts which is placed in the strongest relief, while the answer is kept in the back ground, renders this view of the subject highly probable. In such a sense then Christ delivered this parable to his disciples; for that one of the apostles should have invented it in the same sense, is less likely."—Pp. 57, 58.

From ch. iv. 31, to ch. vii. 10, Dr. S. observes, that we have a number of narratives all derived from Capernaum or its neighbourhood, and as they bear the marks of their original independence in their conclusions, their frequent repetition of phrases respecting the growing reputation of Christ, and their abrupt commencements, while the first half contains chiefly miracles, and the latter half chiefly discourses, he conjectures that we have here collections made by two inquirers, one of whom exerted himself to obtain, in the vicinity of Capernaum, remarkable actions of our Lord, the other remarkable sayings. In their present arrangement, however, he thinks the order of chronology is violated, as it would have been impossible that the miraculous draught of fishes (ch. v. 1—11) should have produced such an effect on Peter's mind, had he previously witnessed the cure of his wife's mother (ch. iv. 38—44). And he argues, that Luke cannot have been himself the author of these narratives, as he would in that case not have introduced so important a personage as Peter, without any especial notice. The account of the dispute between our Saviour and the Pharisees, occasioned by his feasting with publicans, he considers not to have taken place at the banquet given by Levi, (ch. v. 27,) where the Pharisees would hardly be present, but after our Saviour had left Levi's house; and he ingeniously vindicates Luke's subjoining the remark respecting new wine, which is wanting in the parallel passage in Matthew ix. 17 (ver. 39), "No man having drank old wine straightway desireth new: for he saith The old is better." To most readers this addition seems to have no connexion in argument with the preceding remark, about putting new wine into old bottles; and they have supposed that, from the mention of wine in both, Luke had placed the latter in a connexion in which it did not originally stand. Dr. S., however, observes,

"I would moreover vindicate our narrative with respect to the last addition, verse 39, and remark, that it need not be supposed to have been borrowed from another place, and only added here by an injudicious second hand. For it is not so much at variance with the mode in which the preceding figures of like nature are applied, to deprecate all intermixture of the new spirit with the old and with ancient forms. Old wine, it is true, is every where preferred, like old familiar usages, but at the same time we are not here, where the wine alluded to is a common light wine which never lasts many years, and the growth of a country not particularly distinguished for its wines, to think of our high estimation of old rich wines in comparison with the new and rough. The old wine is indeed preferred, but this is no reason why a later vintage may not be more generous and of greater strength, and this was what Jesus meant of his doctrine and his spirit. And in this sense it is a softening addition; he would not take it ill that they did not yet like this new wine, but as usual held the old the better; the value of the new was to be proved by the taste, and the relish for it could only gain upon them by degrees."—P. 84.

to the people who had just been fed, but to those with whose sentiments the apostles had become acquainted on their recent mission; observing that, according to John, (ch. vi. 1,) the multitude who had just been fed were so far from thinking him Elias, or John the Baptist, or one of the ancient prophets, that they wished to make him a king, a plain proof that they believed him to be the Messiah. He proceeds also to question even the existence of more than one miraculous feeding, supposing the second to have originated from Matthew's having before him two accounts of the same transaction. Admitting this, however, what shall we make of Matt. xvi. 9, 10, where our Lord expressly alludes to a separate feeding of the 4000 and of the 5000? It is one thing to allow that different evangelists have related the same thing with slight variations, and to abandon as arbitrary the proceeding adopted by the older harmonists, who repeated events at pleasure, to avoid the appearance of contradiction; it is another to suppose that an apostle could be misled by documents respecting an event which he must have remembered, and could impute words to his Master, which he can never have uttered, had only one feeding taken place. This is not the only instance from which we infer that Dr. S., though he speaks of Matthew as an evangelist, entertains some views which he has not clearly stated respecting the composition of his Gospel in its present form.

Third division, from ix. 51, to xix. 48. The different character of this portion must be obvious to every reader; and, as here all appearance of a common document is lost, from the absence of all similarity between Luke and the other evangelists, modern critics have considered this as a gnomology or collection of our Lord's discourses, (ending at ch. xviii. 14,) which Luke having found, inserted in his book as it was. Schleiermacher controverts this opinion, p. 167, observing that it contains too many facts for a gnomology; and he proceeds, agreeably to the plan which he has hitherto pursued, to separate it into what he regards as its original elements. The first opinion which would suggest itself, he thinks, is that of a journal of our Saviour's last visit to Jerusalem, with which ch. ix. 51 begins, not every where, indeed, marking his progress from town to town, but introducing many things which occurred on the way, without specification of time or place. To this, however, he admits that an obvious objection occurs from the circumstance, that the beginning relates to a departure from Galilee, and that at the last Passover, as we know from John, Christ did not come from Galilee to Jerusalem: and he endeavours to explain this, by supposing that portions of *two* journals have been here combined by some one who was not aware that another stay at Jerusalem had intervened between the departure from Galilee and the last Passover. Luke, he thinks, found these two journals already so united, and inserted them in this state into his work. He observes, that in this portion the appellation of κύριε is given to our Lord, instead of ἐπιστάτα or διδάσκαλε, which prevails in the preceding part. The distribution of these words in the Gospels is attended with some curious phenomena. The use of ἐπιστάτης is peculiar to the Gospel of Luke, and with one exception (ch. xvii. 13) to the earlier division of it; while in the Gospel of John, κυρίε is the ordinary compellation of our Saviour, and he is never addressed with διδάσκαλε, (we except, of course, the passages in which it is subjoined as an interpretation, ch. i. 39, xx. 16,) but in the narrative of the woman taken in adultery. This seems to point at a later origin of that part of Luke's Gospel in which the title κυρίε prevails, when κύριος, having become the appellation of our Lord among his followers, as we see in the book of Acts, would naturally be substituted in the accounts of his ministry. Many things are

found in this third division of Luke's Gospel, which are wanting in the others; and many are related in a very different connexion by him and by Matthew, so as materially to alter their import. Instead of adverting to the manner in which Schleiermacher endeavours to separate the history into its originally distinct elements, we shall select from this part some examples of his reasons for preferring the connexion assigned by Luke to that which we find in Matthew. Speaking of the Lord's Prayer, (Luke xi. 1—13,) introduced by Matthew into the Sermon on the Mount, he observes,

"Under circumstances like those in which the disciples met Christ on the Mount, the throng of people who were expecting Christ behind them, and close to them the numerous sick who desired to be healed, such a request would scarcely occur to them; still less if at that time the choice of the Twelve was at hand. What answer could they expect but to be put off to a more favourable opportunity? And how little would he have satisfied their wishes if he had afterwards delivered this form to that great and very mixed multitude! Indeed, how little natural and appropriate does this seem upon closer examination in itself! So that I have no doubt that this prayer was only inserted in the Sermon on the Mount by one who possessed only the prayer, without the account of the place and time of its first communication. The occasion here mentioned is highly natural, and hence our shorter form of the prayer should probably be considered as the original, an opinion which of course is not meant to prejudice the use of the longer in public worship. Nor can I persuade myself that Christ's subsequent discourse, xi. 5—13, does not belong to this place, but was spoken on another occasion. The part of it which appears in Matthew vii. 7—11, is there evidently destitute of all coherence. Even here the expression *καγὼ ὑμῖν λέγω* at verse 9 indicates a chasm, nor is the phrase *καὶ εἶπε πρὸς αὐτούς*, verse 5, by any means a proof that the following words of Christ were spoken immediately after the Lord's Prayer; on the contrary it is more credible that Jesus had given several more circumstantial illustrations of the prayer, which have not been recorded, before he came to this easily remembered parable, and so again in the sequel. Still the reference of both passages to the Lord's Prayer is too clear to be mistaken. For one whose conception of the thought is not disturbed by the anthropopathic figure, the parable, verses 5—8, certainly contains a fine encouragement to perseverance and confidence in prayer, and in all active exertions in behalf of the kingdom of God, according to the means which every one has of prosecuting them in particular cases to the best of his conviction. In the same way, much as the second passage, verses 9—13, when torn as it is in Matthew out of the context, stands in need of explanation to prevent it from being misunderstood, yet confining our thoughts to the objects of petition and entreaty presented in the Lord's Prayer we readily and easily accept the assurance, that God, in respect to his kingdom, will certainly not bestow on us useless and unavailing instead of really indispensable, and pernicious instead of desirable gifts. And together with this strong general assurance the passage contains a no less striking inducement to restrain too confident expectations in respect to more specific desires. Hence, too, the whole returns to the one thing needful, the *πνεῦμα ἅγιον*, to which all the petitions of the Lord's Prayer likewise point. But in Matthew, where the speech is torn out of the context, this reference is unavoidably lost, and an equivocal expression substituted."—Pp. 181—183.

By *πνεῦμα ἅγιον*, we must understand our author to mean the spirit of the gospel, not miraculous gifts; otherwise it is difficult to see in what sense he represents all the petitions of the Lord's Prayer as having a reference to it. In his comment on ch. xi. 37—54, he observes, that the charges against the Pharisees, immediately following a charge made by one of them against our Lord for not practising ablution, previous to the morning meal, are much more naturally connected with the circumstances, (especially the mention of

the cup and plate, and the small herbs, which probably made part of the repast,) than in Matthew, (ch. xxiii. 25,) where these comparatively trifling accusations follow charges of a much graver kind (ver. 14 and following). In Luke, Christ appears to have said nothing against the teachers of the law, till one of them (ch. xi. 45) put himself forward to identify himself with the Pharisees; in Matthew they are included in those charges which, as addressed to them, who were in part Sadducees, and not particularly attentive to ceremonial trifles, are not well-founded. It might also have been observed, that the passage respecting the straining the gnat out of the liquor, which Matthew (ch. xxiii. 24) has preserved, though Luke has dropped it, is derived from the meal, and makes part of the same train of allusion, as the cleansing the cup, and giving tithe of the esculent herbs. The discourse, ch. xii. 1, issues, as Dr. S. observes, entirely out of the circumstances narrated at the close of the preceding chapter, and Christ's exhortations to his disciples, not to fear the malice of their enemies, were designed to remove those fears which the machinations of the Pharisees (ch. xi. 54) might have excited. From this connexion, too, is explained the passage respecting "blasphemy against the Holy Spirit."

"Even of the declaration at xii. 10, certainly a very difficult one, I should be inclined to maintain that it belongs to this context much rather than to that in which Matthew has recorded it, at xii. 31, 32. For there the πνεῦμα θεοῦ had been mentioned as the divine power by which Christ cast out the unclean spirits; and I do not very well see how, in this precise sense, the blasphemy against the Son—which must there have been understood principally of the assertion that he himself had a devil—could be distinguished from the blasphemy against the Spirit, and both be in some degree contrasted with each other. Here, on the other hand, the πνεῦμα ἅγιον is the Divine Power which was at a future time to animate and direct the disciples in the propagation and defence of the Gospel; and the contrast may be conceived in this way, If any man now resists the Son, the consequences of his sin may still be removed from him; but whoever shall in future also blaspheme the power of the Spirit, whose operations will be more rapid and forcible, will have no means of salvation left. And in this sense this language was perfectly appropriate to the occasion and calculated to encourage the disciples. Whereas in Matthew, chap. xii., the 31st verse, indeed, may belong to his context, but the 32nd is quite foreign to it and seems to have been transferred to that passage from this in our Gospel. It remains to be observed, that this whole discourse can have been delivered only at a time when Jesus had already predicted his sufferings and when they were near at hand."—Pp. 194, 195.

The same course is pursued through the remainder of the chapter, and it is shewn how, after delivering the parable against confidence in riches, occasioned by the request that he would interfere in the division of an inheritance, our Lord, following the train of thought thus excited, and yet reverting to the peculiar situation of his own disciples, warns them (ch. xii. 22) against undue anxiety about wealth, and exhorts them to watchfulness. But we think he has rather imagined than discovered a connexion between vers. 53 and 54, when he supposes that an alleged ignorance of the signs of the times is the plea for the division of sentiment previously spoken of. Here the connexion of Matthew (ch. xvi. 2) appears more natural. It is also only by a very forced interpretation, explaining ὁ οἶκος ὑμῶν ἀφίεται, (Luke xiii. 34,) of our Lord's intention to quit Galilee, (p. 205,) that the insertion of these words where we find them is justified; and even then another supposition is necessary, that the exclamation, "O Jerusalem, Jerusalem!" is an interpolation from Matthew. The series of discourses and parables

from ch. xv. 1, to xvi. 14, are occasioned by the uncharitable spirit of the Pharisees towards the Publicans, Schleiermacher considering these as the parties designed by the elder and younger brother in the parable of the prodigal son. Even the variously interpreted parable of the steward (ch. xvi. 1—12) is referred by him to the same parties. "The master represents the Romans, the steward, the publicans, the debtors, the Jewish nation; and Christ means to say, if the publicans in their calling, and with that which they acquire in it, and consequently by means of a violent and iniquitous state of things, with reason termed *μαμμῶνας τῆς ἀδικίας*, shew themselves mild, indulgent and benevolent towards their nation, the Romans themselves will in their hearts praise them; and so you have all reason to allow them before hand the right of citizenship in the *βασιλεία τῦ Θεῦ*, and so admit them into the *αἰωνίους σκηνάς*." P. 214. This he supposes to be intended as a vindication of those publicans who were his disciples, and acted as Zaccheus, understanding *πιστὸι ἐγένεσθε*, of their being true to their countrymen, not faithful to their masters. We think he is more successful in explaining the parable of Dives and Lazarus, of which he observes, that the whole point lies in Abraham's answer, (ch. xvi. 31,) the rest being merely parabolic imagery; and this answer he connects with vers. 17, 18, in which he supposes there is an allusion to the conduct of Herod Antipas, which the Pharisees had endeavoured to justify. "If, by quibbling perversions of the law, made to recommend yourselves to men in power, (*τὸ ἐν ἀνθρώπους ὑψηλὸν* ver. 15,) you weaken its authority, you incapacitate them for receiving moral impressions from any other dispensation of divine mercy." The expression *πᾶς εἰς αὐτὴν βιάζεται*, ver. 16, he supposes to refer to such violent and unlawful means of promoting the advancement of the kingdom of God. Without, however, any allusion to Herod, the practice of the Pharisees to explain away the precepts of the law, would serve equally well to connect ver. 18 with ver. 31. Our author proceeds to justify at much length the connexion in which Luke has inserted the discourses, ch. xvii. xviii. 1—8; and he understands the parable of the Pharisee and the Publican not to be levelled against the Pharisees, in which case he observes, that it would not be a parable, but against some of his own disciples, who, hearing him insist on the necessity of constancy and faith, (ch. xviii. 8,) had expressed themselves too confidently, that if it came to the point they certainly would not be wanting. It is not difficult to *imagine* that such an incident may have given rise to it; but as the historian, though in the context he frequently distinguishes what our Lord said to his disciples and to the Pharisees, refers this to neither of them, the reasonable inference seems to be, that this rebuke of self-righteousness was called forth by some incident, in which neither of them was particularly concerned. There is good taste and judgment in Schleiermacher's remark, that the Pharisee and the Publican would not have their proper parabolic character, if these classes themselves were meant; they must be the types of two opposite dispositions. So the Samaritan in the parable is not introduced to teach the Jews how they should feel towards Samaritans, but to illustrate the general duty of benevolent sympathy.

At ch. xix. 48, our author supposes the narrative to close, which began ch. ix. 51. Whether he considers the *ἀναλήψις*, as some have done, as meaning only his entrance into Jerusalem, he has not explained; but we can hardly suppose that he does, since the meaning of the verb is so clearly fixed by other passages. Yet if the ascension into heaven be meant, it should seem as if the writer of ch. ix. 51, had in view the last event recorded in the Gospel of Luke, and that he designed his narrative to extend to that

point; else, why assign an event, which Jesus himself had never disclo to his disciples, far less mentioned as the motive of his going up to Je salem?

Fourth division, ch. xx. 1, to the end. Chapters xx. and xxi. are co dered by Dr. S. as having formed originally an independent whole, chi on the ground that the writer who had already said, ch. xix. 47, that Saviour ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ, would *there* have added, τὰς νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ ἐλαιῶν, and not have given us information separately, (ch. xxi. 37, 38,) and without any reference to former statement. This criticism we should hardly have expected from great a philologer; for τὸ καθ' ἡμέραν, (day by day,) could stand in contrast with τὰς δὲ νύκτας (at night); and if any one will read the passages with their respective contexts, he will see that, in ch. xix. it was the Evangelist's object to inform us, that though our Saviour to be found day after day teaching in the Temple, (as he himself ur ch. xxii. 52,) and the priests and scribes had the greatest wish to ap hend him, they durst not do it, from the attachment of the people. irrelevant here would have been the mention of his nightly lodging-pla Again, Dr. S. thinks that the celebration of the passover, which was main object of the whole journey, must have been mentioned before xxii. 1, by an author who had written continuously from ch. xviii. 14. however, we are right in our explanation of ch. ix. 51, the author already announced a still remoter object of the journey of Jesus, his ἀναλή and the passover is only incidentally mentioned in ch. xxii. 1, in connex with the machinations of the priests; for ἐφοβοῦντο τὸν λαόν (ch. xxii. evidently refers, not to a fear which withheld them from aggression as bef but a fear which urged them to immediate measures, lest the popularit Jesus with the vast multitude about to be assembled at the passover, sho lead to some decisive movement in his favour. There is, therefore, no son, as far as this goes, for detaching these two chapters. In comment upon the predictions of the destruction of Jerusalem in the two evangeli (Luke xxi. 5—36; Matt. xxiv. 4—xxv. 46,) he gives the preference to Lu on the ground that Matthew has connected with the destruction of Jerusa (which is evidently the subject of all that precedes) a passage, ch. xxv. 3 46, referring to a very different topic—meaning, we presume, the final ju ment. Of course those who believe that this passage also relates to destruction of Jerusalem, will find in this an argument of the superior ful and accuracy of Matthew's report. At ch. xxii. 1, begins another sepa narrative, extending to ch. xxiii. 49, and of which the subject was the ap hension, trial and crucifixion of Jesus, the manner in which the women accompanied the body to the tomb are mentioned, (ver. 55,) shew according to our author, that this verse was not written by the same pe who had already told us (ver. 49), that the women had come from Gali since he would not certainly so soon have repeated his information, o least would have referred to them as having been already mentioned. E in this, which he supposes the compiler of our gospel to have found alre united into one narrative, he distinguishes the portions, ch. xxii. 1—6, 2 38, as originally distinct from the rest, both because they are much m crowded and abrupt, and because the same writer, who had spoken of Ju ch. xxii. 3, would not have thought it necessary to introduce him (ver. as an unknown person to the reader. With much ingenuity he then ceeds to analyze the narrative in Luke, and to point out where it has ceeded from an eye-witness, and where from intelligence at second ha

On the whole the account of Luke is preferred to that of Matthew. From ch. xxiii. 50—xxiv. 43 or 44, is supposed to be another narrative, of which, from the fulness of the account given of the walk to Emmaus, Cleopas, or his companion, may have been the author. Dr. S. thus sums up his Essay:

"When I review the investigation which has thus been carried on step by step, and sum up the whole, it seems to me that though several of the details may be more or less open to objection, still the main position is firmly established, that Luke in this part of his work is neither an independent writer, nor has made a compilation from works which extended over the whole course of the life of Jesus. For we meet with too many isolated pieces which have no relation to the rest, and the character of the several parts is too different to admit of either supposition. He is from beginning to end no more than the compiler and arranger of documents which he found in existence, and which he allows to pass unaltered through his hands. His merit in this capacity is twofold: first, that of the arrangement; this however is the slighter of the two. For as he found much already connected, not only is the correctness of his arrangement dependent on his predecessors, and much may be assigned to a wrong place without fault of his, but also the arrangement was by this rendered much easier than if he had found all the parts separate. But the far greater merit is this, that he has admitted scarcely any pieces but what are peculiarly genuine and good; for this was certainly not the effect of accident, but the fruit of a judiciously instituted investigation, and a well-weighed choice."—Pp. 313, 314.

We have devoted so large a space to this work, because we regard it as one of the most able and original which has appeared in this department of biblical criticism for a long time. The author, we think, has, in most instances, succeeded in vindicating the order and connexion of Luke's Gospel, where he differs from Matthew and Mark; and this alone is of the highest importance for the evidences of Christianity and the interpretation of the New Testament. As it is evident that no art of the harmonist can every where reconcile the evangelists to each other, it becomes a question of the highest interest to determine which of them is to be followed, and this can only be done by such a close investigation as Schleiermacher has instituted. His object is very different from that of the late Mr. Evanson in his Dissonance; he does not set up Luke to the exclusion of the others, but follows him where he appears the preferable guide. Some of his speculations partake of the startling boldness which characterizes the German school of criticism; as his suggestion, that the account of the bloody sweat may have been derived from early Christian hymns, in which the trials of our Saviour had been embellished with angelic apparitions (p. 301), and the doubt expressed (p. 304) as to the rending of the veil of the temple. His general results, however, tend greatly to confirm the fidelity and accuracy of the Evangelist, and his language respecting the character and authority of our Lord is uniformly in the highest degree reverent.

We have already ventured incidentally to offer our opinion of some of the arguments by which Dr. S. endeavours to establish his second position, that the Gospel of Luke is composed of documents previously existing in a written form, which the Evangelist has only arranged, so that, except the introductory verses, and here and there a connecting phrase, the whole book contains nothing of his own composition. To prove this, it is necessary to distinguish between the phenomena which would be found in a gospel composed of traditionary accounts, obtained orally from those who had been present at the events, and reduced into writing from their words, and those which would be found in a compilation of documents previously written—for this last is an

essential part of Schleiermacher's hypothesis. Now many of the appearances seem equally capable of explanation by the first supposition; as the hebraizing style, the *fragmentary* character of the whole gospel, the fulness of some parts and the brevity of others, the uncertain chronology of a considerable portion, the wide intervals of unoccupied time, and the appearance of a termination at the end of some of the narratives. If this be sufficient to account for the appearances of the gospel, it must, we think, be admitted to correspond better with the profession of the introductory verses, in which the author may seem to have taken too much credit to himself, if his καθεξῆς γράψαι, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, only means, that he had arranged and transcribed thirty-three documents, the composition of others.

It only remains to observe that the translator of this work has discharged his task with great ability; his version is perspicuous and smooth, and yet retains the characteristic qualities of the author's style. We have observed only one passage in which the meaning is obscure, p. 114: "Not that the πτωχοὶ must be exactly the poor in spirit, but they who were not able to distinguish themselves *in the legal sense*, the πτωχοὶ κατὰ νόμον καὶ κατὰ παράδοσιν." Not having the original at hand, we can only conjecture that the German would have been better rendered by "able to distinguish themselves in the meaning of the law."

ART. II.—*The State of the Protestant Religion in Germany, in a Series of Discourses, preached before the University of Cambridge.* By the Rev. Hugh James Rose, M. A. Cambridge and London. 1825.

HAD the *Four Discourses* of Mr. Rose contained a fair and candid view of the progress of Biblical Criticism, and the change of Theological opinion for which, since the middle of the last century, Germany has been so remarkable; had he examined those opinions which he condemns, and shewn us where their fallacy lies, we should have rejoiced in laying the contents of his work fully before our readers. For while we claim for the Germans the merit of nearly all that has been done within the period which we have mentioned for the improvement of Biblical Criticism, we readily acknowledge that many crude and hasty opinions have been promulgated by them, and that some of them, in their attempts to refine Christianity, have deprived it of the essential characters of a Revelation. Such a task, however, as it required the union of extensive knowledge, with a liberal and candid spirit, and a mind not fettered to any particular system of opinions, but ready to receive them, whether new or old, according to their evidence, was not very likely to be fulfilled by the Quarterly Reviewer of Mr. Belsham's Translation of the Epistles; and the object of these Discourses is a very different one indeed. The recent history of theology in Germany is regarded by him only as an illustration of the awful consequences, both to individual faith and the unity of churches, of men's allowing themselves to consider theological truth as a thing left to be discovered by those who have lived since the Articles of the English and Lutheran Church were framed; and more especially of their fancying that it is to be found by a *blind confidence* in the powers of the human understanding. The view which is presented of German theology is calculated solely for the purpose of enforcing these representations; to have separated the good from the evil, to have shewn where the Germans had deviated from the principles of sound criticism and logical reasoning, would have been to admit that some

benefit might be expected from such pursuits, and that the application of the understanding to the doctrines of religion was subject only to the same restrictions which in every other employment of it are necessary to prevent its use from becoming its abuse. Mr. Rose possesses one advantage over those who had previously warned the English public against the infection of German theology; he is acquainted with the German language, and his notes contain a vast mass of references to German authors. With all this appearance of extensive reading, however, we very much doubt if Mr. R. is intimately acquainted with their theological literature. Following the clew given him by two or three popular authors, he appears to have looked into others only to obtain a confirmation of their statements. While the really eminent names are passed over in silence, no writer is too obscure, or disesteemed, or forgotten among his countrymen, to be brought forward by him, if by so doing he can fix upon German theology the odium of some rash assertion or hasty inference. He has read it, in short, as an attorney-general reads the works of an obnoxious political writer, looking only for passages on which to ground his indictment.

As concerns individual faith, the lesson taught us by the aberrations of the Germans is, according to Mr. Rose, the danger of making our own reason the arbiter of the doctrines of Scripture, instead of submitting our reason to its doctrines; and accordingly he represents the Rationalists of Germany as led by this principle to reject not only the doctrines of Scripture, but its inspiration and its miracles. Under this name of Rationalists, it must be observed, that he confounds all shades and degrees of departure from the orthodox standard; and thus the imputation, which might not unfairly rest on those who deny every thing miraculous in the scriptural history, and of whom he justly observes that their opinions are only Deism in a new form, is artfully thrown on the whole body of interpreters of Scripture, who, in the exercise of an independent judgment, have abandoned the ancient views of doctrine. No principle can be more just than that in interpreting the Bible we are not to determine beforehand what is rational or important, and bend its language to this standard; the one and only object of the biblical interpreter should be to ascertain the meaning of his author, and that, by the same process as he would use in the case of any other writer. But if some men have sate down to the study of the Scripture, with minds pre-occupied by an opinion that certain doctrines, not being rational, are not to be found there, and have misinterpreted it under the influence of this prepossession, *they* should not reproach them who make the reason of other men their guide instead of their own, and talk of "the leading power of articles which guide their faith." P. 12. Let any one look to an orthodox comment on our Saviour's declaration, Mark xiii. 32, that he himself knew not the hour of his second coming, and say whether ever a German Rationalist did more violence to words, in order to make them furnish a sense consistent with his opinions. No charge is more common, none is urged more bitterly or more in violation of charity and meekness, by those who call themselves orthodox, against the impugners of their system than this, that from want of due humility they will not submit to be taught by Scripture. There will be, of course, among the miscellaneous adherents of either party, some who reject doctrines without examining their scriptural evidence, from the mere opinion of their absurdity, and some, on the other hand, who embrace them, equally without examination, from respect to authority; and they may pair off together: but we deny that the men who, either in England or in Germany, have led the way in the great change of theological opinion, followed any such principle as the

exaltation of their own reason above the authority of Scripture. It was fro perceiving, *in the Scripture itself*, that the orthodox doctrine was inconsisten with its general tenor, and that the phraseology which is supposed to teac it, compared with other scriptural phrases, bore no such meaning, that the were induced to renounce the opinions which they had once held. Ever candid man, whether orthodox or heterodox, will confess, that there ar difficulties in the language of Scripture, embrace what interpretation yo will; and some will take one side and some the other, as the natural dispo sition or habit of each mind inclines; but it is an intolerable assumption o the part of the advocates of orthodoxy, that whoever differs from them doe so from an indisposition to believe what is clearly taught in Scripture. Th first impulse which was given in Germany towards a better interpretation o the New Testament, was by the translation of the works of Benson, Peirce Hallett, Sykes, and others; men so far from deciding what was or was no fit to be revealed by God or believed by man, that they are remarkable fo carefully illustrating Scripture by Scripture, and deducing its meaning fro this comparison; and had Semler and others only confined themselves to th path thus pointed out, they never would have been led to that wild extrem of scepticism which some of them have reached. A man may borrow fro Hume, or any other philosopher, the principle, that no miraculous event i credible, and then, like Ammon or Wagscheider, deny the miraculous pa of the gospel altogether, or, like Paulus, resolve it into natural occurrences in the first case he abandons biblical criticism altogether; in the other, as th event has shewn, he will bring much more ridicule on himself than injur on the cause of Revelation by the forced interpretations and arbitrary suppo sitions which he will be compelled to make. The name of *rational*, whe applied to the principles by which the evidence of revelation is investigate and the interpretation by which its doctrines are discovered, and not to system preconceived and forced upon the language of Scripture, import nothing blameable; and the use of it as a term of reproach indicates secret consciousness that the system we hold cannot stand this test. Mr Rose does not indeed, in words, deny the right of every man to apply hi reason to his religious belief; on the contrary, he professes to invite such a application (p. 66); but if any one makes the experiment and differs ever a little from him in the result, then he turns round on him and charges hi with an undue confidence in his reason.*

The extravagances of theological speculation which have been exhibited i Germany, let them be rated as high as Mr. Rose pleases, are no more tha the natural consequence of the ardour with which the study has been pur sued there. What branch of knowledge, which admitted at all of hypothesis has ever made a rapid progress, and engaged a number of powerful minds i its pursuit, without producing many crude speculations, which excited th ridicule or perhaps the horror of those who did not reflect that "opinion i but knowledge in the making"? Who would hesitate between absolut

* Among the opinions which tend to undermine the authority of Scripture, Mr. I mentions, p. 128, that of the existence of errors of astronomy, instancing the mirac of Joshua x. 12, 13. Now, if he really believes that the sun stood still at Joshua command, he must suppose that it was previously in motion. Would he then hav the Copernican system taught at Cambridge, as by the Jesuits, only as an hypothesis Or does he take the passage in some other than a literal sense, and thus exercise th privilege himself which he so vehemently inveighs against others for using? Aft all, how can the interests of Revelation require that we should maintain the inspir tion of the unknown author of the poetical book of Jasher?

remove such as the theological literature of the English church has long labored, and the luxuriance which puts forth much that never ripens, and ads up tares mingled with its wheat?*

To Mr. Rose, however, the very idea of theology being a progressive ience appears an absurdity: and very extraordinary is the reasoning by hich he would prove, that though it was lawful for the sixteenth century to refer its own judgment to that of the fifteenth, it is arrogance and presumption for the nineteenth to claim the same advantage over the age of Luther nd Cranmer. "The principle on which we separated from the Roman hurch was not that we had discovered any new views of Scripture, but that we desired to return to the primitive confession, the views held by the apostles and early fathers of the church."—"Our church receives only what was received in those ages in which truth must have been known; the others profess that perhaps in no age has truth yet been recognized, and that her genuine form may yet remain to discover."—Pp. 21, 22. And do not the professors of every other variety of Christian belief maintain precisely the same thing as the Church of England? Does not the Church of Scotland appeal to Scripture and the apostolic age to prove the divine right of Presbytery? Do not the Unitarians allege the confession of Tertullian, a confession which no orthodox ingenuity has ever been able to pervert, to prove that the majority of believers in his age rejected the doctrine of the Trinity? What portion of the Thirty-nine Articles is to be found in the Apostolic Fathers, whom we presume Mr. R. to mean by "writers who lived at the outset of the Christian system"? P. 27. The assumption of a conformity with the primitive church begs the whole question in debate; all believe themselves to possess this conformity, and the Church of England has the same right to her belief as they to theirs; but while they, according to Mr. Rose, admit that they may have been in error, she, with singular modesty, has established a creed for all future ages, in which no one should dream of making an improvement. We do not, however, believe, that the venerable founders of the national church were guilty of such arrogance as Mr. Rose attributes to them; we know that many of her members, not inferior in station, in learning, or in worth, to the Bulls, the Waterlands, and the Horsleys, have acknowledged the necessity of a further reformation; and we see with pleasure that even the great organ of orthodoxy, the Quarterly Review, in a passage which calls forth Mr. Rose's indignation, disclaims the absurd pretension that the church has nothing to learn. "If we would hope," says a writer in Number LXIV. p. 87, "to restrain that wildness of criticism on theological subjects which is too prevalent in Germany, we must learn to tolerate among ourselves a sober freedom of honest and humble inquiry; our censures at present lose some of

* "Nothing, if we except the dreams of Hutchinson, has come out in England, in the last 100 years, in the shape of original investigation. Compilation has there long been the order of the day, and names, respectable and valuable indeed in their time, are now appealed to as the only safeguards against innovation, or as instructors in the way of truth."—Professor Lee, preface to H. Martyn's Tracts, quoted in N. Am. Review, No. LII. p. 109. The able author of the article justifies the use of German theological works, by the extreme defectiveness of this branch of English literature. Mr. Rose, however, speaks of "the richness of our sacred literature," p. 13, and thinks it the great glory of the English church that our scholars have been all in holy orders, p. 145. These compliments may pass where they were delivered; *γέλων Ἀθηναίους ἐν Ἀθηναίοις ἐκαινίζε*. Others might inquire, why, from the time of Bentley downwards, our learned divines have done so much for the Attic drama and so little for the New Testament?

their weight, as proceeding from a national school, too little accustomed to question old opinions to be able fairly to judge when they are questioned without reason." We could almost believe that this sentence had been written by one who had listened to Mr. Rose's invective from the university pulpit.

Perhaps some who would treat with contempt the pretension of restraining individual faith by articles of religion, may acknowledge that a certain uniformity of doctrine in the public teaching of Christianity is desirable, and join with our author in condemning the laxity of the Lutheran church, which allows its ministers not only to think, but to write and preach, what they please, and thus ceases to answer the purpose of an established church at all. This is by much the strongest part of his case; it is powerful as an *argumentum ad hominem* from the member of one establishment to the member of another; but very little concerns those who belong to neither, and think that the creed of every association of worshipers should be determined by those who compose it only. If there is no medium between this laxity and the jealous rigour with which the Church of England prohibits every innovation, (and we confess we see none,) if the very idea of an established church include that of a creed strictly defined and vigilantly guarded, we are furnished with a very strong argument against such institutions under any modification. For what result can their absence produce worse than that the clergy should believe one thing and preach another, or, through fear of this, abstain from all religious inquiry; or else, calling themselves the ministers of Christianity, deliver doctrines which involve a complete denial of its divine authority? We believe this to have been of much less frequent occurrence in Germany than Mr. Rose represents; yet it is certainly not without example. But how could such a state of things have existed, even in a single instance, except in the case of the minister of an establishment, whom the people are bound to hear, or remain altogether without religious instruction? Perhaps our readers are not aware that in Germany, though a man may preach almost any thing he pleases from the pulpits of the churches recognized by law, no one can establish any new mode of worship, or form any new church, without special permission from the government, a permission which in the principal states would assuredly be denied him, the ruling powers dreading above all things the increase of religious sects. The clergy of the Lutheran and Reformed churches have therefore a virtual monopoly of religious instruction, and the people, who would elsewhere have left the anti-supernaturalist, for a teacher more congenial to their religious feelings, have sunk into great indifference as to the doctrines which their preachers may inculcate. The want of sympathy in belief, between the teacher of religion and his flock, is destructive of all the benefits which this relation is calculated to produce; yet we see no other method by which this can be prevented than that states should cease to consider it as their duty to provide a creed for the people, or a clergy to teach it, and leave individuals to their own free choice of both.

We rejoice as sincerely as Mr. Rose can do that the doctrines of the anti-supernaturalists are abandoned by many who had embraced them; we rejoice especially, for the honour of Christian truth, that this change has been accomplished without that interference of the higher powers which he would invoke; an interference which, by throwing doubts on the sincerity of the change, would have destroyed its whole virtue as a testimony to the evidences of Revelation. If any one, however, supposes that this will be followed by a return to the dogmas of the sixteenth century, his wishes must

exercise an extraordinary influence over his judgment. The Protestant Church of Germany possesses no splendid revenues to tempt men to the profession of doctrines which they disbelieve, and such a retrogradation of opinion, without any external influence, would be a phenomenon without precedent in the history of the human mind.

ART. III. — *Recensio Synoptica Annotationis Sacræ, being a Critical Digest and Synoptical Arrangement of the most important Annotations on the New Testament, EXEGETICAL, PHILOLOGICAL and DOCTRINAL, carefully collected and condensed from the best Commentators, both Ancient and Modern*, &c., &c. By the Rev. S. T. Bloomfield, M. A., of Sidney College, Cambridge, Vicar of Bisbrooke in Rutland, and Curate of Tilton and Tugby in Leicestershire. Part I. 3 Vols. London. C. and J. Rivington. 1826.

WHEN our minds have been depressed by a consideration of the boundless variety of sentiments existing in the religious world, all professing to be founded on the same authority, and derived from the same volume; when, well persuaded of the fallibility of others, and conscious of our own, we have felt for the moment at a loss for any firm ground on which to rest our feet, and have been to tempted abandon the search for scriptural truth as altogether uncertain and hopeless; we have found our ardour in the pursuit of biblical knowledge, and our confidence in our sincere and serious conviction restored by the reflection, that if men have differed widely as to the *results* of their inquiries into the sense of Scripture, it is chiefly because they have also differed as to the *principles* on which these inquiries have been conducted, and that if they could agree as to any common principles of interpretation, a rapid tendency towards a general agreement in religious opinions must be the unavoidable consequence. But, however they may be resisted by prejudice, or despised by ignorance and enthusiasm, nothing, we apprehend, can be more certain than the just principles of scriptural interpretation. They are the same which are applicable to any other ancient book, and they have been so fully developed, and so skilfully applied in connexion with Greek and Roman literature, that no scholar can be ignorant of their nature and use. The Scripture interpreter has the same object in view with the interpreter of any other book—to ascertain and make known the sense of his author—and he must employ the same means. His opinion of the importance, or his respect for the authority of the work which is the object of his labours, may excite his diligence, or impress on him the necessity of guarding with peculiar caution against prejudices, or rash and fanciful judgments; but it can never authorize him to dispense with the ordinary rules of interpretation, because the importance and authority, whatever they may be, must in all cases belong, not to the mere words, but to the *real sense* of the author, and this can be no otherwise found out than by a careful examination of the words and phrases he has employed, as to their real power and grammatical construction, with a due consideration of those circumstances of the age, the writer himself, and those whom he immediately addressed, which might modify the force of his language or throw light on its obscurities. Now, it is evident, that the words of any writer can have but one genuine sense, which, if sufficient monuments remain of his language and his age, it must be possible to ascertain with tolerable certainty. There may be real difficulty, and this may, by various causes, have been considerably increased; as by the

great authority attached to a work, leading every one to seek in it a confirmation of his own opinions; or its having been received as an authority in dark and ignorant times, when it could not be rightly understood and false explanations were put upon it, which are afterwards long supported by prejudice; or its being commonly consulted as an authority, and that in an inaccurate translation, by numbers who have never been taught to understand, much less are qualified to apply the true principles of interpretation: but all these causes are temporary. To patient study and impartial criticism the difficulty must yield, and all classes of society are becoming daily better prepared, by the diffusion of knowledge and mental cultivation, to receive and rightly to estimate any increased light which may be afforded them.

There is nothing, then, extravagant or visionary in the hope, that the true sense of the Bible, or at least of all important parts of it, may in time be so established as to be generally received, and that the blessed religion it teaches may thus be restored to its primitive purity: but this glorious result is to be anticipated chiefly from the general application by all parties of strict and reasonable principles of interpretation, such as are allowed to be proper for all other ancient books, to the sacred volume. Every instance of the concurrence in such principles of individuals professing opposite opinions, is a sure pledge of their approach to a common sentiment, however this approach may be retarded by prejudices incident to human frailty. The discussion between them is now only concerning the application to particular cases of certain acknowledged rules, in which application one of them at least must be wrong, and their remarks can hardly fail to lead towards a conclusive decision; whilst so long as their principles of interpretation are altogether different, their confident quotation of texts against each other is worse than a waste of time—it is a means of awakening only bad passions.

From these remarks it will sufficiently appear how high is our estimate of the value of philological and exegetical annnotations on Scripture, and how well we are disposed to appreciate the exertions in this department of all sober and judicious commentators, to whatever doctrinal system they may be personally attached. Excepting only the sacred text, with the concordances and lexicons necessary for our own examination of its words, the works of scholiasts and commentators form the most essential part of a theological library, and should be the daily and nightly study of all those who undertake to expound to others the doctrines and precepts of the gospel.

In the book of which we propose now to give some account to our readers, Mr. Bloomfield endeavours to save the labour of the theological student, and to render many large and expensive works less immediately necessary by "a critical digest and synoptical arrangement of the most important annotations on the New Testament, exegetical, philological and doctrinal, collected and condensed from the best commentators, ancient and modern;" besides which he has added his own collections during a long course of study.

"It was proposed," he tells us, "that, within a moderate compass and in a convenient form, he should endeavour to bring together the '*dijecta membra exegeseos*, the most important materials for the right interpretation of Scripture, hitherto dispersed amidst numerous bulky and expensive volumes, carefully digesting, condensing, simplifying and moulding those heterogeneous materials, *including his own original notes*, into one connected and consistent body of erudite and accurate annotation, and at the same time, intermixing with the whole a series of *critical remarks*, which might serve to guide the judgment of the student or junior minister amidst the contrarieties of jarring interpretations; and, finally, in order to more effectually adapt the work to

general use, clothing the foreign matter in a vernacular dress, and expressing the sense in simple and perspicuous phraseology."—Pref. p. ix.

Of the great utility and importance of such a work, *if well executed*, there cannot, we think, be two opinions; though we are far from agreeing with the author in accounting it "one of the most important advantages" likely to arise from it, "that it would render it *no longer necessary* for English students to have recourse to certain foreign works, however learned, of very questionable orthodoxy, and thereby obtaining the aids, valuable as they are, of exegetical and philological knowledge at too dear a rate, by the sacrifice, or at least depravation, of sound principle in doctrinal theology." There is no commentator, not Mr. B. more than others, to whom a student can trust implicitly; he must obtain all the assistance he can, and then exercise his own judgment modestly and cautiously, but firmly and independently. He need never fear to see the statement or defence of erroneous opinions, since their examination is the only proof he can have of their being erroneous. If sacred truth be the object of his pursuit, he must allow no set of doctrines, under the imposing name of Orthodoxy, to be placed out of the reach of inquiry, and made a standard for trying the merit of those who offer him the aids of acknowledged learning and sagacity. Timidity is an accompaniment of weakness, and we have little opinion of the *soundness* of the principles which must be *sacrificed*, or at least *depraved*, by being brought into comparison with those of others.

Much more judiciously our author expresses a hope, that his work "may materially tend to remove the prejudices of Unbelievers, by shewing them that the New Testament *is* capable of a most rational and consistent interpretation." This is an effect which we may confidently anticipate from all contributions towards fixing the true sense of the Sacred Writings, and thus displaying the real character of the Revelation which is contained in them. Mr. B. has expressed another hope, in which, we think, we may undertake to assure him that he will not be disappointed. *He will* "induce *many* of his fellow-christians, professing" (what *he* calls) "Socinian tenets, to *reconsider* the grounds on which the opinions they so confidently promulgate are really founded." They *will* examine his arguments, we hope we may promise, attentively and candidly; they will, many of them we trust, profit by his labours, but whether with the result as to doctrinal points, which he expects, we hold to be more than doubtful.

We shall now proceed to shew how far our author, in executing his meritorious plan, has correctly estimated the value of the sources to which he has applied himself, and with what learning, diligence and impartiality he has performed the task of selection.

The kind of interpretation he has aimed at forming, and which he conceives "must be the only certain means of attaining the true sense of Scripture," he describes in the words of Dr. Tittman, as being "that which is founded on a correct and accurate knowledge of the Hebrew, Greek and Latin languages, and on grammatical and rhetorical rules, and other aids commonly employed in the explanation of the classical authors." We need add nothing to what we have already said of the importance of this method. That it is the only just or satisfactory one, few among the learned will question: it is to be lamented that, among the public expounders of Scripture, there are so few who yet pay much regard to it.

We are informed,

"That one peculiar feature of the work is, that the interpretations of the

ancient fathers and early Greek commentators, (as Theophylact, Theodoret, Euthymius, Œcumenius and Aretas,) together with the Scholiasts and Glossographers, have formed the basis of the exegetical and doctrinal matter."—Pref. p. xi.

We do not know that Mr. B. has extracted much more from the fathers than his readers may be pleased to see, or has in his general practice attributed to them any undue authority, but we cannot help thinking that he here exaggerates their importance. They preserve some interesting traditions and valuable explanations, and their familiarity with the Greek as a *living* language, sometimes renders them useful guides. But the just principles of interpretation had not in their times been at all considered; they were as apt as the moderns to misunderstand *Jewish* phraseology, and to apply in a general sense, or to their own controversies, what really referred to the peculiar circumstances of the first disciples: and there are very few of them who did not indulge, in a greater or less degree, that disposition to allegorize and spiritualize, which was so early introduced into the church, by those who had been educated in the schools of a mystical philosophy, and which is the bane of all rational and solid interpretation. In short, whilst the cautious use of their writings is much to be commended, their *authority* is not to be very highly estimated, and their explanations must be frequently rejected as altogether undeserving of serious consideration. After the manner in which the use made of them is announced, the reader may possibly be surprised to find, for how small a portion of the annotations he is indebted to the fathers, and of that portion some might have been as well spared.

When our author proceeds to enumerate the modern critics and commentators from whom he has sought assistance, we have only to express our entire satisfaction, and our conviction that a work which condenses and amalgamates the labours of such men cannot fail of rendering an essential service to the cause of correct and rational Scripture interpretation. We have not space for many particulars: of Wetstein he has made very extensive use; next to him, he has drawn most copiously from Rosenmüller and Kuinoel, but very largely also from many others in the long catalogue of illustrious names which he sets before us. To illustrations of the language of the New Testament, from the classical writers, he has given a large share of his attention, and to this department belongs much of the original matter he has furnished. He has applied himself to the best sources for Rabbinical illustration, but we cannot help wishing that he had used them more freely, as their value is often very great. We will offer a few additions to his annotations on a small portion of the Gospel of Matthew, taken at random, in order to shew how much he has left, which is at least as apposite and interesting as many of his *classical* extracts.

Matt. iii. 16, ὡσεὶ περιστερὰν. In favour of the explanation which refers the similitude to the manner of descent, seem to be the words of Rabbi Ephraim, in Ir. Gilborim, on Gen. i. 2: מרחפת, *incubuit* sicut columba quæ volitat super nido, illam attingens et non attingens. Schoettgen.

Ch. iv. 19, Δεῦτε ὀπίσω μου. Mr. B. has given a classical example of "follow me," for, "be my disciple." Take as a Rabbinical one, Erubin, fol. 30, 1: Dixit Rabba nepos Channa; quum ego *sequerer* Rabbi Johannem, i. e. quum discipulus ejus essem. Schoettgen.

Ch. v. 18, μία κεραία—one of those little points or touches of the pen, by which letters nearly resembling one another are distinguished, as ב and כ,

controverted points) might *agree to differ*, ever remembering the maxim of Augustine, 'Melius est dubitare de occultis quam litigare de incertis.'"

We cannot but give Mr. B. full credit for the *feeling* which dictated this passage. That he intended and *fancied* that he had attained impartiality, we readily believe, and the general freedom of his work from the abusive and insulting expressions, and the bitterness of manner, so commonly employed against those who depart in material points from the prevailing standard, is highly gratifying to us. Notwithstanding a manifest bias in favour of the more common opinions, we think him, *in cases where doctrine is not concerned*, a *fair* interpreter, because he does not seem intentionally to avoid stating opinions and criticisms at variance with his own judgment, and a useful one, because, though the reader should not agree with him, he will not the less find his observations on the words and grammatical structure, and his varied illustrations, instructive and appropriate. But wherever the great questions respecting the person and office of Christ are at all involved, (and in the Gospel of John this is very extensively the case,) we must say, that he has shewn himself incapable of admitting impartial or unprejudiced views, or of making any just or satisfactory statements of the arguments of Unitarians.

Had he given a faithful abstract of our sentiments and modes of defending them in reference to the most remarkable texts, we should not have complained of any warmth with which he had expressed his disapprobation. Had he even at once refused us a hearing, while he confined himself to the fair statement of his own views, we also should have been content to make our own appeal, and should not have censured him for the want of a liberality too seldom to be found; but when, after great professions of impartiality, he *uses unfair arts* in defence of his own opinions, and *misrepresents* what is to be said for ours, we do think that a warning is required, lest the unwary or uninformed should imagine that they have before them the means of judging, when, in fact, they have only heard the pleadings on one side. We acknowledge the difficulty of writing a commentary with doctrinal impartiality; by which we understand, so as, without entering into theological disquisitions, fairly to state the leading interpretations of the texts discussed, shewing how each professes to be *derived from the original words*, and adding our own judgment, expressed as decisively as our convictions justify. It is difficult truly to represent arguments which may seem to us trifling or unsatisfactory; it is difficult to appreciate arguments to which our prejudices are strongly opposed. If, conscious of the difficulty, a man will undertake only to express or defend his own views, his prudence is to be commended; if, having undertaken fairly to sum up the evidence, he should be prevented by prejudice from doing full justice to the statements of those whose opinions he disapproves, he may be excused; but if, with pretensions to impartiality, we find great mistakes and misrepresentations, we are obliged, whatever we may judge of his intentions, to condemn him severely, as blinding and misleading his readers, and injuring those whose doctrines fall under his displeasure. To this condemnation it will appear, we think, that our author has exposed himself.

The constant application of the inaccurate, and, as it is commonly understood, *reproachful* term Socinian to our tenets, notwithstanding repeated protests against it, is no indication of fairness or good-will, though of this we should not think it worth while to complain. The frequent use of the word *orthodox*, too, as a term of commendation in the preface, forbade our arguing

very favourably of the unprejudiced character of the *doctrinal* annotations. Thus we have "the well-wishers of orthodox Protestantism," the "orthodox Dr. Tittman," "attached to the cause of Orthodoxy." What is this but to give Orthodoxy a merit independently of any support which the opinions so named may derive from the just and liberal interpretation of Scripture, to prejudge the question respecting their truth, and to cast a stigma of heresy on those whose sincere respect for what *they* believe to be the sense of Scripture has led them to profess different opinions?

Brought up in the bosom of the Church, our annotator seems never to have admitted a suspicion of her being in error: he is ready to overwhelm Unitarians with the authorities and comments of those who were determined to support the common doctrine, but he has in no instance shewn himself prepared to weigh their arguments, or, by a candid statement of what might be adduced on both sides, to assist the sincere inquirer in forming his own judgment.

Our readers will be able to form a better opinion on this subject when, in a continuation of the present article, we bring under examination a series of his most important annotations; in the mean time we will offer them one or two examples, which would alone be a sufficient warrant for the opinion we have expressed.

The following is a part of our author's annotation on the word λύτρον, Matt. xx. 28:

"It properly signifies a price paid for the redemption of a captive, both in the classical writers and in the Septuagint, where it answers to כֹּפֶר. But by this very word, and by אָשָׁם, (Lev. vi. 23, Numb. viii. 8,) is signified also the *hostia piacularis, sacrificium piaculare* (Levit. x. 17); and in this latter sense λύτρον must here be taken (Kuin.). So Schleusner explains, 'ut morte sua homines a peccati vi et pœnis liberaret.' We must understand Christ to have said that he undergoes death as a *piacular victim*. (1 Tim. ii. 6.)"

Now we can hardly expect to be believed by our readers when we affirm in direct contradiction to Mr. Bloomfield's statement, what is, however, the simple fact, as we hope they will ascertain by personal examination, that λύτρον in the LXX. *never* corresponds to כֹּפֶר in any other sense than "*the price of deliverance;*" that it *no where* corresponds to אָשָׁם, consequently, that there is no pretence for ascribing to it the sense of *a piacular victim;* and farther, that Schleusner *does not* ascribe to it any such sense. He explains it as signifying properly *the price of the redemption of captives, or of any thing lost or stolen* metaphorically. *The means or plan by which any one is delivered from a miserable or inferior condition*, which sense he applies to Matt. xx. 28, and Mark x. 45, explaining, that the purpose of Christ's death was "*to deliver men from the power and punishment of sin,*" an interpretation in which Unitarians concur with him; but he does *not* say, as implied by Mr. B., that the deliverance was effected by offering himself as a *piacular victim*. We know not why אָשָׁם is introduced at all; we know not what is meant by the reference above to Levit. vi. 23, where כֹּפֶר is not rendered by λύτρον, or to Numb. viii. 8, (12 we suppose,) where the same word is in the same circumstances. We cannot find the smallest authority or even pretence for explaining λύτρον a *sacrifice or victim*, and yet in a passage of the same note which has called forth these remarks, Mr. B. speaks of SOCINIAN PERVERSION!!!

Again, in the introduction to the Gospel of John, translated from the "*orthodox*" Dr. Tittman, and adopted by our author as expressing his own

sentiments, without it being thought necessary to notice the very different views of the design of this Gospel entertained by other distinguished commentators, is the following passage:

"As far as respects the person of Jesus, there cannot be any more manifest proof of his divinity than that which is drawn from the *religious worship* which he has expressly claimed to himself, as in cap. v. 23, '*That all men should* WORSHIP *the Son as they worship the Father.' He that worshipeth not the Son worshipeth not the Father.* Never could Jesus have so spoken without *blasphemy towards God*, if he had been a mere man or a *being inferior to the Deity*. For he evidently ascribes to himself a parity and equality of majesty and dignity with the Father, while he requires of men the same *religious worship*."—Introd. Vol. III. p. 11.

Now, it would be useless for us to point out that this precious piece of reasoning is founded on a needless and unjustifiable translation of the word τιμῶσι, contrary to the sense of all sober commentators, since it will be abundantly sufficient for us to quote our author's own annotation when he comes to the passage in the progress of his work. "What kind of *honour* is here meant [observe, *he* does not call it *worship*] plainly appears," he tells us, "from the words τὸν λόγον ἀκούων and πιστεύων τῷ πέμψαντι, namely, to admit him as the Messiah, messenger of God, and interpreter of his will, and consequently to yield assent to the doctrines commanded by him in the name and at the command of God, and render obedience to all the moral injunctions of his religion;" an interpretation the truth of which cannot with the appearance of reason be called in question, but which is perfectly Unitarian. That its author could give his sanction to the above passage from Tittman, adopting it as his own, it is for him to reconcile with candour and justice. We shall give one other example. On John v. 21, Mr. B. has the following annotation: he translates, "As the Father *can* restore life to the dead, so also can the Son restore life to whom he will," and remarks, "Verbs active are often to be interpreted *potentially:* and that they must be so taken in the present passage is plain from the context, for Jesus means to shew that he has *equal power* with the Father, [ver. 19,] and he illustrates this by some examples of *what kind* of works he has received from the Father the power of performing. (Rosenm.)" We do not understand this. His power is *equal* with that of the Father, yet *received* from him, and of course *dependent*, that is *inferior*. Let us take the passage in its *connexion*, and can any one affirm that, according to the first principles of interpretation, it teaches the equality of the Son with the Father? Ver. 19, "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." With the exception of a needless qualifying clause which we inclose in brackets, we adopt the explanation of Mr. B. from Kuinoel. "He shews the Jews that so far from making himself [in all respects] *equal* with God, he professes that he is acting, not by his own *proper* authority, but refers the whole system of action to the will and pleasure of his Father, and therefore ought not to be accused of blasphemy." Ver. 20, "For the Father loveth the Son and sheweth him, i. e. enableth him to do," (δεικνυω not only signifies to shew or teach, but has also sometimes the additional signification of *impulse to action*, and the imparting the faculty of doing what has been shewn: and that the word is here used in that sense is clear, Kuin. ap. Blomf.,) "enableth him to do all things that himself does, and

CRITICAL NOTICES.

ART. V. — *Lexicon Græco Latinum in Novum Testamentum, congessit Joh. Fried. Schleusner, in compendium redegit Johannes Carey, LL.D.* Londoni: impensis B. Holdsworth. 1826.

THOSE who have studied, as we have had occasion to do, that fanciful but ingenious compound of speculations called the Palæoromaica, can scarcely fail to acknowledge the force of the observations which flow with propriety from the author's pen, on the singular want of practical scholar-like theological and biblical learning in England, as compared with the continental school, both of ancient and modern theologians. How comes it that so few men here venture out of the atmosphere of their sect, be it established or dissident, that "even the Roman Church, to the shame of Protestantism, has allowed greater freedom of discus- to its members than has ever been enjoyed in those churches which profess to make free inquiry the boon which they offer and the very badge of their distinction"? Markland's Letters to Bowyer are very appositely referred to, and it may be doubted whether the Inquisition itself would inspire greater caution than weighed upon the minds of two such sincere and pious biblical inquirers in a Protestant country on more critical questions concerning the Greek text. How is it that within the last half century a host of truly valuable and laborious works have appeared on the Continent, perfectly impartial on, indeed carefully avoiding, all dogmatic questions, where they are not the immediate object of inquiry, zealously probing to the bottom every point of interest without stopping to inquire its bearing on the prepossessions or systems of any one;—quoted, appealed to and relied on by all, on that very account, as witnesses of fidelity and unsuspected integrity; while here almost *every* thing that appears owes its very origin to controversial feelings, has the peculiar opinions of some sect, established or otherwise, to promote, and bears on every page the image and superscription of the master from whom it springs and to whose class of opinions it is to be referred? This is no doubt owing in a great degree to the extraordinary appetite here for discussion and proselytism on points, from which, no doubt, g arises collaterally, but upon w stress is laid abroad. The cause, however, is the exclusi priation to one sect of almost means of attaining, except in stances, any profound theolo classical proficiency. Learnin particular set of opinions are s be identified. A double arist rank and education keeps the in an immense distance. The sch should feel disposed to move o trammels of the only system almost exclusively he can ac knowledge, is at once a bla marked and shunned by the mo leged flock. If he is not one of can be nobody; he loses his society as well as in literature. no mutual forbearance or cou gendered by the early collision rous emulation of active mind suits carried on with a variety of but in the same walks. The circle of rank, preferment, or education which that circle la maintain to be the only one for man moving in any sphere, is shut against him who moves o orbit which well-defined ortho traced out. A levelling despotis nion must reign within such a education, and uncharitableness satisfaction prevail without.

Can we wonder that the I driven for his education to ments which even the wealthy lous of his denomination can o on a scale limited to the rec persons of their own persuasion imbibe with his first impres same exclusive spirit of *his* p devote more than a due porti studies to its polemics? In sho there is no catholic educatic hardly to be wondered that ca should form no feature of ou gical literature.

Those English scholars whos ments render them competent t generally shun any application talent to the cultivation of t or biblical learning, on accou embarrassments in which a fre of their subject is likely to invo

There are few who would not at any time prefer bestowing their labour on a Greek Play, where at all events they are on safe ground, and in no danger of finding their opinions and their interests at variance.

However small the encouragement has been among English scholars competent to the task, to undertake works of profound biblical erudition unconnected with the previously established rule of particular sects, it must be admitted that there has of late been a considerable disposition shewn to receive and appeal on all hands to the valuable productions of the Continent, and every one acknowledges the obligation he is under to Schleusner, Griesbach, Michaelis, Eichhorn, Knapoel, and many others. The necessity and superior utility of such works is felt, though the example is not followed, and the common use of these neutral works has been eminently beneficial in affording that species of amalgam between contending sects, in which our systems of education are so remarkably deficient.

To promote the circulation of such works, by placing them more within the reach of the general reader, is the most acceptable office which a scholar can fill. Schleusner has been reprinted in this country, and his work is found on the shelves of every theologian whom the price of a book, necessarily so expensive, does not deprive of such a valuable assistant. It was obvious, however, that the work was capable of very important abridgement, without materially diminishing its practical utility to the general student; and there are not many more praise-worthy nor useful designs than that of placing within the reach of every biblical student a storehouse of the most important information, collected with skill, industry and impartiality. With these views it cannot but give us the highest gratification to notice Dr. Carey's Abridgement, which the publisher has brought out in such a form as will tend to make the work much more generally useful, by putting it within the means of a wider range of students. Schleusner's Lexicon is peculiarly valuable, as combining the advantages of an Index, a Dictionary and a Concordance. The original work contains a great mass of illustration of the meaning of words, from classical and other authorities, which are, doubtless, of great value and interest to the scholar, but are precisely that portion of the book with which a young student, or a general reader, can most easily dispense. Dr. Carey has, therefore, cut away this branch altogether, and has been able also to shorten the scriptural quotations considerably, not by omitting *any* of the references, but by leaving the reader to follow those references to the original, instead of setting them forth in his text. In this way, Dr. Carey has with, it is true, comparatively little labour to himself, formed a very valuable and compendious book, which we should hope will find its way to and enrich the collection, however scanty, of many a student who desires an honest, faithful and diligent guide to the original storehouses of revealed truth. The bookseller and publisher has brought himself legitimately within the jurisdiction of the Reviewer, as the announcer and preface-writer of his book, and we shall not let the opportunity pass by of thanking him for the judiciousness of his undertaking, and the creditable manner in which it has been executed under his direction; not being ourselves at all averse to see our booksellers and printers assuming a more editorial character, and becoming the immediate planners and superintendents of works conducive to the substantial interests of literature or science.

ART. VI.—*Minutes of the Committee of the British and Foreign Bible Society [as to the Strasburgh Bible]*. London. 1826.

Remarks upon the recent Accusations against the Committee of the British and Foreign Bible Society. In a Letter to a Clergyman in the Country, from a Lay-Member of that Institution. London. 1826.

WE notice these publications at present, merely that the subject may be seen not to have escaped our observation. The discussion is assuming an official shape, and we shall hope, when it is in a more satisfactory form, to review the question in agitation between the parties. We will not prejudice the question by assuming that there may not be a great deal in the administration of the business of such a Society which requires a vigilant eye, and that the hand of reform may not be exceedingly useful; but we must say, that the characters of all parties, and the nature of this institution, whose interests all profess to have at heart, call for the exercise of kinder and more charitable, more Christian-like feelings than appear to characterize some of the late animadversions on the Society and its leading conductors, particularly from the North.

ART. VII.—*Sacred Specimens, selected from the Works of the Early English Poets. With Prefatory Verses.* By the Rev. John Mitford. Baldwin, Cradock and Joy. 1827.

WHEN we have mentioned the works of Spenser, Cowley, Waller, Carew, Dryden, Herrick, Quarles, Vaughan, Southwell and Raleigh, besides many more, as having been put in requisition by Mr. Mitford, to furnish out this little volume of Specimens, we shall have raised our readers' expectations: and yet we cannot but own that, although it contains some beautiful things, we have risen with a feeling of disappointment, and a wish either that at least two-thirds of its contents had been permitted to remain where they were, and better substitutes found, or that the attempt had been let alone altogether. We do not wish to exercise any very severe controul over poetical antiquarians; they have a right to be pleased themselves and try their chances of pleasing others. But in the publication of religious poetry we could desire to limit them a little, and we think a kind feeling towards antiquity itself would incline them to submit to it. Why must absurd and disgusting ideas on devotional topics be brought forward merely because they were put forth two or three hundred years ago? If their design be to recommend their pursuits, why bring us weeds where the flowers are abundant? Where there is nothing great, nothing poetical, either in thought or diction, why bring verses to light merely to startle us by their oddity, and by the barbarism and bad taste of their authors and, we may add, collectors? There are few more reasonable objects of literary curiosity than the early history of poetry; but to satisfy this, we have enough without bringing forward bad versions of bad theology. Dr. Johnson has talked of the difficulties of giving variety to devotional poetry, but we surely shall not mend the matter by reviving nonsense and absurdity. Lines like those we have now to quote, (and there are plenty more such,) will, we think, fully justify these observations. They are from "Trivial Poems and Triolets," by Patrick Carey (1651).

"*Christ in the Cradle.*

Look, how he shakes for cold!
How pale his lips are grown!
Wherein his limbs to fold,
Yet mantle he has none.
His pretty feet and hands
(Of late more pure and white
Than is the snow
That pains them so)
Have lost their candour quite;
His lips are blue,
(Where roses grew)
He's frozen every where.
All the heat he has,
Joseph, alas!
Gives in a groan, or Mary in a tear"!

There are two more by the same author no way better. What shall we say, too, to such verses as these?—

"And Simeon fast his dying words doth ply,
O how the blessed souls about him trace!
It is *the Sire of Heav'n* thou dost embrace!
Sing, Simeon, sing: sing, Simeon, sing apace!"—P. 70.

We cannot but suspect a much better collection of Sacred Specimens might have been made than this before us; although we have it not in our power to verify our suspicion further than memory allows. We are struck with the omission of Roscommon's name. His noble Hymn, "O azure vaults, O crystal sky!" is one of the grandest things in our language. It is curious to compare this fine version of the 148th Psalm with that of Thomas Heyrick, (1691,) p. 223, which has also great merit and is more full than Roscommon's, but not equal in energy. We are disappointed, too, not to find Sir Henry Wotton's name in the collection; what can be more beautiful than his character of the good man?

"How happy is he born and taught
Who serveth not another's will,
Whose armour is his honest thought,
And simple truth his only skill!

Whose passions not his masters are,
Whose soul is still prepar'd for death;
Untied to this vain world by care
Of public fame or private breath!

* * * * *

Who God doth late and early pray
More of his grace than gifts to lend,
To crave for less and more obey,
Nor dare with Heav'n's decree contend!

This man is freed from servile bands,
Of hope to rise, or fear to fall,
Lord of himself, though not of lands,
And, having nothing, yet hath all."

Mr. Mitford gives us a piece from Du Bartas, translated by Sylvester, not unlike the above both in spirit and scope. Perhaps Sir Henry Wotton borrowed something from the same source.

To finish the ungrateful task of finding fault, we wish the little Poem called "Son Dayes," in Vaughan's Silex Scintillans, had been inserted, and that Milton's delightful Hymn, "Let us with a joyful mind," had taken precedence of a far inferior specimen given. There are some pieces, however, which we always see with pleasure; "Gascoigne's Good-morrow," homely and quaint as it is, is one of these. Who can resist the opening invitation?

"You that have spent the silent night
In sleep and quiet rest,
And joy to see the cheerful light
That riseth in the east,

Now clear your voice, now cheer your heart,
Come help me now to sing;
Each willing wight come bear a part
To praise the heav'nly King."

R. Southwell's "Loss in Delayes" is another excellent piece; and in a higher strain of poetry there are Carew's two beautiful epitaphs (pp. 113, 114), and Quarles' Fifth Emblem.

"False world, thou ly'st: thou canst not lend
The least delight;
Thy favours cannot gain a friend,
They are so slight;
Thy morning pleasures make an end
To please at night:
Poor are the wants that thou supply'st,
And yet thou vaunt'st, and yet thou vy'st
With heav'n: fond earth, thou boast'st, false world, thou ly'st.

Thy babbling tongue tells golden tales
Of endless treasure;
Thy bounty offers easie sales
Of lasting pleasure:
Thou ask'st the conscience what she ails,
And swear'st to ease her;
There's none can want where thou suppliest,
There's none can give where thou deniest;
Alas! fond world, thou boast'st—false world, thou lyest."

On the whole, no one who looks over Mr. Mitford's Collection can help lamenting that so good an idea as the compilation of a little volume of this sort, when the whole of English poetry is before him "where to choose," should be so completely thrown away. Of his own introductory poem it is impossible for us to say any thing, except that it is altogether either above or below our comprehension. Why Lempriere's Classical Dictionary is exhausted for a sort of prologue to a volume of selections of Christian devotional poetry in the English language, we cannot readily divine.

ART. VIII.—*Genuine Christianity, or the Unitarian Doctrine briefly stated.* By a Physician. 2nd ed. enlarged. 12mo. pp. 62. Falmouth, printed; Hunter, London.

THIS Physician, who is, we learn, a truly respectable practitioner in the West of England, has here furnished a very valuable tract for inquirers into the Unitarian doctrine. He writes with ability and temper; he discriminates correctly between the different doctrines of which he treats; he explains the Scriptures with the skill of a well-read theological student; he exposes the unreasonableness of the popular scheme of divinity; and he asserts with firmness, and no small force of argument, the superior claims of the "Unitarian doctrine" to the rank and title of "Genuine Christianity." In one sentence he gives a definition, which we not only approve, but likewise wish our readers to understand that it is what we mean whenever in this work we use the term *Unitarianism*: "The great doctrine of ONE GOD THE FATHER *is the essence of Unitarianism*: all Unitarians hold it, and all that hold it are Unitarians; Unitarians therefore, as a body, are not to be held answerable for any other opinion except this, unless indeed such opinion can be shewn necessarily to follow from this."—P. 13.

ART. IX.—*Rural Lays.* By Mary Ann Plomley. 12mo. pp. 128. Printed by Waters, and sold by Dobell, Cranbrook: Darton and Harvey, London. 1826.

IN these days of fastidious taste, we dare not promise the amiable author of this little unpretending volume that she will obtain poetical fame; but we can assure our readers that we have read the "Lays" with some gratification, and that from the spirit of filial piety displayed in the "Dedication" and the strain of simple, rational piety which runs through almost every poem, as well as on account of other considerations which make the publication interesting, we can recommend it to the patronage of such as are both able and willing to testify their sympathy with merit far retired from the public gaze.

OBITUARY.

Rev. John Yates.

John Yates was born at *Bolton-le-Moors, Lancashire*, November 10, 1755. When only six years old he lost his father, but this loss was supplied by the judicious cares of a most excellent mother, whose maiden name was Grundy, and who was a woman of sincere piety and of a very sound judgment. Of her he used often to speak, even to the close of his life, in terms of affectionate admiration; and he sometimes mentioned circumstances, from which it appears that in her were united in no common degree the qualities of steadiness and mildness. Thus were sown in his mind the seeds which afterwards produced the fruits of a life distinguished throughout its whole course by useful and vigorous activity.

During eight or nine years he was a pupil at the Free Grammar School of his native town, which has long enjoyed considerable reputation for classical instruction. In 1772, he became a student on the foundation in the Academy at Warrington, where he applied himself to his studies with exemplary diligence and great success, and where he formed, with many excellent individuals among his fellow-collegians, a friendship which continued through life, and contributed greatly to his enjoyment and advantage. His eminent abilities and merit as a student also procured him the friendship of the three tutors of the College, Dr. Aikin, Dr. Enfield and the Rev. George Walker. He often praised the candid and luminous manner of explaining all the principal questions in theology, morals and metaphysics, which distinguished the first of these most estimable instructors. The second of them, who was Lecturer on the Belles Lettres, joined with Mr. Yates and some other students in a system of regular exercises in elocution, and to the pains bestowed upon this attainment, under such guidance, we may in a great measure attribute the high degree of excellence which he afterwards displayed in reading and speaking from the pulpit. Mr. Walker, in the decline of life, publicly declared his early and long-continued attachment to Mr. Yates, in the dedication of his sermon, preached in 1805, on the death of Dr. Currie, which is inscribed "To the Rev. John Yates, in testimony of a friendship, which, commencing with the relation of Tutor and Pupil, has continued to this hour, with an esteem and affection that have increased with his talents and his virtues."

Before leaving the Academy, Mr. Yates preached with great acceptance at various country-places, and received several offers, which promised him an advantageous settlement. Among others, one of his fellow-students engaged to give him a living in the Church of England, if he would conform; but as he could not do this conscientiously, he without hesitation declined the proposal. At Newcastle, also, in Staffordshire, his services were so much admired, that the celebrated Mr. Wedgwood, the leading member of the congregation, made him very liberal offers, to induce him to settle in that town. But a field of far greater usefulness was presented to him, when, upon the removal of the Rev. Philip Taylor to Dublin, he was invited to undertake the pastoral charge of the Dissenting congregation in Kaye Street, Liverpool. At this time Dr. Enfield gave the following character of him in his recommendatory letter: "With a great share of good sense, a cultivated understanding, and a manly and just elocution, he unites a seriousness of temper and a desire of usefulness, seldom to be found in so young a person. His general behaviour is perfectly suitable to his profession. Through the whole course of his academical education he has pursued his studies with great assiduity and success, and merited in a high degree the esteem and affection of his tutors and friends. He possesses a steadiness of principle and solidity of character beyond his years, and to these more essential and valuable qualities, he adds an agreeable address and a pleasing mixture of modesty and politeness." After preaching in Kaye-Street Chapel, on probation, he was unanimously elected to the office of Minister, which office he continued to hold during 46 years.* His probationary sermons are upon practical

* Mr. Yates was ordained on the 1st October, 1777; Dr. Enfield preached the sermon, and Mr. Godwin, of Gateacre, delivered the charge. Both of these excellent compositions were published.

topics, but contain explicit statements of the writer's sentiments respecting the nature and design of Christianity. It appears that he believed at that time in the pre-existence of Christ; in all other respects these sermons contain the same doctrine which he afterwards preached. The learned Dr. Blomfield, now Bishop of Chester, has recently asserted of the class of Dissenting teachers to which Mr. Yates belonged, that they retained their situations by the most disingenuous artifices; and it is not unusual with many zealous defenders of orthodoxy, both *in* the Church and *out* of it, to assert, that the ministers of Mr. Yates's age and denomination studiously concealed their obnoxious opinions, and by cautious insinuations seduced their hearers into the reception of the errors which they had themselves embraced. But from Mr. Yates's numerous stock of manuscript sermons, from the recollection of his hearers, and from the uniform tenor of his private conversation, all who are able to judge will be ready to testify that he always expressed his sentiments with great freedom, and encouraged the same sincerity and love of truth in others. It was his practice to aid his flock in the pursuit of religious truth, and with manly eloquence to vindicate the great distinguishing principles of the party to which he belonged, the principles of the right and duty of free inquiry, and of the independence of Christianity upon the patronage of the civil power. The strain of his preaching was eminently practical, enforcing the duties of the warmest love to God, of the most extended benevolence to man; and although he never delivered any doctrines but those of Unitarianism, he rarely treated them expressly as polemical, because he thought such investigations more suitable to the closet than to the house of prayer.

Of the exemplary manner in which he discharged his pastoral duties, the Rev. Wm. Shepherd, in the excellent and impressive sermon which he preached on the occasion of his death, thus speaks: "On this subject I appeal to the recollection of those of you who have listened with teachable minds to his religious instructions; and who have entered into the spirit of his devotional exercises, which were so rich, so copious, so fervent, and yet so chastened, the evident emanations of reverential awe and enlightened piety. I appeal to those whom he has so often visited in the time of their sickness and of their sorrow. I appeal to the rich, to whom he has pointed out objects worthy of their beneficent aid; and to the poor, whom he has taught to adorn their station by the virtues of industry and honesty. I appeal to those whom he has admonished of error, as well as to those whom he has encouraged in the way of well-doing. Believe me, my friends, his heart was in his office. As he began his pastoral labours with zeal, with zeal he continued them. Sincere were the aspirations which he breathed for your welfare, as men and as Christians. Of him it may be truly said, that

> "'In his duty, prompt at every call,
> He watched and wept, he prayed and felt for all.'

"And as truly may it be said, that in the enjoyment of affluence, he lived not to himself. He was simple in his tastes, and strictly temperate in his pleasures. Selfishness was no ingredient in his character. He was fond of the cheerfulness of society, and his door was opened wide in hospitality. At his dwelling, those who had the slightest claim to his notice found a friendly welcome. Though he turned away in sorrow from irreclaimable profligacy and vice, he never turned away from misfortune. He 'saved the poor that cried, the needy, and him that had none to help him.' The mere bestowal of money is frequently the effort of irresolute indolence, to get rid of importunity; but to enter kindly, minutely and affectionately, as our friend did, into the concerns of others, demands the union of a discerning intellect and of a compassionate heart."

In the year 1779 he was married to Mrs. Bostock, the widow of Dr. Bostock, an eminent physician in Liverpool. Of this excellent lady it may be truly said that she passed her days in an entire devotion to her duty; as a wife, as a mother, as a friend, as a pious and humble Christian, as a liberal benefactor of the poor, she was most worthy of imitation. With her he passed nearly forty years of increasing satisfaction, and by her he had a numerous family, whom, together with Mrs. Yates's son by her former husband, (the present Dr. Bostock,) he educated with the greatest care. "He was," says Mr. Shepherd, "exemplary in the discharge of the duties of domestic life. As a husband, he was affectionate; as a father, he was judiciously kind. Upon his children in their early days, he laid steadily, but gently, the hand of restraint; till by just degrees, as they increased in years, authority was relaxed into influence and influence was mellowed into confidence."

Some years after Mr. Yates's marriage his activity and usefulness were in a certain degree impeded by ill health, probably in consequence of severe application to his professional studies. From this circumstance he took into his family as a tutor, and also with a view to occasional assistance in the pulpit, the late Rev. Benjamin Davis, afterwards of Evesham. This gentleman was succeeded, on his removal to Walsall in Staffordshire, by the Rev. William Shepherd, now well known to the public, as deeply imbued with classical and polite literature, and as the intrepid asserter of civil and religious liberty.

In his friendships, indeed, Mr. Yates was peculiarly happy. The same kind and social disposition, and the same high character which had gained for him the love of his fellow-students at college, continued, wheresoever he went, to attract the regards of those who were most distinguished by their talents and their virtues. He considered himself fortunate in the very affectionate and confidential intercourse he enjoyed with Mr. Roscoe, Dr. Currie and Mr. Rathbone, so justly regarded as among the brightest ornaments of the town of Liverpool. With them he was accustomed to unite in every scheme conducive either to their own intellectual improvement or to the benefit of the public. With a view to the former of these objects, they (together with four other gentlemen) formed a society denominated from the number to which it was limited, the Octonian. It was a highly liberal and intellectual association. A topic previously agreed upon was made the subject of conversation, and sometimes a paper relative to it was read.

The delicacy of Mr. Yates's health made it necessary for him at a very early period of his ministerial services to quit his residence in town, and he finally removed to Toxteth Park. Here he spent the greater part of his life; and here he gratified that taste for the beauties of nature which was always one of the prominent features of his finely-constituted mind.

Nor did he content himself with merely admiring what was beautiful, he set himself sedulously to improve what he thought capable of greater excellence—and truly it may be said of him, "Nihil tetigit, quod non ornavit." A small dingle, celebrated in one of the earliest efforts of Mr. Roscoe's muse, the rough sides of which had, indeed, sometimes been explored by the prying gaze of the botanist, but which in general had attracted little regard, has in consequence of his liberality and discernment become the admiration and occasional resort of the neighbouring population. In this retirement after the discharge of his ministerial labours he loved to spend his leisure time amongst his family, regarding it as the means of contributing to their health, to their domestic union, to their virtuous recreation and to the cherishing of those tastes which, regulated by religious principle, confer a grace upon the character, while they give the purest pleasure to the heart. But he never suffered pleasures of this nature to interfere with his more important duties as a Christian minister; in these he placed his chief delight. In his attention to his congregation he was indefatigable, not as regarded his public services only, but also in his intercourse with them in private life. For a long series of years it was his almost daily practice to visit some one family amongst them, to study their interests, to encourage them in their difficulties, and urge them on in their laudable pursuits.

He was also ever active in promoting the education of the poor: with this view he built, principally at his own expense, in Harrington, a town adjoining Liverpool, a school in which about 450 poor children now receive instruction. The plan which he projected well deserves attention. He was uniformly desirous that all sects should join in schemes for the education of the poor, but he lamented that, in the endeavour to secure union, the inculcation of religious principles is liable to be neglected. It was his intention that in the Harrington school, which is supported by voluntary contributions, moral and religious instruction in those *fundamental principles on which all Christians are agreed*, should be a primary object, and that besides religious exercises on the other days of the week, the children should on the Lord's-day be conducted in the morning to their own places of worship, and meet in the afternoon in the school, to join in singing, in praying and in hearing instructions suited to their tender capacities. With a view to this object, he compiled and published, in 1817, a small volume of Hymns for the Social Worship of Children, in the preface to which he has admirably unfolded the principal design of the school, and to which Mr. Roscoe and some others of his friends with great kindness contributed by original compositions.

The various associations either for charitable or scientific purposes, by which

the town of Liverpool has been so honourably distinguished, always found in Mr. Yates a warm, judicious and liberal coadjutor. He was among the earliest contributors to the London Unitarian Society, and to the Manchester New College, and the exertions which he made very recently on behalf of the Widows' Fund in Lancashire, and in which he was eminently successful, are fresh in the recollection of his brethren in the ministry.

The African Slave Trade, principally carried on from the port of Liverpool, could not fail to engage very deeply the thoughts and feelings of a man and a minister such as Mr. Yates. Upon this subject he always spoke as became a Christian patriot and philanthropist. But he was not satisfied with the expression of his sentiments in private conversation. In January, 1788, he preached an eloquent and argumentative discourse upon the inconsistency of the traffic in slaves with the rights of humanity and with the principles of the gospel. This measure excited the violent and disdainful anger of many of Mr. Yates's townsmen, and by taking this step he incurred the risk of estranging some of the leading members of his own congregation. Some individuals, however, aware of the conscientious motives which alone prompted his language and conduct, requested a transcript of the sermon, with a view to the serious examination of his arguments, and were induced to relinquish that lucrative, though iniquitous traffic. The transcript in question seems to have been widely circulated, as it fell into the hands of the late Dr. Kippis, who spoke of it in terms of high admiration, observing that the preaching of it in Liverpool was an indication of moral courage, and of a sense of duty highly creditable to the writer.

Mr. Yates's assiduous attention to his pastoral duties and his increasing acceptableness as a preacher, induced his congregation to erect a larger place of worship, the present commodious and elegant chapel in Paradise Street. He preached at the opening of this place to a crowded audience, on Sunday, September 11, 1791. In his sermon he insisted upon the great practical purposes of religious associations, and he endeavoured to communicate the temper of universal charity by pointing out to his flock some circumstances worthy of their imitation in the practices and modes of worship of all the principal denominations of Christians.

Through Mr. Yates's efforts, aided by the friendly and laudable zeal of his auditors, a charity-school for boys and girls was, in the course of a few years, attached to the Paradise-street Chapel; and in compliance with his advice, it was regularly attended by some of the young ladies and gentlemen of the congregation in the capacity of visitors, and rose to the highest degree of estimation with the public. Several persons, who in after-life have attained to much respectability in society, have expressed in the highest terms of gratitude the sense of obligation which they entertained for the steady and effective system of instruction which was there pursued, and have themselves become annual subscribers to the school.

In the year 1812, Mr. Yates judged it expedient to resign his ministerial charge; but his congregation were so warmly attached to him, and so desirous of the continuance of his services, that he agreed to continue them with the aid of a co-pastor, and his hearers made choice of the late amiable and eloquent Pendlebury Houghton, who was one of his earliest friends, having been his fellow-student at Warrington Academy. At length Mr. Yates and Mr. Houghton, as increasing years brought with them increased infirmity, simultaneously relinquished the pastoral office in the spring of 1823. The following entry in a book, which Mr. Yates kept as a record of the particulars of his public services, expresses his emotions on this termination of his ministerial duties: "April 20th. This was the first Sunday after I had resigned the office of Pastor of the Congregation at Paradise Street. A day of many serious and affecting recollections." Soon after his resignation he received from the congregation a handsome piece of plate, as a mark of their gratitude for his long-continued services, and of their esteem for his private virtues.

In his latter years he was enabled to manifest his regard to his congregation and to promote their friendly intercourse in a way which gave them much pleasure. Persuaded that those who assemble under one roof to worship the same bountiful Parent, in the name of the benevolent Saviour of mankind, ought to regard one another as friends and brothers, he invited the members of his congregation, from the richest to the poorest individual, to meet in large parties at his house. There, in the tranquil summer evenings, they had opportunities of becoming more intimately acquainted with each other, of learning how they might render mutual services, and of cultivating their social affections under the influence of Chris-

tian principles and with the aid of those placid feelings which are produced by the presence of retired and beautiful scenery. Nor did he rejoice in giving such recreations to those of mature age only; seldom did he experience greater enjoyment than when surrounded by three or four hundred children from the charity-schools with which he was connected. He loved to invite them to come and enjoy their pastimes as an incentive to good conduct. Cheering were the sounds, joyous the sight when they frolicked in all the gaiety of youth, the woods and rocks echoing with their merriment. More soothing were the sounds, deeper the impression, when, assembling after their gambols, they joined in the hymn of praise to their Creator, the author of the beauties they had been surveying, the giver of all their joys; and when their venerable and benevolent friend addressed to them a few words, exhorting them to persevere in the paths of virtuous exertion, which would lead them in peace through this world to eternal bliss in heaven.

Thus did he delight to win the young to virtue, representing her ways as ways of pleasantness, and all her paths as peace. And such did he himself experience them to be; few men have passed a happier life than he, as few have contributed more to the happiness of others. Yet he too had his trials; the heaviest of these was the loss of her who had, for so long a series of years, been the sharer of his counsels, of all his joys and sorrows, with whom his own sentiments were so much in unison that it seemed as if they were actuated by one mind,

"Whilst kindred soul was knit to soul,
And heart to heart responsive beat."

Mrs. Yates died in 1819. Her husband had been long in the habit of speaking of their separation by death as an event appointed by the wisdom of Providence, and to which they ought to look forward with the same confidence as to any other event equally certain. This wise and manly Christian fore-thought enabled him to bear that awful stroke, when it arrived, with exemplary serenity; and when, a few years afterwards, he felt mortal symptoms in his own frame, the same holy and happy principles cheered his mind, and made the close of his life dignified, calm and peaceful. To the members of his family he at various times spoke of his impending dissolution as an event which he looked for with perfect assurance; and by the simple and unaffected fortitude of these occasional remarks he s well prepared he was to meet the infirmities of age had so his activity, that to live seeme garded by him as more an mission than to die. "Are said he one day to his atten cian, Dr. Briggs, "to patch snow, after the sun of anothe begun to shine upon him?" Providence to preserve his understanding almost to th whilst his kind affections we and conspicuous as in his m days, he was able to convers animation almost to the ver he was confined to the chamb There the appointed chang gradually advancing during s days, and he at length expi evening of the 71st anniver birth.

Mr. Shepherd, who had, at of the family, conducted the vice at the Park Chapel, pre radise Street the following from the text, "He was a bu shining light, and ye were w season to rejoice in his light." No one could have been so w to execute the task of deli character of his deceased frie ther; and the crowded audi how much they were affected dress. The mourning attend occasion shewed how affecti Yates was beloved by all ran ses of his hearers, and hov piety and integrity, his bene public spirit, were estimated all parties and denominations

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MRS. MARY WREFO

Nov. 2, at *King's Down P tol*, aged 54, MARY WREFO Mr. R. V. Wreford, and daug Rev. John Reynell, formerly ton, Devon.

The Author of her nature her a happy constitution o mind, which was manifeste clouded cheerfulness and sweetness of temper. The guishing traits in her mor gious character were true Ch tentment, and an entire tru vine equity and goodness; a d see causes of gladness and tude in all situations; habit lity of mind, united with g and activity of affection; an in suffering equal to her ca joyment. The cheering and

the 'History of Leicestershire,' and made a considerable progress in the volumes, in which this article appears, he had a final adieu to civic honours; intending also to withdraw from a business in which he had been for 54 years assiduously engaged; and hoping (*Deo volente*) to pass the evening of life in the calm enjoyment of domestic tranquillity. He was married, in 1766, to Anne, daughter of Mr. William Cradock, of Leicester; and again, in 1778, to Martha, daughter of Mr. William Green, of Hinckley. By the first wife, who died in 1776, he has two daughters living, 1812; by the second, who died in 1778, one son* and four daughters. He never affected to possess any superior share of erudition, or to be profoundly versed in the learned languages; content if in plain, intelligible terms, either in conversation or in writing, he could contribute his quota of information or entertainment."

In addition to the facts which Mr. Nichols has recorded, we may add, that he was a Fellow of the London Society of Antiquaries, and long an active manager of that excellent Institution, the Literary Fund. From the list of his publications, which Mr. Nichols has subjoined to this auto-biography, it will be seen that from an early age he was an industrious and multifarious writer. He began his literary career, like many other youths, as the votary of the muses; but he soon abandoned the flowery meadows of Parnassus, for the more rugged fields of antiquarian research. His largest original work is his History of Leicestershire, published in seven parts, and making four thick volumes, in folio. The next, in point of extent, and probably the most interesting of his publications, is his Literary Anecdotes of the Eighteenth Century, in 6 volumes, 8vo., a work rich in biographical information. Mr. Nichols had a very extensive knowledge of men and books, and his writings will, on this account, form a valuable store of materials for future biographers and historians. His chief merit as a literary man was that of being an industrious and careful compiler, which qualified him for the duties of an editor, which he so frequently undertook. The Gentleman's Magazine, which he so long and so ably conducted, shews him to have been a High Church Tory in his religion and though he occasionally ad probably forced upon hi nexions, which displaye features the spirit of intol himself, we really believe ban whom he personated. successor in the editori possess his mildness of t nevolence of heart.

* Mr. John Bowyer Nichols, F. S. A., his father's partner in the printing business, a gentleman of very extensive literary information, and of the highest respectability of character. ED.

MR. PENDRIL

"MR. PENDRILL, a sho *Newgate Street*, was buri December 3, at Creed Ch hall Street, with masonic was descended from the Pendrills, in Nottingham whom, Mr. Pendrill, of secreted Charles II., and making him assume the c servant. In this disguise veyed beyond the reach o For the services then perfc mily of Pendrill receive a day from Government. I to have descended from fi an inheritance; for at a reward of £1000 was o apprehension of young Wa drill secreted him in his gate Street, dressed as a fe over him to prevent the app intruder, accompanied hi and never left him till he place of safety." What bc Craniologists expect to fi in this family?

MRS. HARRIET SI

"WE have the melanch cording the death of HARRI wife of Samuel SHORE, E Hall. She departed this day evening, December 9, Her loss will be deeply re family, with whom she lived in the faithful and a of all her duties; by soci she was an ornament; an to whom she was a kin friend. We believe that the last surviving branch o eminent and very respect the South of England." *Sh*

REV. WILLIAM WH

December 10, in the leaving a widow and fou *Starston*, near Harleston, Rev. WM. WHITEAR, Rect

mer place. Mr. W. was formerly Fellow of St. John's College, Cambridge, B.A. 1800, M. A. 1803. The circumstances which occasioned the death of this respected gentleman are so impressive that we must be allowed to detail them in this place. Having intimation that a neighbouring Preserve would be visited by some poachers on the evening of November 27, it was determined that a party should be formed to oppose them, and among them was the late Rector, who also filled the office of one of his Majesty's Justices of the Peace. It appears that a separation of the party, all of whom were armed, took place, but signals were agreed on, which were to be given on meeting. One of the gentlemen, a youth, after taking a different road, suddenly met the rest of the party, three in number, and from some mistake in the signal, conceiving them to be poachers, fired and lodged part of the contents of his gun in the body of Mr. Whitear, who, with one of his companions, almost at the same moment, returned the fire, and so much shattered the youth's hand as to render amputation necessary. The mistake was not immediately discovered, and the young man returned home believing he had shot a poacher. After languishing for a fortnight, the Rev. Gentleman expired in consequence of a mortification of the wound he had received.

Thus a wife is deprived of her husband, children of their father, the church of an ornament, society of a most useful member: and why was this loss incurred? Because bad and unnecessary laws must be supported, no matter at what cost; because, unhappily, the ministers of the Gospel of Peace are allowed to exercise the office of magistrates; because other arms than those of persuasion are put into their hands; because they have the liberty of inflicting temporal pains and penalties; because thereby a spirit of domination over the bodies as well as souls of men is encouraged, and the peaceful principles of their original profession are overwhelmed in the contest with feelings of hostility to their fellow-men. Regret for the individual, respected and valued as, on many accounts, he was, is almost lost in the feeling of abhorrence for a system which can lead to such things as this, and in pity for the delusion which can so far blind men, not otherwise unkind or unfeeling, as to make them think they are doing their duty in putting human life, with all its vast responsibilities, to hazard for the sake of preserving so unimportant a species of property. We know not how it may appear to our readers, but for ourselves we must confess we hardly know a more affecting instance of human inconsistency than that afforded by a minister of the Gospel, who is accustomed, week after week, to reiterate the prayer—"From battle, and murder, and from *sudden death*, good Lord! deliver us," going out armed at midnight to capture, or, if need be, to send into eternity, some hapless wretch, as unfit, perhaps, as possible to die. What, supposing that minister to be really the agent by whose means death is brought upon such a person, his feelings must thenceforth be, we can hardly imagine; but either they must render him a miserable man for the rest of his life, or they must be rendered callous by the influence of some most wretched system. Could we but hope that an instance like this we are contemplating would lead, not merely to the exercise of a temporary and cowardly kind of caution, but to the admission of some salutary reflections and correspondent practice, the sacrifice would not be too great; but the public must, probably, yet have precept upon precept, line upon line, example upon example, before conviction will enter where it is most wanted.

JOSEPH CRADOCK, ESQ.

December 15, at his apartments in the *Strand*, in the 85th year of his age, JOSEPH CRADOCK, Esq., Fellow of the Society of Antiquaries. He served the office of High Sheriff of Leicestershire, in 1767, and he was not less distinguished in the fashionable circles than in the ranks of literature, where he was the friend and associate of Johnson, Warburton, Hurd, Halifax, Parr, Reynolds, Burke, Percy, Goldsmith, Garrick, Stevens, Nichols, and the whole of the Literary Club. This gentleman's Literary and Miscellaneous Memoirs, in two small octavo volumes, has recently excited considerable interest.—*Times.*

MARQUIS OF HASTINGS.

Nov. 28, at *Naples*, FRANCIS RAWDON HASTINGS, Marquis of Hastings.

JOHN FLAXMAN, R. A.

Dec. 7, JOHN FLAXMAN, Esq., R. A., Professor of Sculpture in the Royal Academy.

[A further account of the Marquis of Hastings and of Mr. Professor Flaxman will be given in our next Number.]

INTELLIGENCE.

Register at Dr. Williams's Library.

A JOINT Committee of Ministers and Deputies of the Three Denominations was appointed some time ago, to consider the state and validity of the system used in this Registry, and cases have been submitted to eminent counsel on the subject for their opinions.

The result we understand to be, that, at a meeting held on the 1st of December, this Committee agreed to certain resolutions, which were in substance,

That the existing forms of Certificate and Registration at Dr. Williams's Library are of a highly valuable character, answering in the completest manner almost all the purposes required, and giving as good legal proof as can be attained by a voluntary institution, and a much better clue, in many cases, to actual proof than the parochial Registers;—that the system ought to be recommended to general use;—that the whole plan of Registration of Births, Marriages and Deaths in England is radically defective, not only as identified with the Establishment, which includes only part of the community, but as being in its details imperfect;—and, that such a change as ought to be looked to as an effectual cure, can only be expected to spring out of a successful result to exertions in favour of those greater questions affecting Dissenters of all classes, which the meeting trusted would soon be discussed in the new Parliament.

The efficiency of the system of Registration established under the superintendance of the Deputies of the Three Denominations at Dr. Williams's Library has been lately a good deal discussed. If a better plan can be devised, especially if a thorough reform of the whole system can by any exertions be brought about, no efforts should be spared; but if vague ideas of defects or of the probability of change or improvement should lead to any neglect of the present mode until a better can be established, (which we fear is remote and improbable,) we cannot but think that great mischief will ensue.

The truth is, that the whole system of this country, in identifying the administration of these matters of civil policy with the ecclesiastical jurisdictions, renders every attempt at improvement which shall not go to the root of the evil, difficult, and likely to be productive of as much inconvenience as the evil itself. The Churchman wants a new system, he rightly considers his own interest as much as the Dissenter, the Catholi and the Jew, does. It might be very w when every body was (if there ever w such a time) a member of the Establis ment, to make the record of the fact passing through its ordinances (as ind viduals would necessarily at or soo after birth, marriage and death) a suf ciently accurate register of the even connected with them; but when a lar proportion of the country do not pa through those ordinances, or do so on by compulsion on conscience, it is o vious, that to trust to such a recor which misses half the proper subjects it, must be a most bungling contrivan It would be as if a shepherd number his flock at their passage through o entrance or exit to the fold, when the were half a dozen others, of which took no heed at all.

We should like to know what relian for instance, (looking at it as a me statistic question,) can be placed on t returns of births within the bills mortality, drawn from the only offic sources of information, the paroch baptismal Registers?

One great mischief arising from co necting these records with Church c dinances, on the absurd assumption, the face of undoubted and notorious fa that all the population belong to t Establishment, is, that the Church very jealous in monopolizing these o ces to itself; will talk of offices entrust to it for civil ends, only within as were the memory of man, as parts of ancient privileges; will claim to itself, a necessary appendage, the right of tra acting some of the most important c business of the country; and yet will allow the least adaptation of this busin to the altered situation and religi feelings of the parties concerned, un the plea that by such an adaptation would infringe upon its rites and ordin ces as a religious body. It will suffer it to be made (by the Marriage Act for stance) the civil officer of the State, then immediately turn round upon and say, "I am administering my r gious ordinances; you are compelled come to them, it is true, only for a c purpose; but when you are there I make you swallow all I please to adi nister."

It is in vain to remind the Churchm that it is no favour that is asked of hi

that Registers are of importance to himself and every one, just as much as they are to the Dissenter;—that a wealthy divine, who kicks at performing these offices for a Dissenter, may spend hundreds in making out a title to his estate, or may, perhaps, lose it, owing to defects arising out of this squeamishness of himself or a predecessor. No! he persists in supporting the Church's exclusive right to keep these Registers, at the same time that he refuses to render them efficient.

But, after all, what is this Birth Register, as it is called, even to a Churchman? It is at best but a clumsy proof; for it does *not* prove at all, except inferentially, the most essential requisite—the age of the party. It proves, to be sure, that the party was baptized at a given time, and we are wise enough, and courts are wise enough, to infer thence, that the party was at all events born *before* that event; but *when*, or how soon *before*, no where appears; and important cases have occurred where parties have been of age, and exercised important acts as such, when the only record which the institutions of the country afford, will not *prove* them to have been of age till some time after; and it has become necessary to have all intermediate acts subsequently confirmed.

The truth is, that a completely new-modelled or created establishment is wanted for this and many other purposes of a similar nature, connected with what we may call the police of the country, and all together (so far as civil formalities are concerned) dissociated from these ecclesiastical offices, which the progress of toleration places at every turn at variance with convenience and common sense. We believe that there are few countries in Europe where such establishments do not exist. For instance, in the case of marriages, all the difficulties attending on the discussions in this case, and on reconciling civil regularity with religious charity and liberty, would be at once avoided if the parties, wherever performing their religious ceremony (which the Legislature, if it thought it necessary, might require to be done some where) were attended at that ceremony by an officer, whose duty it was to take note of the civil formalities and to relieve the minister from any duties not properly religious, and from the fear of transportation or some other degrading penalty if he neglects them.

The district notary, constable, or by whatever name he might be called, should have a permanent office, as he has abroad, and would answer a thousand purposes of regularity and security in civil transactions, which are now managed by the clumsy and ignorant intervention of churchwardens, &c., the only persons to whom recourse is had on all occasions.

With regard to a Birth Register, it is still more important to provide for a system independent of Church observances, (though, of course, it might avail itself of them when resorted to,) because there are sects who do not resort to infant baptism in any place, and who, on the present plan, can in no way get registered at all. An easy remedy for this would be effected by providing for the same civil officer taking, either at the baptism when it takes place, or from the parents, or other competent evidence, a declaration and certificate of the birth to be verified and certified by such officer, and entered on record, which would give a much more correct and valuable Registry than the present. A similar provision could be made with greater ease as to deaths. This Register might be kept (for want of a better office for acts of this description) in the parish chest, but should be regularly copied for the general custos rotulorum of the county. If all this be too much to be conceded, the parish Register ought to be made as comprehensive as possible, and the births or baptisms, &c., of Dissenters should be entered upon it (as they actually were by a statute of William III., for the purpose of collecting a stamp duty, then in force); and if the minister feels a difficulty in performing this office, let the parish clerk or the churchwarden do it.

But supposing things to remain as they are (which we fear is most probable), the question arises, how are Dissenters to provide a registration at any rate for births, which shall give as good a *record* (if not legal *proof*) of the fact as can be got, considering that they have not and cannot have any person answering to the recognized and official character which is borne by a Church clergyman, acting under the canons of his Church and Acts of Parliament, and which entitles his acts to credit per se in courts of justice? Where a Dissenter's child is *baptized* at a chapel keeping a Register, this is one mode of proof, and we would by no means recommend this to be neglected, the Registers there being valuable documents easily resorted to; but this does not apply to *all* Dissenters. Their Registers are, besides, carelessly kept and easily lost, and they have not the legal character, after all, which the Church Registers have.—*Birth*, then, it is evident, must be of necessity, in the case

of Dissenters, (as it ought to be under a good system in all cases,) the fact to be selected for record; and so far the Dissenter, if he makes this out in any tolerable way, has a better thing than the Churchman's Register can give him. But then it is obvious, that all you can get for this purpose is a written declaration by the parents with an additional testification of the fact by witnesses; and in a court of justice, the witness himself is always wanted, if alive, to prove a fact, and any written memorandum or declaration he has made is no evidence if he himself can be found, unless a specific law has made his declaration in some way (as by an oath administered before a competent authority or in some other way) evidence of the fact contained in it, without the necessity of calling the party himself.

Now the system at Dr. Williams's Library has been *this;* which (with the imperfections necessarily attendant on such a voluntary establishment) we maintain to be a most excellent plan, and one which it is highly important to encourage and recommend as an example, not only to the Dissenters, but to the Legislature for its imitation. The parent signs a declaration of the birth of the child;—the child is identified by every necessary circumstance with its parents, who are so described as to link all together in a pedigree;—and competent witnesses attest the whole, which they can, if alive, be called to prove in person. Now it is manifest, that if this document be not per se evidence of the facts, it is the best possible *clue* to actual and positive evidence of those facts, and such evidence as is afforded by no parochial Register when there arises a doubt as to the identity. If the parent be dead, it is the best evidence (subject of course to the necessity of proving his handwriting) of the facts he has declared, and so far it stands on the same footing as entries in Bibles, &c., to which we are obliged every day to resort in courts of justice, with this essential preference over them, that the certificate at Dr. Williams's Library is indexed, recorded and preserved, out of the reach of all suspicion of forgery, collusion, or alteration. It possesses, too, the advantage of affording the strongest *moral* and *historical* proof, and this very often prevents even the occasion or necessity for recourse to *legal* dispute. There are few persons of experience in such matters who have not known cases where such a Register of facts as that which these certificates afford would not have instantly settled or prevented disputes which have produced endless litigation. In matters of title, too, it gives satisfactory information to a much greater extent than the Church Register.

It is obvious that the original certificates are the documents which alone can be of *legal* use, but it is also obvious that these ought to be entered into a book and indexed for common purposes, to prevent the hazard attendant on frequent recourse to an original document.

What is there, then, that is wanted to give the fullest and most absolute legal validity and facility to such a Registry as this, or to any such Registry as in our view ought to become general? Merely this; — that the declaration should be signed in the presence of some authority, say a Justice of the peace, or of the officer who we contend should be appointed as Registrar; and should, after entry in a book kept by a proper officer in a suitable place, be received as evidence of the facts, as a parochial or other Register is; and that copies, certified by the officer keeping it, or examined and proved to be copies by a witness, should be evidence without bringing up the original.

Are the Dissenters likely to get this for their private Register? If they did, they would have a far superior system to that of the Church; but it is plain that such a concession in favour of a voluntary institution is not likely to be made; that if it were it would be attended with endless difficulties in its details; and if it were a Metropolitan Registry it would be too expensive and troublesome for general use, without effecting which it would hardly be thought worth while to set about it. We could scarcely think of establishing provincial establishments for Dissenters only. It would, moreover, provide only for births. The great object, we repeat, is not to patch up an exclusive and partial system by setting up any new institutions founded upon it, but that a general system should be established, forming one common Register for all denominations; and for this either some entirely new machinery is necessary, or much greater alteration in the ecclesiastical jurisdictions than, as we fear, the country will be prepared for, till it has taken steps in our favour on far more important subjects.

Mean time, we again urge upon Dissenters the importance of adhering to the best system which can, without legislative assistance of a much wider character than they are likely to get, be devised for them—a system in its basis superior to that of the Establishment, and which gives every moral and almost all material legal evidence and certainty to the facts

recorded. And we would take this opportunity, which we shall on all occasions repeat, of urging the attention of the Deputies, and of all Dissenters, towards the *greater* questions which press upon them, and which, if favourably decided, would bring with them necessarily relief in all these more trifling particulars. To build up at this time of day some new system of expedients, founded on the present machinery of exclusion and irregularity, seems to us, we confess, to be to despair of the cause of reason and freedom more than we are warranted in doing. Let the Deputies direct half as much attention to enlightening the public mind on their *great* questions,—to pressing on the Legislature the absurdities and anomalies of their position,—and to rousing the old spirit of liberty and manly zeal which animated their fathers,—as they have for thirty years confined to the trivial vexations which are mere *incidents* and badges of the system which oppresses them, and our firm conviction is, that we should not have to waste our time in discussing any such topics as many of those which now occupy our attention.

Competency of Witnesses not Believers in Christianity.

HOUSE OF COMMONS, November 29.

Mr. HUME presented a petition from a Mr. Robert Taylor, of Carey Street, *Clerk*, who stated that he was canonically ordained a clergyman of the Established Church — that after laborious investigation and philosophical research he could not admit the Christian faith — that he had discovered that he could not on that account give evidence in any court —that he is a believer in a future state— that a short time ago a shopman of Mr. Carlile was robbed of a watch, but was unable to prosecute in consequence of his adherence to the doctrines of Deism — and therefore praying that persons professing Deistical principles might be sworn in Courts of Justice in the same way as persons professing Christianity, Judaism or Mahometanism.

Serjeant ONSLOW violently opposed the petition on the ground that the profession of a Deist was too vague—that no form of oath would bind him—and that he held in mockery every thing which could give a sound reliance on his veracity.

Mr. HARRISON BATLEY (a young Chancery barrister) thought it was *disgraceful* to entertain such a scandalous petition.

Sir EDWARD CARRINGTON expressed his *horror* at it.

Mr. PEEL (with his usual judgment and moderation) confined their attention to the question before them, which was simply whether a petition should be received, not what should be done upon it.

Mr. W. SMITH complimented Mr. Peel on his prudence and moderation. Mr. Batley was a young member, and, when he was more experienced in the House, would learn to treat such subjects with more temper. Gentlemen seemed to make no distinction between a Deist and an Atheist. An Atheist might perhaps be incapable of giving to his testimony the sanction of an oath, but a Deist might assuredly do so. In his opinion, the State, and the interests of all who were connected with the State, would be in infinitely greater danger from the oaths of those who did not believe the Christian religion, but concealed that disbelief, than from the oaths of those who openly avowed their opinions.

Mr. HUME observed, that the petition itself was a complete answer to the learned Serjeant. He would ask, what was a Jew, but a Deist? According to the honourable gentleman, (Mr. Batley's) principle, a Jew ought not to be allowed to be sworn. The argument of the honourable gentleman, therefore, was directed against the existing statutes. As to Sir E. Carrington, it really appeared to him (Mr. Hume) to be very strange, that an individual who had for such a length of time, in Ceylon, been administering oaths to men who did not believe in the Christian Revelation, should feel any difficulty on the subject in this country. It only shewed that men might live long without gaining experience. For his own part, he could see no reason why a Jew, a Turk, or the professor of any other religion different from our own, provided that his difference was a conscientious one, should not be considered as credible as any other person; and he should be happy to see that liberal policy pursued, by which such an individual should be placed on the same footing as any other. He moved that the petition should lie on the table.——The motion was agreed to.

We think it of importance (recording, as we intend to do, all matters affecting religious opinion) to give the above short report of the debate on the subject of a petition of an individual sufficiently notorious as a champion of Deism, who nevertheless styles himself "the reverend." The point agitated is an important one, and it bears on other questions of still more consequence. However small may be our sympathy with the immediate parties, there are no questions of this sort which

do not more or less affect the great and leading principles in which all are interested.

The objections taken every day in our Courts of Law to the *competency* of witnesses, instead of going to the Jury as observations on their *credibility*, give rise to a number of practical anomalies and absurdities;—as, for instance, when the story of an artless child, (the most convincing of all testimony, perhaps,) is excluded by Mr. Justice Parke because, on his *private* examination, he doubts her theological proficiency.

We cannot believe that, if the question comes solemnly to be argued, it will or can ever be decided that a Deist, avowing his belief in a retributive Providence, is an *incompetent* witness in point of law. It does not clearly appear how the facts stood, or how the objection was taken, in the case mentioned in the petition, of Carlile's shopman. We shall quote the summary of the law on this head of religious incompetency which stands in Mr. Phillipps's book on the Law of Evidence, and add a few observations on the propositions on which we suppose the opposition to the reception of this testimony was made.

The decision in "Omychund *v.* Barker," which settled that any *foreign* infidel avowing his belief in a retributive Providence is competent to give evidence, we always considered of great importance, conceiving that it settled the principle on a broad basis which would include all persons similarly circumstanced. If belief in Christianity was to be the test, we should come round to the old question, which lawyers with equally kindly dispositions to those of Lord Eldon would put, viz., "What is Christianity?" And a Unitarian or any other Dissenter might be told by him, "Christianity is OUR Christianity, not yours."

But we also considered the decision of "Omychund and Barker" (supposing it to be what common sense seems to shew it was meant to be) as of great collateral importance, inasmuch as it appeared to sap the very foundation of the doctrine on which the prosecution of Unbelievers rests at common law. There is no other foundation for this jurisdiction than a few cases (decided when no doubt Lord Coke's opinion mentioned below would have been considered law) in which it was held, that impugning Revelation was an offence, because it was a *dissolution of society*, inasmuch as it destroyed the foundation on which *oaths rested*. Jewish oaths, Mahometan oaths, Hindoo oaths, Otaheite oaths—in fact, all infidel (at least all *foreign* infidel) oaths, have, however, since been decided to be equally available; and what then becomes of the common-law doctrine which governs the old cases of prosecution, that are still quoted as the authorities, and the only authorities, for these prosecutions, though the substratum has been solemnly removed?

We proceed with Mr. Phillipps.—"Atheists, and such infidels as profess not any religion that can bind their consciences to speak the truth, are excluded from being witnesses. Lord Coke, indeed, says generally, that an infidel cannot be a witness, in which denomination he intended to comprise Jews as well as Heathens; and Mr. Serjeant Hawkins thought it a sufficient objection to the competency of a witness, that he believed neither the Old nor New Testament. Lord Hale, however, was of a different opinion, and strongly points out the unreasonableness of excluding indiscriminately all Heathens from giving evidence, as well as the inconsistency of compelling them to swear in a form which they may possibly not consider binding. 'It were a very hard case,' he says, 'if a murder, committed here in presence of a Turk or Jew, should be dispunishable, because such an oath should not be taken which the witness holds binding, and cannot swear otherwise, and possibly might think himself under no obligation if sworn according to the usual style of the courts of England.' All doubts upon this subject, however, are now removed. In the case of Omychund and Barker (which came before Lord Chancellor Hardwicke, assisted by Lee, C. J., Willes, C. J., and Parker, C. B.) it was solemnly decided, that the depositions of witnesses professing the Gentoo religion, who had been sworn according to the ceremonies of their religion under a commission in Chancery, ought to be admitted in evidence. And it may now be considered as an established rule, that infidels of any other country, who believe in God, the avenger of falsehood, ought to be received here as witnesses; but infidels who believe not that there is a God or a future state of rewards and punishments, cannot be admitted in any case. It follows that, for the purpose of trying the competency of a witness, the proper question is, not as to his particular opinions, as whether he believes in Jesus Christ, but whether he believes in the existence of God and a future state. In a case before Mr. J. Buller, where a witness, who had been sworn on the Gospels, was asked whether he believed in the Gospels on which he had been sworn? the question was objected to, and is

said to have been overruled by the Court.' Mr. Phillipps thinks this was because the question was asked too late; that if he had not believed in the Gospels, he would not "have been effectually sworn on them;" for "that the evidence would be given without any religious sanction;" that "if the law requires an oath, and the witness believe not in any *form of religion*, the consequence must necessarily be, that he cannot be sworn."

Now here, with deference to Mr. Phillipps, we cannot see the sense of this reasoning, or that it in any way follows up the decision of Lord Hale, or the Judges in Omychund and Barker. According to this, a witness is a good witness if he denies Christianity, and takes an absurdity, perhaps an immoral and profligate system of idolatry, instead of it; but he is a bad witness if he is a man who has the misfortune to reject Christianity, and *therefore* (for we may put it so) to reject all pretended revelations, which his inquiries must have shewn him, stand on far less evidence than the one he has found himself called on to reject. Infidelity, *plus* idolatry, superstition and immorality, is *good; minus* those qualities, it is *bad*. Was ever such an absurdity heard of? And whence arises the objection, merely technical as it is? Only from the witness having a book placed in his hands, (to which, by the bye, the words of no oath allude, and which the Quaker never has given him,) in which he does not believe. Because he does not believe in that book, Mr. Phillipps says he has "no religious sanction"; and yet he has just before told us that the only proper question is, "Whether he believes in the existence of *God and a future state*." Is not this the sanction required? Is it not this which makes the oath binding; and if this principle be rejected, why do you swear an Indian by his trumpery; another by holding up his hand, and another by covering his head? If you avoid the anomaly of giving a Heathen a book in which he does not believe, and swear him in a form which he chooses to say he considers binding, (for which you take his word, be it observed, as we believe was held in the Queen's case,) why, in the name of common sense, is not the English Unbeliever to be allowed the same privilege as an Indian savage, of stating what does constitute his religious sanction, and of being sworn in that way? And if the book be considered an objection, (and probably the objection would not come from the witness, who would be indifferent about it,) let it not be offered. What jumble exists in Mr. Phillipps' mind between the "form of a *religion*" and the form of an *oath* we do not exactly see. We cannot doubt for a moment that if a Heathen came, who said that he was a believer in God, and in a future state of rewards and punishments, but that in his country he knew of neither any specific "*form* of *religion*," nor even *form* of *oath*, any man of common sense would reject him as incompetent on that account.

"Whatever be the *form*," concludes Mr. Phillipps, "the meaning of the oath is the same. It is calling on God to witness what we say, and invoking his vengeance if what we say is false." To be sure it is; and if the decision in "Omychund *v.* Barker," amounts to any thing, it is, that the law looks to the *substance;* to the *religion*, not to the *form* of it, or of the oath either. If, however, there be any weight in the technical objection which Mr. Phillipps puts forward in one sentence, and seems to retreat from in another, that some *form* is necessary, it would seem that the petitioner and his followers (who, by the bye, are not bound to answer any other questions than the general one mentioned by Mr. Phillipps) have in any case an obvious shift for relieving the law of its difficulty. Some more substantial form would certainly be more likely to succeed than the ridiculous scheme of this gentleman for swearing on his book of nature, i. e. upon a *metaphor;* but it would seem that they have only to agree on some form, (the law quarrels not with its absurdity,) which they may state to be *theirs*, and then they become qualified to come at that *substance*, which the law professes to have alone in view, but which it bids fair to miss under a cloud of subtleties.

At all events, the debate is worthy of note, as a specimen of the vague state of shallow declamation usually resorted to on these subjects even by lawyers. (We wonder at Sergeant Onslow, though we do *not* see occasion to wonder at what falls from Mr. Harrison Batley.) This cannot be more strikingly evinced than in such a case as the present, where the very proposition which is treated as too gross to be received even in the form of a petition, at this moment forms part of the established common law of the land, in a much stronger form, and one which we should suppose more revolting to these gentlemen and their Dissenting supporter in the Times. One would think, by the arguments used on these occasions, that it was considered good service to the community to increase the chances of evading justice by throwing impediments in the way of the reception of evidence.

CORRESPONDENCE.

THE Conductors of the New Series of the Monthly Repository are much gratified in being able to acknowledge, at this early period of their labours, the receipt of valuable communications from eminent individuals whose writings gave interest and importance to the former Series. It is their wish to secure the continued literary friendship of all such persons, for the more effectual promotion of the great objects equally contemplated in both publications.

Some papers have been transmitted to them on the subject of Baptism, and they are threatened with many more. In order to save their Correspondents unnecessary trouble, the Conductors deem it right to state at once, generally, that their own must be considered as so far an original work, that they cannot take up controversies commenced in the former Series, and carry them on from the point where it left them. On the Baptismal Controversy, so far as respects the matters in dispute between the several combatants, they will pronounce no opinion; but they must be allowed to say that, in their judgment, some time should be allowed to allay the angry feelings it has excited, before the parties again enter the arena. The language employed by one of their Correspondents confirms them in this view of the case. He ought to be aware that epithets of contempt applied to an opponent, will produce far other effects than the removal of his alleged errors. The Conductors will not shrink from the promise held out in their Prospectus, of which they are studiously reminded for an obvious purpose, to open their pages to the free discussion of controverted topics that properly fall within their province. They must, however, be allowed to exercise their own discretion as to the time when those discussions shall be introduced, the extent to which they shall proceed, and, they will add, the spirit and the language in which they shall be prosecuted.—The principle on which the Conductors decline embarking in the Baptismal Controversy, will equally apply to the paper of J. L. just received.

The Conductors are pleased with the general remarks of *Christianus;* they object, however, to his personal allusion to the respectable writer whom he names, which they think it were better to avoid. The concluding censures would be rather ungracious in the First Number of the New Series.

Dr. J. Pye Smith's note arrived too late for insertion. Though his communication belongs properly to the Old Series, the Conductors will, from personal respect, afford him the opportunity he solicits for explanation.

The Conductors have it in contemplation to enter into the subject of the Catholic Declarations much more fully than has been done by a respected Correspondent.

The writer from Crewkerne is referred to the pamphlet, and the subsequent explanatory papers of the learned author of the hypothesis to which he alludes, where, the Conductors conceive, he will obtain the information he seeks.

Articles intended for the Review department, the writers of which are unknown to the Conductors, are inadmissible.

The Conductors, after mature deliberation, have come to the resolution so wisely, they think, adopted by Mr. Matty, not to invite communications which they are not at liberty to reject without assigning a reason. Nor can they undertake to return communications which they may decline to insert.

The pressure of important matter has induced the Conductors to add half a sheet to the present Number. They regret, however, that notwithstanding this enlargement of their assigned limits, many articles intended for insertion have been unavoidably omitted.

They propose to secure for their next Number a report of the proceedings of the last general meeting of the Deputies, when a proposition was brought forward to afford some assistance to the London University. It is their intention to record in future the acts of this body whenever any subject of interest is discussed. They have no doubt that their readers will be pleased to know what passes in this Society; and that considerable benefit will be derived from giving greater publicity to its proceedings.

All articles intended for the General Correspondence department should be in the hands of the Conductors by the first day of the month: and all articles of Obituary and Intelligence by the fifteenth.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. II.

FEBRUARY, 1827.

ON THE HEBREW POINTS.

Points or certain marks above, below, or within the letters, are used in Hebrew for three purposes: 1, as Vowels, or as guides to the pronunciation of vowels; 2, as modifying the pronunciation of Consonants, or intimating the omission of them; and, 3, as Stops and Accents. Some have maintained, that all these are parts of the original language, and have been preserved amongst the Jews from the time of Moses; whilst others reject all of them, as not only of a comparatively modern date, but as often injuring the sense, and always increasing the difficulty, of the language. The earliest editions of the Hebrew Scriptures, and the greatest number of those which have been printed, follow the *Biblia Hebraica Bombergiana* which was printed at Venice 1525-6, under the editorial care of the Rabbi Jacob Ben Chaim, "who had the reputation of being profoundly learned in the Masora and other branches of Jewish erudition, and who pointed the text according to the Masoretic system." These Masorites, who were by some deemed the preservers or restorers, and by others the inventors, of this system, seem to have lived at Tiberias, on the lake of Gennesareth, where they had a College; but their age has been much disputed. In the sixteenth century, Capellus called the antiquity of these points in question; and he was supported by most of the eminent scholars of that time. The question was argued at great length, and though a few persons continue to maintain their antiquity and even their divine origin, yet the far greater number of learned men of all sects and parties seem to give up both of these, and to consider the points as a Masoretic invention, however they may differ about the time in which they were introduced, or the utility of their introduction.

Admitting, then, that the points in the Hebrew Bible have no peculiar sanctity, that they may be in some cases erroneous, and that they may be fairly made the subject of critical investigation; admitting, also, that they are a contrivance of the grammarians or critics called Masorites, and neglecting for the present the discussion at what time they were first used, and whether they were invented all at once or gradually,—what seems most deserving of consideration is, whether any circumstances recommend them to our notice; that we may decide whether, as the study of the language seems increasing, it is desirable that young men should be instructed in them, or should apply themselves solely to the unpointed text.

If the pronunciation only were concerned, it would be of little consequence how such a question might be decided; for, should we be inclined to prefer the directions afforded by the points, we know that the Jews are not agreed about the sounds represented by them or the letters; and, changeable as all languages are in this respect, it is not probable that the pronunciation of the time of Moses was known in that of Ezra, or that the latter is represented by the Masorites. Pronunciation, then, unless we wish to converse with Jews, (and in this case the peculiarities of those we would converse with must be attended to,) is of little importance; for the correct pronunciation is unattainable. But the points do not merely guide to a certain pronunciation; they also, in many cases, fix the signification of words, and in others direct to their origin. The same letters, according to the points with which they are accompanied, may represent a noun or a verb, or different parts of a verb, and the reader of a pointed text has these distinguished for him; whilst he who rejects this help, must be guided by studying the context, or must rely, as is generally done, on the versions. The word דבר is allowed to have no vowel if the points are rejected, yet as a substantive it signifies *a word*, *a plague*, and *a fold or pasture;* as a verb it may be rendered, *he spake*, or *speak thou*, or *speaking*, or *to speak;* all of which are distinguished by the points, which also mark some other distinctions, such as when the noun is used in connexion with another word, &c. The word שבע signifies the number *seven*, or *full*, *fulness*, *he was full*, &c., all of which are clearly distinguished by the points. Now, if these points are found generally to mislead, if they direct to a verb when the word should be taken as a noun, or refer us to a wrong word as the root from which the sense is to be derived, we shall wisely reject them; but if, though in some few instances erroneous, they more frequently lead to the correct meaning, they must be serviceable to all students who will take the trouble of learning them. Besides, as observed by the Rev. G. Hamilton, they teach us "how the Jewish critics understood passages where words of doubtful signification occurred, and furnish us with the views they entertained of the text." The pointed text may be considered as the Jewish Version of the Old Testament, even if allowed no greater authority, and as such it would deserve to be carefully attended to. Admitting the latest period in which the points are said to have been invented, they were surely intended to represent the manner in which the language was pronounced and understood by the Jews then living, as it had been transmitted to them, and as it has been continued to be read in their synagogues to this day, with perhaps some slight variations in the sound of letters. Capellus, one of the earliest opposers of the antiquity of the points, admits their usefulness, and even says, that in following the reading of the Masorites we build upon the foundation of the prophets; and Bishop Walton, also an opposer of their antiquity, observes, "that it is not lawful for any to reject their reading at pleasure, but that all are tied to it, unless some error or better reading can be clearly proved." That the Masorites have fairly represented the pronunciation of that day by the vowel points may be inferred from a comparison of their reading with the proper names in the Septuagint and Vulgate, and with the Greek representation of the pronunciation given in the Hexapla of Origen. It will be found that the word as pointed by the Masorites has in most cases a strong resemblance, whilst the various substitutes which have been proposed have not in general the slightest resemblance. A few instances may be adduced in illustration. Thus משה the name of the great Jewish Lawgiver, would be, according to Dr. Wilson's scheme, which is, perhaps, as unobjectionable as any, *Mésth;*

but the Masorites point it *Mōsheh;* the Seventy call him Μωϋσης; and the Vulgate renders it *Mōyses.* What, according to the points, is *Aharōn,* and in the Seventy Ααρων, according to Wilson would be *Aërēn.* The pointed name of God, *Elohim,* is written by Origen, Ελωειμ, whilst it would be according to Wilson, *Alēim.* The pointed *Bohĕr* is in Origen, Βωκερ, and in Wilson, *Bĕkĕr.* The pointed Maal is in Origen, Μααλ, and in Wilson, *Mōl.* Of eight verses produced by Wilson from the Hexapla to prove the error of the Masoretic pronunciation, I do not think there is a single word which differs from it as much as Wilson's mode of pronouncing does in the above instances, whilst most of them are as conformable as those quoted. It is reasonable then to suppose, that the Masorites represented by their points the pronunciation of their time, and that it did not differ much from the pronunciation in the time of the Septuagint, 283 B. C., of Origen, A. D. 230, and of Jerome, A. D. 390.

Most of those who argue for the points do it on the ground that the letters are all *consonants;* but this is not necessary. There are three which have been called *matres lectionis,* viz. a, i, u, two of which are used occasionally as consonants in English and other languages. These, and perhaps *He,* (constituting the letters *Ehevi,* or quiescent,) may be considered as vowels, sounded at different times in a different manner, as we know to be the case in our own language. The Masoretic pointing, then, with respect to them, would be of the same nature with the marks in Sheridan's or Walker's Dictionary, directing when the sound of Aleph should be that of *a* in *all,* or in *hat,* or in *hate;* when Yod should be sounded as *i* in *bite* or in *bit,* or as *ee* in *feet;* and so in other cases. This hypothesis, without denying the existence of vowels in the Hebrew and other Oriental languages, corresponding with those in Greek, Latin, and the modern alphabets, still considers the points as useful. There are, however, a great number of Hebrew words in which none of these supposed vowels occur; and in these we must supply the deficiency either by the Masoretic points, or according to a fanciful invention of some modern opposer of them. That the former comes nearer to the old pronunciation, as well as to the modern Jewish one, cannot be doubted, and therefore, though it may have some imperfections, it should be preferred. But, as observed before, if pronunciation only were concerned, the question would not deserve consideration. It is because the pointing marks a distinction in the meaning of words having the same consonants, which shews how the Jews understood them, that it is peculiarly valuable; and, though some instances of a contrary nature may be adduced, yet in most cases we have reason to believe that it is a faithful version. As an instance, יִקְרָא in many passages signifies, *he shall call,* whilst in the 23d verse of the 2d chapter of Genesis it signifies, *it shall be called,* being the future of Kal in the former, and of Niphal in the latter case. The context may enable us to discover this, but it is clearly and at once intimated by the points; the one being יִקְרָא the other, יִקָּרֵא the point in the Koph of the latter intimating that the Nun, which forms the conjugation, has been suppressed, or rather changed into Koph, and that the Koph is of course to be doubled. This and similar uses of the Dagesh are constantly occurring; and contrivances of the same kind were introduced in other languages, when manuscripts were the only records. In many instances the sense may be ascertained without the points, especially by having constant recourse to the English or some other version; but in others it is highly important that the biblical student should know the reading which the points designate. Similar assistance may be derived from the stops and accents, which are found useful

in other languages, though I imagine resting on no better authority. F persons would be able to read a Latin or Greek work without stops; a we know that the readers of the unpointed manuscripts in the Jewish sy gogues go through a tedious course of education to qualify them for readi without such aid. The use of the points in etymological researches has been insisted upon, because this is a matter of comparatively little imp tance. But the probability that a letter being changed or suppressed wo make a difference in the sound of the word such as the points suggest, n be adduced as favourable to the Masoretic system. Thus אַפִּי is the re sentative of אַנְפִּי in two syllables, and this leads us to אנף as the root. Dagesh enables us also to trace a connexion with other languages; thu *throne* in the Arabic, Syriac and Chaldee, is כרסא, whilst in Hebrew כסא, the Resch being omitted in Hebrew, or rather its sound being chan to that of Samech, which is expressed by the points בְּסָּא.

But it may be said, We can do without the points now, however us they may have been, and therefore need not have the trouble of learn them. So much, indeed, is this trouble dreaded, that some recomm learning without points first, and then adding the points. Now, if learne all, it seems less troublesome to begin with them. They are not as formid as many imagine. Experience teaches that they may be acquired wit much labour in a few days, and that they offer no difficulties which may be easily overcome. Those who have not learned Hebrew with points fancy it disgusting, and speak of it in very harsh terms; but, compared the other dead languages, and with most modern languages, especially ental ones, it will be found considerably less difficult; and, indeed, u learned with points, it will scarcely prove of so much use in acquiring ot as to deserve the appellation given to it of *Janua Linguarum Orientalium*

May it not be concluded, then, that though the points may not be o great antiquity, or as high authority, as some would have us to believe, that they may be of considerable use in facilitating our knowledge of language, in making us acquainted with the Jewish mode of understan it, and in enabling us to extend our critical inquiries; whilst, whe differences between it and the ancient versions occur, we are equall liberty to depart from them, and to judge according to the rules of critici as if we had never learned them? And if this be so, ought not the p to be universally taught in places of education for the ministry, no *essential* parts of Scripture, but as a useful preparation for the exerci sound Biblical Criticism?

VOLUNTARY DISSECTION.

THE vast importance of surgical and anatomical knowledge to the w being of the community, has, with the improving intelligence of the ti acquired universal assent. That this knowledge cannot be obtained by study of books or of living subjects, so as to enable a student or young p titioner to undertake difficult and critical operations with a reasonable p pect of success, is almost as self-evident as my first proposition. A scul or a designer has only the exterior of the body to examine; and the rel situation of the parts, the flexibility of the joints, and the tension of the m cles, are subjects better understood by putting them all into varied action, t by any thing a lifeless body can possibly supply: but it is far otherwise

"Here all are equal; now thy case is mine;
This is my rotting place, and that is thine."

Under these apparently insurmountable difficulties, there appears to me one, and only one, mode of proceeding which would effectually obviate them, and that is, to encourage in all classes, and without any invidious distinction, the voluntary surrender of each individual, as a personal request or injunction to his family or executors, consigning his remains for dissection on such conditions as he himself may dictate. I have long entertained this opinion, and the late perusal of the Memoirs of Major Cartwright has removed all my hesitation on the subject. A paper in his own hand-writing was found, but not till after his interment, directing that his body should be given to some responsible person for dissection, and then returned to his family for interment. I have passed the book from my hands and cannot recollect his expressions, but his ideas are plainly these—that as his mind had been occupied during his long-continued life in endeavouring to serve and benefit mankind, so it was his wish that his body to the last moment should be rendered subservient to the same end. The more I reflect on this determination the more I feel convinced of its propriety, and see no sufficient reason why the sentiment may not become general and even popular. And why should it not? The horror so generally entertained in former times at having bodies opened before interment for the advancement of science, has been slowly but progressively subsiding, so that now families or individuals of the most exquisite sensibilities can consent to and even approve the practice. Where, then, is the agonizing difference between opening a corpse and a partial dissection? The friends of the deceased may easily stipulate how far the operation shall proceed, and, the practice becoming general, the operators would be satisfied with a limited authority, because of the facility of obtaining other subjects.

Two modes present themselves for consideration—first, that the body be placed under the responsibility of a respectable practitioner, to be removed, say on the second evening after the decease, to some public rooms appointed for the purpose, and returned on the evening of the third day for interment, with as little parade or bustle as possible, and all entirely at the cost and trouble of the operators; or, second, that the operation should take place in the house where the death occurred; and the latter appears decidedly, on due consideration, to have the preference. To the first, the serious objections present themselves of the unavoidable display in moving the bodies to and fro—the reluctance at surrendering them into other hands, whatever conditions may be stipulated—and the insecurity there would be for the identity of the body returned, when so disfigured as not to be recognized by its relatives or friends. These objections would be entirely obviated on the second plan, and pleasanter arrangements made without any difficulty. Suppose the number of operators to be limited to two persons of established reputation and practice, and four pupils, with admission to any other persons the family might think well to appoint; and any conditions would be willingly accepted to prevent the body being mutilated or the limbs dissevered so as to excite any unnecessary pain or disgust in the minds of the relatives.

It is almost needless to mention the necessity of avoiding, in every possible degree, any cause of annoyance to the feelings or comforts of the family. Every attention to decorum and quietness should be scrupulously given, and all implements provided by the operators, with the exception perhaps of a few basins with warm or cold water, and all flutter removed without any dependence on the inmates of the scene of action. With such precautions,

CORRESPONDENCE BETWEEN THOMAS AMORY, ESQ., AND REV. WILLIAM TURNER.

To the Editor of the Monthly Repository.

SIR,

I SEND you a somewhat curious correspondence between the late Thomas Amory, Esq., (the eccentric author of the Life of John Buncle, Esq., &c.,) and my father. It is stated in the Life of the latter, annexed to Mr. Wood's Funeral Sermon, that frequent communications passed between them, several of which were afterwards made by my father the foundation of articles of great value in the early volumes of the Theological Repository. The following are the only ones which I can just now lay my hands on; and if you should think them proper for insertion in your New Series, they are quite at your service.

I am, with every good wish for the success of your undertaking,

Your most obedient,

Newcastle, Nov. 28, 1826. WILLIAM TURNER.

No. I.

SIR,

I return you three of the things you favoured me with a sight of; the tracts,* the Livery-Servant, and the Doctor's Sermon: but still I want Bowman on the Fig-Tree. You shall have the Layman's Observations on Oxford and Gloucester, and the Conversion of a Deist, as soon as I have done with them; and, in the mean time, I observe in general, that the Quaker is out in some things, and Mr. Harwood is greatly mistaken in the account he gives of Collins, Morgan and Bolingbroke, I may add Chubb: I knew the four men well. I do not believe Harwood ever saw them. Three of them were ever men of as strict morality as ever lived: and if the Noble Viscount was once extremely wicked, in his younger days, he was an excellent man at last in morals. It is very extraordinary, that of all the writers against him, there is not one of them understood him; or, that had the soul to take notice, that in his works there is one of the most beautiful moral pieces was ever written. This is concealed from the public by the Answerers general, who write more like Turks than Christians, as the saying is: Warburton's book, in particular, looks as if it came from the hand of the Devil. Morgan is sadly misrepresented: it was extreme pain made him take opium and brandy sometimes: and it is not true that Collins received the Sacrament now and then for emolument sake. He was a constant communicant, for the last twenty years of his life, in the Church of England. He was remarkably punctual at the Supper every month. He never missed: and if the Scheme and Grounds of this great man are the strongest pieces against Christianity that have been written, they were designed, not for the people, but for the most learned Christian divines; to solve the difficulties which occurred to him in reading the Bible; to satisfy his mind in the first place; and, in the next, by a removal of such difficulties, to bring Turks, Jews and Infidels into the Church: and, till all hard things are made easy, the Gentiles will not come in. There are many things which yet want explication.

I could wish Mr. Turner was obliged to give me all the satisfaction I require in various particulars, and then I should begin at the first leaf in the Old Testament, and be asking him questions till I came to the last of the New. Tell me, dear Sir, I would say, what is meant by *Eden*, the *two trees*, the *apple* and the *serpent*; can you make it a *rational* relation in a *literal* sense?

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* Probably Lowman's on the Logos, &c. W. T.

was no such real being; and *Satan* mean no more than the *adversary*, it be *passions*, *persecutions*, or the *inimicus homo* in various forms?

* * * * * * * * * *

"Thy navel is like a round goblet," &c. Cant. vii. 2. Can this be, Church affirms, the Holy Ghost's description of a baptism and Lord's that were to be many ages after? Stuff. What does Mr. Turner

I remain, Sir, your assured humble servant,

T. A.

esday Morning, Sept. 21, 68.

I must not forget to ask you, in relation to my five questions, if you am right in adhering to the following proposition in every inquiry I lative to revelation:

A Proposition.

king an objection out of the hands of infidelity, we do an honour to h of God, by rendering it plain, rational and intelligible. The more and intelligible every text of Scripture is explained to be, it must ith it so much the more stamp of divine authority: for what seems iction and nonsense can never come from Supreme Reason, from Wisdom and Goodness: nor can the unintelligible have any more to rationals than laughter has to iron.

No. II.

k you, good Sir, for the anecdotes you give me concerning Morgan, and Bolingbroke. From reading Shaftesbury's preface to the volume cheote's Sermons which he published, and also his Letter to a Stu- am led to think that he wrote the passages in the Characteristics which bear hard upon Christianity, with like views as those to which you Collins's pieces, the Scheme and the Grounds; and also to engage us to examine their several religious systems more carefully, and clear e rubbish with which they had encumbered them: and, particularly, to em ashamed of the artifices, by which the priests of all communions tamorphosed the simple and pure religion of Jesus into an ecclesiastical a kingdom of this world. Shaftesbury certainly had just and noble ats of the Christian institution, and highly reverenced it, on which ac-

I am, of the vast inferiority of my abilities and furniture. It is from you, Sir, who have read every thing, and employed a long life in religious inquiries, and particularly in the prosecution of that noble object contained in your excellent proposition, that I expect solutions of this kind. However, to shew you the sense I have of your condescension and my confidence in your candour, I will not scruple to lay before you my poor thoughts on the subjects you propose.

Qu. 1. As to the Mosaic account of the Fall, I cannot still help thinking that the writer meant to give us an historical narrative; not a parable or an allegorical representation: partly on acconnt of the appearance of simplicity through the whole narration, in which I can perceive nothing that bears the air of parable, poetry, or hieroglyphic; and, partly, because I observe that the succeeding sacred writers, especially those of the New Testament, refer to the several circumstances of the story as to real facts.

I cannot help thinking that all the appearances of unaccountable, childish and irrational, which occur to us in the story, take their rise from a hasty presumption of our own, that the first human pair were produced into being in like circumstances as those in which we find ourselves when we arrive at mature age: I mean, with like compass of thought and sentiments, with all the variety of our affections and passions, and all the extent of our experience. Had that been the case, I own, the several circumstances of their trial and fall, as related by Moses, would have appeared to me strange and unaccountable indeed. I know also that the Rabbins have vainly fancied, and many Christian divines have adopted the fancy, that Adam and Eve were originally endowed with much superior perfection in intellectual and moral excellencies than any of their posterity have ever attained to, which would place this story far beyond all the bounds of credibility. But I cannot but regard all this as *mere stuff*, as you say.

I have been wont to consider this subject in the manner following. I figure to myself Adam just come from under the plastic hand of his Creator, endowed with the bodily senses and intellectual capacities of man in full perfection, but those capacities, as yet, unoccupied with the actual knowledge of any thing. I suppose him to be furnished with the seeds of all the affections and passions of the human heart; but those seeds as yet dormant, and to be developed by impressions and events which might afterwards occur. He opens his eyes, and is immediately overwhelmed with astonishment and confusion by the impressions things make on them, scarce distinctly conscious of his own existence, and comprehending little of the things around him. Though surrounded with the means of sustenance, he would be liable to perish through ignorance of their properties or how to use them, unless he was endowed with some instincts, of which we are destitute, or his benevolent Creator inspired him immediately, or instructed him gradually in the knowledge of the properties and uses of things. In one of these two latter ways I suppose Adam soon to have received from his Maker so much natural knowledge as was necessary to his support and happiness. I suppose him also to have received, in the same way, the rudiments and principles, at least, of language, so far as was necessary to fit him for that limited society into which he was shortly to enter. Accordingly, we are told, that he gave names to the several living creatures before Eve was formed; and this I suppose him to have done, prompted or guided by divine inspiration or instruction.

Thus I suppose him to set out with a furniture of natural knowledge and speech sufficient, and not more than sufficient, for his present uses, and to enable him to make improvements upon afterwards by his own attention and industry. The only affections I can imagine to have been awakened in him hitherto, are those of wonder, joy, sensitive pleasure, and the pleasure attending the perception of knowledge.

Eve was now formed, and committed to Adam for his companion and partner, and to be instructed by him in what himself had learned. Now all the social affections awoke and the tender passions between the sexes.

his favour, and that the way to secure it was by obedience to his
ns.
ome such general instructions in the fundamental principles of re-
re given them, seems not only probable to suppose, but even to be
l in the book of Job, ch. xxviii., towards the end; where, after Job
ribed the divine constitution of the air and its meteors in wisdom, he
. 28, *And to man* (לאדם to Adam) *he said, Behold the fear of the
it is wisdom; and to depart from evil is understanding.* If this admo-
s really addressed first to Adam, it seems to have had like success
, as that which the frequent repetitions of it since have had on his

ow we may suppose the religious affections and passions to have
the hearts of our first parents.
struction only in the great principles of religion, or a simple convic-
he understanding concerning their truth and importance, is not suffi-
impress on the heart of man a deep and governing sense of depend-
God; it must be effected by often-repeated serious consideration; but
ll men must be left to themselves. The habits of submission to the
nt and obedience to the laws of God are not to be gained by a single
n, but by oft-repeated acts of submission and obedience. That the
, therefore, might have an opportunity to acquire these habits, it was
y to put them to a trial and require them to yield obedience to a
ws given them. But then it was fit also that this law, or these laws,
e suited to their capacities and circumstances. Should the whole
f moral and religious duties required from us have been enjoined on
But then the whole system of our knowledge and experience ought
been imparted to them likewise, which there seems no reason to ima-
the case. Besides, how small a part of our system of duties could
have been either observed or violated when there were only two per-
the face of the earth, and they so situated, so circumstanced!
, the account which the historian gives us of the law enjoined on
nd Eve, and of the trial of obedience to which they were subjected
, seems to me much more consonant to Divine Wisdom, as much
uited to their capacities and circumstances, to that infantile state of
nature, if I may be allowed to call it so.
trees were pitched upon in the midst of the garden wherein they were
one of them was called the tree of knowledge of good and evil; this
re forbidden to eat of, or to touch it, on pain of death. Whether the
it had *naturally* any pernicious qualities tending to destroy or other-

such important sanctions and consequences about such a trifling subject? I answer: Doth not common sense dictate to us all, when we undertake a course of trials and exercises with a view to improvement and gradual advancement towards perfection, to begin with little things, and to increase in proportion as the state of improvements from time to time will allow? Is it not in a similar manner that we think it prudent to treat our young children in order to fix in them a habit of obedience to us, which, when attained, we account of real and great importance, although the means employed may appear trifling? Adam and Eve were the young children, I had almost said the infants, of the human species. Had they approved their obedience on this first trial, probably the Divine Wisdom would have appointed them others of a higher and more perfect nature in proportion as their knowledge and experience had enlarged, and their good dispositions gathered strength. The abstaining from or eating an apple was intrinsically of little moment, but their performing one act of obedience or disobedience to a law of God in relation to it was of great importance.

But if the state of the knowledge and affections of the first pair was, in any measure, such as I have supposed it to be at the time when they received this law, I think it will appear, that the prohibition contained in it was a very considerable, I had almost said a hard, trial for them. The name given to the prohibited tree was, *the tree of knowledge of good and evil.* Ever since they came into being, they had experienced inexpressible delights from growing accessions to their knowledge. We feel by experience how delightful knowledge is to the soul; but to us the first dawnings of knowledge are on the feeble capacities of infancy and childhood; we acquire it slowly and with difficulty, and our relish for it is considerably palled by time, by the fatigues and sufferings we endure. How then can we conceive of the extasy of delight they must have enjoyed who came into life with mature capacities, exempt from wants and pains, into whose minds knowledge was hourly poured in copious streams and without fatigue! How ardent must be their aspirations after it! It was the knowledge too of *good* which was suggested, and this alone they had hitherto experienced and enjoyed. As to the knowledge of *evil*, they had no experience, and could form no conception of it, and therefore could be little alarmed with the apprehension. So that the very name of the tree carried in it a strong temptation to spirits influenced by such affections and directed by so little experience: a temptation which they could overcome only by recollecting their dependence on God, their obligations to him, their hopes in him, the authority of his commandment, and the admonition he had given them, that *the fear of the Lord, that is wisdom; and to depart from evil is understanding.*

Now, we find, that the subsequent temptation turned upon these two capital hinges; first, it addressed their warm desire after increase of knowledge, and secondly, flattered them with the hope of becoming independent on God, and self-sufficient—*like Gods* themselves. *For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.* Their crime, therefore, consisted partly in an irregular pursuit of knowledge by prohibited means, and partly in violating their dependence upon, and withdrawing their subjection to, the government of God, not in this one transgression only, but in aiming to do it wholly and for ever. That in this last consisted the chief malignity of their sin, I think the Apostle means to intimate in that much controverted text, Philipp. ii. 6, where, I apprehend, he alludes to the story of the fall. In recommending it to us to imitate the example of Christ's humility, he says of him, *Who being in the form of God,* (in a much superior degree to our first parents, who are said to have been made after the image and likeness of God,) *thought it not robbery to be equal with God,* Ουχ αρπαγμον ηγησατο το ειναι ισα Θεω, *He led not a seizure to be like God,* i. e. did not, like Adam, set an example of an arrogant attempt to be like unto God, or *as gods.* N. B. If you think there is any justness in this criticism, I don't pretend it is my own, but send you here-

received, and confided in our Father's paternal wisdom and goodness, to guide us by his counsels, and afterward receive us to glory.

Thus I have laid before you, Sir, my poor thoughts on the principal particulars of the Mosaic history of the fall. You will perhaps smile, and you are welcome, for I am sure it will be with good nature. But can your good nature excuse the length I have proceeded to? I intended only hints, and I have been led into a dissertation. I will endeavour to be shorter on the remaining questions.

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Qu. III. As to your question concerning Baal-zebub, I am not sufficiently skilled in the antiquities of eastern idolatry to answer it. He is called the God of Ekron, a city of the Philistines. The name signifies *Lord of Flies*. Probably the Ekronites might believe him to be the genius that presided over the locusts, and might worship him to preserve their territory from the ravages of those destructive insects, to which, by its proximity to Arabia, the native region of locusts, it was much exposed. Probably also, the Jews, after their return from the captivity, which had cured them of attachments to idolatry, might, out of antipathy to the Philistines, the hereditary enemies of their country, and by way of shewing their contempt for their great deity and oracle, affect to call the evil spirit, whom they considered as prince of the devils, by the name of the Philistines, Lord of the Locusts.

I do not find that the evangelists, or Christ, do themselves any where call the prince of the devils by the name Beelzebub. They only represent the Jews, and particularly the Scribes and Pharisees, as calling him so, and even applying the name to Christ.

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Qu. V. As to the text in Canticles, and what you say the Church affirms about it, I give it you up wholly. I consider the book, according to its obvious appearance, as only a love-song, or Epithalamium, and, in that light, regard it as a curious remain of ancient Oriental poetry. I should be glad to read a lately published *attempt to illustrate it on a new plan communicated from the East*, which I understand to be by extracts from books of travels into the East, and the accounts there given of the customs, manners, &c., of the eastern nations.

W. T.*

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* The following account of Mr. Amory is extracted from a letter of Mr. W. Turner, Sen., dated November 19, 1773:

"Mr. Thomas Amory, supposed author of the *Life of John Buncle*, is, as I am told, son of a Mr. Amory who was Secretary to King William in his wars in Ireland, and there got possession of two thousand pounds per annum; I suppose of the forfeited estates: by his mother he is allied to the Fitzgeralds and several other noble families in Ireland; but was really disinherited by his father for his want of orthodoxy, as is mentioned in John Buncle: however, he still is in possession of about five or six hundred pounds per annum, which his father could not deprive him of. As for seven wives, we account that embellishment. His son, a physician in our town, says he knows of no wives his father ever had besides his mother. 'No,' says the old man, 'how should he, for his mother was my last wife.' Mr. Amory is a remarkably healthy and strong old man of near eighty, still retaining all his faculties in full vigour, with uncommon cheerfulness among his friends. He lives very retired, and spends much time in reading and writing; but, when the weather will permit, walks three or four hours with surprising strength and agility. His character is very peculiar: the same force of sentiment, strength of expression, and high colouring, that distinguish his writings, appear also in his conversation. In his earlier years he was a sort of spy upon mankind, and entered into all orders and scenes of life; this has given him a kind of inquisitive habit which he still retains. He still pays great attention to the ladies, and is superlative in his encomiums on those who excel in understanding and mental improvements. He is just now finishing for the press a second volume of Memoirs of Eminent Ladies. Bigots have misrepresented him as an Unbeliever; but he has often expressed to me the highest esteem and admiration

LIFE.

" What is the gift of Life ?"
Speak thou, in young existence revelling—
To thee it is a glorious god-like thing :
Love, Hope and Fancy lead the joyous way,
Ambition kindles up her living ray,
There is a path of light mark'd out for thee,
A thornless path, and *there* thy way shall be ;
A thousand spirits by thy side shall fall,
But thou shalt live, and look beyond them all,—
Yes, Life indeed may seem a joyous thing.

" What is the gift of Life"
To thee, subdued and taught by wisdom's voice,
Wisdom of stern necessity, not choice ?
Whose cup of joy is ebbing out in haste,
Who hast no fountain to supply the waste,
Whose spirit, like some traveller gazing round
On broken columns in the desert ground,
Sees but sad traces, on a lonely scene,
Of what life was, and what it might have been,—
O is not Life a sad and solemn thing ?

" What is the gift of Life,"
To him who reads with Heav'n-instructed eye ?
'Tis the first dawning of Eternity—
The future Heav'n just breaking on the sight,
The glimmering of a still increasing light ;—
Its cheering scenes, foretastes of heav'nly joy,
Its storms and tempests, sent to purify ;—
O is not Life a bright, inspiring thing ?

" What is the gift of Life,"
To him whose soul through this tumultuous road
Hath past, and found its home, its Heav'n, its God ?
Who sees the boundless page of knowledge spread,
And years as boundless rolling o'er his head ;
No cloud to darken the celestial light,
No sin to sully, and no grief to blight ;—
Is not that better life a glorious thing ? E.

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lunity, and I believe him to be a believer in it upon the deepest conviction, a most accurate examination of the subject. He has studied the Scriptures critically, and is, I believe, truly pious and devout, though he attends no public worship when here. He is a strenuous Unitarian, and told me not a that the Creeds and the Litany are what keep him from Church : what n from the places where those are absent I know not. Not long since he merrily, that if he dies in this country he will appoint me executor and ator of his papers, to be disposed of at my discretion : these, he says, will chest. He has no children besides the physician mentioned above ; but family of eight young children.'

OBSERVATIONS ON THE CONTROVERSY AS TO THE ORIGINAL LANGUAGE OF THE BOOKS OF THE NEW TESTAMENT.

(Continued from p. 17.)

THE author of Palæoromaica, in his first disquisition, examines the opinion, that a knowledge of the Greek language was general and almost universal in the age of the apostles, an opinion which, he submits, he proves to be at once contrary to probability and to facts. Now a great deal of this argument, in which the author discusses at some length the opinions of Walpole and Dr. Falconer, has really very little to do with the main question. Indeed we may say that it has none at all, except as it bears on the argument of antecedent probability, which, as Dr. Maltby observes, after all "must partly at least be founded in a species of à priori reasoning against a supposed historical fact." It is not, perhaps, so completely open to the objection as Hardouin's second position was; but the latter has, on the other hand, the advantage of being a much more cautious and proveable proposition than that of his disciple.

In the second and third disquisitions, the author submits on somewhat the same line of argument, that, considering that at least one of the Gospels and several of St. Paul's Epistles (including, as the strongest point, the Epistles to the Corinthians, on the same ground as Hardouin had put it) were addressed to Latins, it might have been expected that these portions, at least, of the New Testament should have been sent to them rather in Latin than Greek. He further argues that our Elzevir* text bears marks of being a version from the Latin, and that it is not improbable that a translated or retranslated text may have supplanted the original; the author not himself determining the question in all cases whether the lost Latin, from which the present Greek text is a supposed translation, was the immediate original, or only itself a version from a lost Greek original. The interesting part of this disquisition consists in an inquiry, well worthy of close investigation, into the striking peculiarities of the Apostle Paul. To support, however, the author's argument, that the existing Greek of the Apostle's Epistles cannot be his original text, because he must have been a man of learning and therefore able to write purer Greek than these Epistles exhibit, rests on the assumption of a great deal to which it is very difficult to allow any probability, in the face of universal testimony and tradition to the authenticity of his writings. No reasonable allowance for defects in translation would, moreover, in any way account for or bear the blame of the main peculiarities of the Apostle's style, though they might be the occasion of some of the present anomalous words used in the Greek text.

The fourth disquisition proceeds to support the author's theory by a list of words, phrases, &c.; all, as he contends, tending to establish that what is called the Hellenistic style is not Hebrew but Latin-Greek, and to prove the conclusion which he draws, that our present text is derived from the Latin. In doing this, he is obliged to deal the same measure, for like reasons, to the existing Greek versions of the Old Testament, as well as to all the remains

* By this of course he means all the existing Greek texts and MSS., though he chooses throughout (except in a short note) to adopt rather an absurd system of reference to and impeachment of this edition only; a plan which answers no other end than to give a needless appearance of evasion and disingenuousness to a book otherwise sufficiently open and straight-forward.

vastly more improbable. This disquisition concludes with a strange and hardly serious detail of the supposed concurrence of preceding editors of the New Testament, in the basis of the hypothesis. This concurrence the author deduces from the authority which they ascribe to the existing Latin versions; not to his own supposed original, (which he admits to be lost, for he gives up that part of Hardouin's *dream* which sees it in the Vulgate,) but to versions obviously formed from the Greek. That a version, say even of the eighth century, formed, we will suppose with care, from MSS. then probably very ancient, should often be considered of as much, perhaps more, weight than an older MS. of the original language, say of the sixth, which may be a mere transcript by an ignorant hand, is by no means an irrational conclusion. The former may bring the testimony of a faithful witness on an examination of documents now lost, but which were very likely of more value and antiquity than those which remain to us; and that testimony besides is often free from the suspicion that tricks have been played with it for party purposes, which we know to have been the case with the Greek text after the disputes between contending sects had arisen. From these tricks a version might have a better chance of escaping. But what has this to do with any admission or assumption of the theory of a previously existing, but now lost, Latin original, from which the text of these Greek MSS. was formed? And to what more would the argument drawn from the Latinizing of old Greek MSS. amount, supposing the fact to be clear, than to prove this sort of reliance on the part of their writers on the evidence of old versions in doubtful cases? It amounts to nothing more, unless, indeed, it could be shewn, that there were in fact no such versions in existence anterior to the date of those Greek MSS. At any rate, the Latinizing of early Greek MSS. would *necessarily* prove only this, that both they and the Latin versions draw their authority from some common original; and it may be added, that this agreement of ancient Greek MSS. with versions, is not peculiar to those in the Latin language, but exists in a similar way with regard to those in other tongues, such as the Syriac and the Coptic.

In the sixth disquisition the author makes an attempt in which one can hardly suppose he means to place any reliance, and which, if he does, throws more discredit on his judgment than any other portion of his hypothesis. He endeavours to support his theory by forcing it to elucidate the system of the most eminent foreign biblical critics as to the different *families* or *recensiones* of MSS. For this purpose, he relies on Griesbach's description of certain classes or recensiones (we might better say, *editions*) of MSS. as exhibiting "textum toto suo habitû, universoque colore diversum." This he chooses to twist into an expression of that sort of difference which two independent translations from a given original would exhibit. Here, he argues, is a proof of a common Latin original, or at least of a Latin version more ancient than the present various Greek texts, which are, he contends separate and distinct versions. There is much that is instructive, much that is at all events, highly interesting, in the Palæoromaica, as opening new topics of important inquiry; but the author can hardly suppose that such speculations as those which we have last adverted to, would either redound to his personal credit for judgment, or propitiate public attention to the grave arguments in favour of his hypothesis. In reality, the circumstance of there being even in Jerome's time many distinct Latin versions, and substantially only one Greek text, seems decisive against the notion that the latter is the result of translation. For if so, why should it not be found existing in a

distinct and evident forms of individuality as Jerome found the Latin versions? Why should the Christian world be supposed to have unanimously agreed in one Greek version, when they had innumerable Latin ones?

The author subsequently published a supplement to his work, in which he briefly replied to the remarks of some opponents, in the persons of the active Bishop of St. David's, of an able Reviewer in the British Critic, and of Mr. Conybeare, the late Prebendary of York. They have all borne testimony to his talents and originality, and, if such be the extent of his ambition, they appear very willing to concede to him that degree of praise which is implied in Lardner's remark, that "to readers of a superior order, it is not of the first importance whether an author supports a right or a wrong opinion, if he collects together the materials on which a judgment can be exercised, because such persons will form their own notions on the statements that are submitted to them." He has made his book a storehouse, for instance, of curious quotations, and is at least entitled to the merit, if it be one, of having given us some very plausible reasons why we might have been inclined to suspect some things to have happened in one way, if we could shut our eyes to overwhelming conviction, that, in point of fact, they happened in quite another. The main position, and one certainly which deserves a thorough investigation, is that which has at present been least minutely considered by his opponents, we mean the argument drawn from supposed mistranslations of Latin words or phrases. The author has coupled his theory with an avowed recognition, nevertheless, of the authenticity of the books of the New Testament in some text or another. For this purpose he has been obliged, as we have seen, to have recourse to some extraordinary and highly improbable assumptions, in which it is very likely that many of his readers will not follow him; and it would have been as well, therefore, to have explained how he meant to obviate the consequences which he can hardly be ignorant have been drawn from the admission of his principal position, as to a lurking Latin original, coupled with a rejection of the *rest* of his hypothesis. He must, we should think, be aware that this principal position has been maintained, though not publicly advocated, by at least one eminent scholar; who used it as proof, not that the inspired Jewish teachers wrote Latin, and that this Latin has disappeared every where from the face of the earth, with the other improbabilities attendant upon our author's hypothesis; but that the writings which bear their names are spurious, and a mere Roman fabrication, transferred into the Greek language by clumsy hands. It is impossible not to see that this would be a conclusion likely to occur to some whom the main argument might convince, while the accompanying assumptions startled them by their gross improbability; and if a solution so hostile to the truth of Christianity itself be really far from his thoughts, we repeat, that it would have been better to have stated and met the difficulty which would thus stand in the way of his hypothesis.

In what we have said of the book before us, we must remind the reader that our object has been to state the progress of the controversy rather historically than critically. We cannot pretend to have done any thing like *critical* justice to such a book as the Palæoromaica. Its merits consist rather in the mode and details of its execution, than in the results of its arguments, and a bare skeleton can therefore do it little justice. As it is, however, we have taken up so much space, that we must defer to another Number a few remarks on Dr. Maltby's Sermon, which we are happy to see he announces as "part of a series designed to illustrate the original languages of Scripture, particularly the Hellenistic Greek." S.

LA PROVIDENZA.

SONETTO. FILICAIA.

QUAL madre i figli con pietoso affetto
Mira e d' amor si strugge a lor davante,
E un baccia in fronte, ed un si stringe al petto,
Uno tien sui ginocchi, e un sulle piante;
E mentre agli atti, ai gemiti, all' aspetto
Lor voglie intende si diverse e tante,
A questi un guardo, a quei dispensa un detto,
E se ride e s' adire é sempre amante.
Tal per noi Providenza alta infinita
Veglia, e questi conforta, e a quei provvide
E tutti ascolta e porge a tutti aita.
E se nega talor grazia o mercede,
O niega sol perchè a pregar invita
O negar finge, e nel negar concede.

PROVIDENCE.

A SONNET, FROM THE ITALIAN OF FILICAIA.

As a fond mother, with deep love possest,
Her offspring views, and melts in softer joy,
One to her lips, one to her heart is prest,
Some at her feet or knees sweet rest enjoy;
While by their gestures, tones, or looks exprest,
Their various hopes her tender thoughts employ,
These by a look, those by a word, are blest,
Nor smiles nor frowns her steadfast love destroy.
Thus watches over us, with love supreme,
Almighty Providence, whose grace bestows
On all, comfort, support and aid. A gleam
Of joy may seem sometimes denied to those
Who weep—but if it lead to pray'r, a beam
Of lasting bliss shall rise from human woes.

M. R.

ARTICLES OF THE CHURCH OF IRELAND.

To the Editor.

SIR,

PRESUMING that your work is designed as a channel for theological inquiry, I beg to ask for information, from some one of your correspondents, respecting the Church of Ireland. Somewhere, I think in the Works of Chillingworth, I have met with a reference to the *forty-second* Article of this Church: now I wish to learn when the Irish Articles were reduced to thirty-nine, and what the supernumerary articles were? Perhaps, they were the same with the articles at first adopted in England, but afterwards lopped off, in the reign of Edward VI., of which there is an account, if I remember aright, in Archdeacon Blackburne's "History of the Controversy concerning the Intermediate State."

Should any correspondent answer my inquiry, he will oblige me by informing your readers also, when and by what law the two Churches were united in their articles and discipline. Is there any Irish Convocation? Has there been any since the Reformation? And when was its authority, if it ever had any, taken away?

In looking into books, and in seeking from persons well-informed on ecclesiastical subjects, for replies to these questions, I have been surprised, as I have often been on other occasions, with discovering how little is known, or can ordinarily be learned in this country, of the literature and religious history of Ireland. Have you not, Sir, some correspondents in the sister isle who could instruct us in these matters, a knowledge of which is wanted to make the Union between the two countries real and beneficial, a union not merely of island with island, but of people with people.

CLERICUS ANGLICUS.

CONTROVERSY ON THE EARLY OPINION ON THE PERSON OF CHRIST.

To the Editor.

SIR,

As a New Series of the Monthly Repository is commencing, allow me to suggest a subject, which I cannot help considering to be very important, and one which the time may be come for discussing with effect and impartiality. Whether it be not too extended a subject for your pages, may, perhaps, be a question; but if it be, I for one shall be still better pleased to see a more permanent and detailed consideration of it in the form of a distinct work. I allude to the main *basis* of the controversy between Dr. Priestley and his different opponents on the state of Early Christian Opinion and the Testimony of the Fathers on the Person of Christ. In doing this, all the by-play, all the collateral topics, into which controversialists, in the heat of the war, run with various success, and still more, all the personalities, will be got rid of; the desirable object being to learn from some one, who himself knows the ground and can judge of it independently of the views and representations of the disputants, what can be considered as ascertained ground on either side; where the real weight lies, setting aside the inaccuracies or sanguine views of either party; and, in short, what effect on the main points which this inquiry was considered by either side as subserving, may in the result be fairly and dispassionately said to have been made.

It is evident that such a review would require an author of candour, judgment and learning. He must, at all events, not be the partizan of any of the disputants on the last occasion, whatever opinion he may entertain of their conclusions. He should enter upon it, and balance the evidence, with that sort of impartiality which some of the German theologians bring to the consideration of these questions. By the bye, who are there of the latter who have shewn great proficiency in the works of the Fathers?

γ.

REVIEW.

ART. I.—*The Services at the Ordination of the Rev. R. Brook Aspland, M. A., &c., in the Chapel, Crook's Lane, Chester, on Wednesday, Aug. 9, 1826; consisting of Prayers on the occasion by the Rev. J. G. Robberds and the Rev. W. Turner. The Congregational Address by Mr. Swanwick, and the Reply by the Rev. R. B. Aspland. The Sermon by the Rev. W. Shepherd, and the Charge by the Rev. R. Aspland.* Chester, Pool and Harding; London, R. Hunter.

WE are happy to find a prevailing disposition to revive amongst us the custom of celebrating, by a religious service suited to the occasion, the first entrance of the young Christian minister upon the duties of his office. The occasion, it must be allowed, is one of deep interest to all the parties concerned. If a man desire the office of a bishop, he desireth not only a good work but an arduous one, a work which he cannot perform well without active, laborious, self-denying virtue, and which he cannot neglect without serious and certain risk to the welfare and happiness of himself and many others, both in time and eternity. The Christian pastor assumes a heavy responsibility, and those also who choose him to be the helper of their faith and joy render themselves answerable at the same time for the performance of correlative duties little less weighty. If he has to take heed how he speaks, they have to take heed how they hear; if he has to lead their devotions in the true spirit of genuine piety, in the like spirit they have to join in them; if he has to make an honest report to them of what the Scriptures appear to him to contain, they have to search the Scriptures for themselves with Beræan diligence and candour, that they may be justified in adopting or rejecting, or may have it in their power to rectify his judgment. In short, the obligations on both sides are many and mutual, and each party is equally bound to be the helper of the other's faith and joy. What then can be more natural, what more proper, on the first formation of such a connexion, than, by a service wisely adapted to the occasion, to endeavour to impress upon their minds a sense of their mutual responsibility, to take a deliberate view of the duties which their new and interesting relation involves, and to implore the blessing of God upon their resolutions and efforts to discharge them? But, wherefore, it is said, seek the intervention of a third party for these purposes? Why invite the assistance of other ministers? Simply because it is likely that the faithful counsels of experienced friendship may in such circumstances prove beneficial; because a full and faithful statement of duty and obligation may be expected with greater reason, if not with greater propriety, from mutual and impartial friends, than from either of the parties interested. It is of great importance both to ministers and congregations that they should understand their relative duties; it is well, therefore, that they should occasionally hear them explained by those who, while they are induced by friendship, need not be prevented by delicacy, from entering into a full detail of them. For our part, we think that the work of exhortation in the majority of our churches is too exclusively performed by the pastor, and cannot therefore regret that once at least in his life he too should enjoy the privilege of being exhorted. Such services appear to us to be beneficial also in another respect, as they place on record

name, relinquish the independence which they have so long enjoyed, and induce their worthy pastors to form themselves into Presbyteries and Synods, who, under the judicious guidance of such moderators as a Cooke or a Hogg, may rule them, even as their brethren the genuine Presbyterians of Scotland and the North of Ireland are ruled. We repeat it, we feel no serious apprehensions of this nature. Presbyterian ordination *amongst us*, we not only hope but firmly believe, rests, with her parent Presbyterianism, "in the tomb of the Capulets." At the same time, we really think that it would have been neither uncharitable nor unwise to respect the scruples of tender consciences on this head, and to relinquish the use of a name which is confessedly not descriptive of the thing designed, and with which some of our body, whose horror of superstition is too great to allow them to see any thing imposing or picturesque even in its ruins, evidently retain unpleasant associations. There is an inconsistency, we cannot deny, in inscribing on the title-page of such publications as that before us, "Services *at* the Ordination," &c. &c., when we are afterwards very properly told, both by the organ of the congregation and the preacher himself, that the real ordination had taken place previously.

"You have been unanimously chosen as our minister," says Mr. Swanwick; "no individual of your congregation has gone unconsulted, and all have given their voice for your appointment. This we conceive to be genuine ordination. There is no earthly power to improve your title, and it remains with yourself alone to seal it with that heavenly approbation and sanction with which none of our brother mortals can stamp it."

"Your free and unbiassed choice," says the Rev. R. B. Aspland, "is the only ordination I accept, or the validity of which I admit; and I shall cease to consider myself as morally your ordained minister, the moment my services fail to be acceptable to any large portion of this congregation."

Some alteration, then, a regard to consistency absolutely requires. "Services *on occasion of* the Ordination of A. B. to the Pastoral Care," &c., is a title that might perhaps be defended on the principles of Mr. A. and Mr. S., which we suppose are those of every Unitarian minister and congregation in England; but "Services *at* the Ordination," &c., all parties are agreed, these cannot truly, and ought not therefore to be called. Notwithstanding our objection to the title, however, we anticipated, before we had turned over a single page, that the *thing*, which we must be excused for deeming of the most importance, would be right, though the *name* might be wrong, and we had no doubt that the Ordination of the Rev. R. B. Aspland, all that is said to the contrary in the title-page notwithstanding, would be shewn in the body of the publication to have taken place previously to the 9th of August, 1826, in the legitimate manner, without any improper intervention of the Presbyters of distant churches, or any heavy laying-on of the hands of uninspired men. Our readers have seen that this expectation was not disappointed, and we may therefore hope that they will not be deterred by any laudable prejudice against the ancient mode of Presbyterian ordination, from perusing the unexceptionable and truly valuable matter which succeeds the title-page of this little work, the several parts of which we shall now briefly characterize, illustrating our opinion by a few extracts.

Of the devotional services by which it is commenced and concluded, it may be sufficient to remark, that they are excellent of their kind—simple, appropriate and affectionate, well calculated to excite and to express those devout feelings and aspirations with which on such an occasion pastors and people should come before God. The Congregational Address of Mr. Swan-

expresses his virtuous resolution to devote himself to the important duties of the Christian ministry, which he concisely yet comprehensively represents as consisting in

"The study and faithful exposition of the Scriptures, the maintenance of pure religion, the visiting of the fatherless and widows in their affliction, and the keeping of himself unspotted from the world."

The Sermon follows, by the Rev. William Shepherd, of Gateacre,—an excellent discourse from Luke viii. 18: "Take heed how ye hear." After a short introduction, in which Mr. S. distinguishes between the preachers of the gospel, considered in their personal character, and as heralds of the Divine will; and observes that it is not to themselves, but to the pure doctrine which they preach, and which is addressed to *them* no less than to their hearers, that men are required to give heed, he proceeds to inquire, "What dispositions of mind are necessary on the part of hearers, to render the gospel itself effectual to salvation." Those which he enumerates are humility, meekness, an earnest desire of knowledge, candour and impartiality, attention, serious recollection, and a sincere intention to practise what we hear. On each of these heads many judicious and some striking and pointed observations are made. We must content ourselves with a few extracts.

"Let us not," says Mr. S., treating of the earnest desire of knowledge as a needful qualification of the Christian hearer, "mistake a mere desire to hear our own opinions asserted, for a desire to know the truth. It is extremely flattering to the imagination, and soothing to the passions, to hear our sentiments boldly maintained and warmly commended. But, after all, this may be rather the result of partiality to our own opinions than the effect of a generous regard to truth. To hear our sentiments proved for reason and confirmed by Scripture, cannot fail to give us pleasure, as it confirms us in our persuasion that we are right. But our improvement does not depend so much upon our being confirmed in what we believe to be right, as in our being convinced where we are in the wrong, and in our being taught something which we did not know. And this desire of knowledge, to be of the greatest possible benefit, must extend to all truths of real importance to conduct."

May we be permitted to add, that these excellent remarks will admit of a much more extensive application than the great majority of hearers and readers may probably suppose. "What truth of real importance to conduct," many of these will be inclined to inquire, "am I ignorant of? Even where I am not guided by it in my practice, is not my knowledge of the truth sufficiently clear?" We reply, that wherever the theory and practice are widely at variance, we should feel strongly disposed to answer in the negative. It is, in our opinion, a deficiency of knowledge that very frequently, if not generally, makes practice so defective as it is. Multitudes transgress in opposition to a loose, general knowledge of their duty and interest, who neither would nor could do so if that knowledge were more accurate, intimate and extensive. They take only a hasty and partial view of the nature and tendency of their actions. Perhaps they know them to be evil, but they know not why or to what extent they are so; they have by no means contemplated them in all their bearings and consequences; they have not maturely considered how they will affect them in their various relations to their fellow-creatures and to God; they call them evil, in short, but they know not half the evil that is in them, or, if they did, their conduct would, of necessity, be affected by their knowledge. It is a very false and pernicious, though prevalent, idea, that on practical subjects there is no knowledge to be given or gained. Constant accessions of the most valuable

and important knowledge of this kind may be made by every man, who under the influence of that "earnest desire" of it which Mr. S. recommends, keeps his ears and his understanding open to receive it.

In speaking of attention as a requisite quality in a wise hearer, the preacher observes, that "attention is a habit which must be acquired as other mental habits are formed, by frequent exercise, and by a strict discipline of the mind. A mere desire of knowledge," he adds, "can no more *instantly* form a habit of attention, than a desire of wealth can produce a habit of industry." This remark is perfectly just; at the same time we may observe, that as Attention,* when analyzed, seems to be nothing more than perception fixed, as it were, and enlivened by desire, to strengthen the desire of knowledge by every means in our power, to impress more deeply upon our own minds the conviction of its importance, will be the very best means of forming the habit of attention. The desire of wealth, it is true, cannot instantly produce a habit of industry, while there are other desires, such as those of pleasure, ease, &c., which counteract its influence; but, should it be nourished by any means or circumstances into such strength as to overcome all these, the habit of industry will infallibly be formed. So likewise we have only to cultivate and cherish our desire to work out our salvation, and a growing attention to the means of doing so will be the certain consequence.

We recommend to the attention of our readers the following excellent passage on serious recollection, as a requisite qualification of the wise hearer:

"When we are once well convinced of the truth, it is not of the first import to recollect all the arguments by which it has been proved. The most enlightened intellect is a storehouse of the general results of the process of ratiocination. But as it distracts the attention too much to be seeking for objections when we should attend to an argument, recollection may be very useful to prevent our being misled. Recollection is the proper introductory process for re-examining the proof of a doctrine, or if we be perfectly convinced, yet many truths are themselves highly deserving of being remembered that we may be prepared for their defence if they be impugned, or for the discovery of the conclusions which may be fairly deduced from them. But especially if they be truths which ought to influence the conduct, it is of the greatest importance to reflect on them, to endeavour to revive the good impressions which they have made, and to bring them home to our business and bosoms at a time when, unobserved by human eye, we may freely pursue a train of thought, and indulge impressions, which the presence of others has a tendency to restrain."

We cannot close our remarks on this truly valuable Sermon, the whole of which we earnestly recommend to the reader's perusal, without noticing what appears to us the very happy comparison of the momentary compunctions of the thoroughly hardened and impenitent hearer of the word,—the mental and bodily contortions, by which he sometimes excites, in the mind of the spectator, a delusive hope that the principle of moral life is not yet dead within him,—to "the convulsions caused by the application to a lifeless subject of the mysterious fluid, on the subsiding of which the limbs relapse into the inertness of death."

Mr. Shepherd's Sermon is followed by the Charge, delivered by the Rev. Robert Aspland, of Hackney, to his son. It is difficult to conceive a father

* See Lectures on the Philosophy of Mind, by one of the most acute, discriminating and amiable of philosophers, the late Dr. Thomas Brown, Vol. II. Lect.

placed in a situation more interesting, or more likely to try his feelings to the utmost. The minister of Christ, his own duties and responsibilities pressing upon his recollection, giving solemn charge to a brother minister, and that minister his own son, could not but have spoken from and to the heart. Mr. Aspland's "standing in the church, his known devotedness to the cause of truth, and his intimate connexion" with the young man whom he was addressing, must, as Mr. Swanwick justly observed, have "given to his admonitions an especial authority and a peculiar grace." The words upon which Mr. A. grounds his admonitions, are those of St. Paul, in his First Epistle to Timothy, chap. vi. vers. 13—16: "I give thee charge in the sight of God," &c. In the commencement of his Address, Mr. A. dwells at considerable length on the obligation under which the object of his paternal counsels lay, to acknowledge Christ as his sole Master in religion; to look to him continually as the only authority in matters of faith, and the only rule in matters of practice; to assert not only for himself, but for others, the most unbounded liberty of conscience; to act, in short, such a part as might justly be expected from

"A Hebrew of Hebrews, a Protestant with regard to Protestants, who had never been brought under spiritual bondage to any man or any church, who from a child had been taught to make the Scriptures the only rule of his faith, and who, while some of his progenitors on both sides purchased their freedom with a great price, was free-born."—"Various are the grounds," says the preacher in this part of his Charge, "on which Protestant Dissenters justify their secession, with so much inconvenience, and in some cases with so many sacrifices, from the National Church. Some choose to stand in their nonconformity on this principle, and some on that. I can enter into the sense and spirit of that Dissent which consists in conscientious objection to the imposition of ceremonies, in themselves indifferent, which are not of Divine ordination; for the same authority which is competent to decree one rite or ceremony may decree rites and ceremonies without end, and overwhelm religion with pomps and vanities: I admire that withdrawment from a religious establishment by the secular power which is occasioned and justified by some supposed error of doctrine, or some false worship in that establishment; because quiet submission to errors in faith and practice is in some cases the same as assent to them and approbation of them, and yet the errors may be, from their very nature or from their tendency to growth and multiplication, subversive of the simplicity of Christ, and fatal to the design of his religion, pure and undefiled before God, even the Father: but I applaud most of all that religious non-conformity which, without regard to this ceremony however grievous, or that error however obnoxious, meditates simply the escape from intellectual thraldom, and the attainment of that spiritual liberty in which the mind shall be prepared for every truth that may beam upon it from the source of light, and the church collectively, consisting of many free minds in a state of union, shall be capable of pursuing any reformation which may appear to be pointed out by the finger of God, whether seen in the Scriptures or in the book of God's Providence, which is another volume of Scripture, opened gradually, and, as it is opened, expounded, by time."

To the sentiments contained in this spirited passage we give our cordial assent. We agree with the writer in thinking that no enlightened and consistent friend of truth, no one who fully understands and feels all that his fealty to truth requires of him, will consent to become a member of any political church-establishment, however liberal, or to subscribe his name to any confession of faith imposed by man, however simple and scriptural he may deem it. In a subsequent passage, after enjoining it upon his son "to form with deliberation, to express with diffidence, to defend with temper,

and to urge upon others with candour," those conscientious opinions, the honest and fearless avowal of which he had previously recommended, Mr. A. makes the following excellent remarks:

"Moderation, as a real, unquestionable virtue, refers not to doctrines, but to the spirit in which they are held and professed, and to the language in which they are explained and enforced. It is humility in thinking, and good taste, courtesy and charity in the expression of what is thought. Even in controversy the bounds of moderation need not be exceeded; though controversial preaching is apt, without great caution, to betray a minister, and a young minister particularly, into intemperance. Polemical divinity in general is often a useful and sometimes a necessary course of study and labour; but it is a thorny path, and of those that have pursued it most prudently and most successfully, few are there that have not felt at the close of the strife that they have received some wounds during its progress. A Christian minister, worthy of the name, is always a 'defender of the faith;' never an 'accuser of the brethren.' And if in all cases moderation, in its general scriptural sense, be a virtue, much more is it a virtue becoming young men and young ministers. In the ardour of feelings, purely constitutional, some of these are apt to use strong and extravagant language, and even to mistake this for a mark of what is called genius, when, after all, it is the sign of nothing but the existence of an untamed imagination and the want of self-controul."

The passage immediately following this contains also excellent counsel to young ministers, at the same time that it kindly bespeaks for them the candour of their hearers. The Charge concludes with a number of detached counsels, concisely and simply yet strikingly expressed, and evidently flowing warm from the paternal heart. All of these we could willingly extract, did our limits allow. We regard them, indeed, as constituting the most valuable part of Mr. Aspland's Address, and if we could have wished for any thing different, it would have been that this most impressive and useful portion of the Charge, to which the preacher's long and active experience would doubtless have enabled him to make many valuable additions, had been extended, even though it might have obliged him to omit some of the less peculiarly appropriate, though in itself excellent, matter which precedes.

We have been led to notice these Services so much at length by the interest which the subject has excited in our minds, and likewise by the strong wish, which we confess we feel, to induce our readers to think favourably of the revival, in an improved form, of a custom, in our opinion, likely to be attended by the most beneficial effects.

ART. II.—*An Exposure of the Hamiltonian System of teaching Languages, in a Letter addressed to the Author of an Article recommending that System, in No.* 87 *of the Edinburgh Review.* By J. Jones, LL.D. M. R. S. L.* London, 1826.

ROGER ASCHAM, many years ago, expressed the result of his experience to be unfavourable to the success of short cuts to the acquirement of the learned languages,—to the plan of getting in at the window, as he expressed it, instead of following the usual mode of entering and ascending into the

* We deeply lament that since this article was composed this learned writer has been removed by death from the scene of his active and useful labours.

interior of the house. Metaphors are not always sound arguments, and they sometimes delude by fancied analogies. The one in question will not, perhaps, be deemed conclusive by the disciples of the short-cut system, for a question still arises as to the object which the aspirant has in view. For some purposes it is obvious that the shortest way of getting into the house *de facto* whether by the window or up the staircase, is the best; and for others it may be of more importance to take into view the collateral advantages attending particular steps of the progress, such as what the passenger may see, admire or learn on his way, and what sort of a figure he is to cut when he has made good his admission. In this way it seems to us that the question stands for preliminary discussion as to education. It is obvious, that there may be two distinct classes of scholars; first, those who want to learn thoroughly, and who, in so learning, regard not so much the mere matter to be acquired as the mental discipline involved in the process; and, secondly, another class, whose only object it may be to acquire by rote, for a given purpose, with the least possible expense of time and mental labour, the greatest number of words, (as, in fact, a child does in a foreign land,) without caring in the least for any collateral objects. The establishment, therefore, of any system, as an expeditious mode of teaching either lazy men, idle boys, or parrots, a given number of words, would be very far, even if effected, from settling the question, whether the present system of education, judiciously applied, is bad, or the Hamiltonian scheme, as adapted to the exigencies of a school-boy, any thing better than a mischievous quackery.

The basis of the argument for subverting the old system of induction and investigation, rests on the assumption, that in education (without distinction as to the subjects of it) the object in view is the acquirement of the Latin and Greek, or whatever else is to be learnt, in the quickest manner and with the least labour. We humbly conceive this to be a gross fallacy. In the education of a boy, (whom, of course, we assume to have the proper time and means before him,) habits of attention and industry are to be acquired, and a long course of mental discipline patiently cultivated. For this purpose *some* species of severe study must be assumed. Experience and common consent have pointed out the learned languages, not only as being useful as *means* for the purposes of culture and discipline, but as being in themselves worthy of attainment as *ends*. Whether, however, the latter part of the proposition were true or not, and if these languages were not *per se* objects worthy of the pains to be taken in their acquirement, it would be difficult to divine a branch of study in which the gymnastics of the mind could have better scope: it is fortunate that the two objects coalesce so well as they do; and that we should have the consolation of reflecting, that, in going through a laborious process, a valuable store of great and excellent materials is acquired, and indelibly fixed in the mind. If this be so, the question is not how Greek and Latin are to be packed into the memory fastest, but how that Greek or Latin, or whatever else we take for the basis of our training process, is to be acquired in the manner most conducive to the primary object of discipline and invigoration. The Hamiltonians assume labour, analysis and induction to be in themselves *bad*—we call them the *good* of the process. We look to the labour of the first ascent as bracing the sinews for further exertions. Beautifully has Milton said, "I shall straight conduct you to a hill-side, where I will point you the right path of a virtuous and noble education; laborious, indeed, at first ascent, but else so smooth, so green, so full of goodly prospects, and melodious sounds on every side, that the harp of Orpheus was not more charming."—"The chief object," Dr. Jones

education. We answer, that if it be so, there is no necessity for it; ause one thing is done well, it does not follow that every thing, or thing else, should be done ill; on the contrary, that doing one thing s a foundation for proficiency in others. A youth well taught and ed in his main pursuit is notoriously the one who, with the least y and most success turns to another, when he comes to an age to do any beneficial effect. If the tutor or parent is so stupid as to sacrifice to the means, and to think that when the foundation is well laid no need of a superstructure, he must be left to his own folly. The , that it is only in modern days that a theory has been industriously ted by minds seeking an apology for laziness and slovenliness, that se may be found for the neglect of the rudiments of sound education sumption that, if the latter had been duly cultivated, the more showy they are pleased to call them, the more useful) acquirements must een sacrificed. We should be glad to be informed what pursuits re which can be usefully substituted as the basis, as the *principal* ment of the hours of study, between the ages say of 8 or 9 and 15 for those which form the usual basis of education; and we would also , with what objects which can be cultivated to much purpose during ges, the pursuit of classical studies needs to clash? It seems to us, ere are none of the scientific or physical facts proposed to be thrust by -bed system into a boy's head, which he will not acquire without the ifficulty, when he has spent his early years in habits of industry and on. There are still left to him hours and years of study in which he cquire whatever his taste, inclination or ultimate calling may dictate. is intended for a learned profession, has the time really necessary ound acquaintance with the classics trenched an hour upon whatever ould be at all usefully directed in those years towards the more pecu- dies of his future profession? What pretence is there for our theo- , for instance, endeavouring to excuse a disgraceful ignorance of the nts of all sound education, by pretending that they have been better ying their time, when the truth must almost always be, that those years ought to have been sedulously employed in pursuits properly adapted n have been thrown away? Our standard of education has, so far as

attained by that patient industry which can alone lay the foundation of permanent excellence.

But supposing the old and more severe course of study to be the best for ensuring real proficiency, it will still be said, that there may be (and no doubt there are) many persons to whom speedy acquisition is the end in view, and who cannot take into consideration collateral objects. This particularly applies to modern languages. These persons would never, perhaps, think of, and indeed could not afford, the patient drudgery with which a school-boy, who has all his full course before him, must wade through difficulties that gradually vanish away. An older and stronger mind shrinks from these difficulties; it seeks a quicker path, and it may often find it. But it should be remarked, that experience shews attainments so made to be always of an imperfect character. This class of scholars, who have borne the title of ὀψιμαθεῖς, are proverbially below the level of real proficiency, but to persons so situated this may be all they can afford to reach. To them the Hamiltonians should peculiarly direct their anti-attrition system for smoothing the jarring ruggednesses of the road to knowledge.

It appears, indeed, to us *à priori* in the highest degree probable that for such persons, as well as for certain classes of schools for those boys who cannot go through a more complete course, a readier and more expeditious plan than the old one may in many points be adopted. In this view it becomes important to consider the merits of the Hamiltonian or any other process that may profess to give those who can afford only a limited time a more extended quantum of knowledge. This is in truth a matter of calculation and experiment. Even here the sturdy advocates of old ways would, perhaps, contend that the slow plan of learning a few words thoroughly in the given time, is more useful in the end than packing a great many into the memory imperfectly. Supposing that in a given time at the commencement less was actually learned on the old than on the new plan, it might be said, that it is by no means clear that the old plan may not improve the capacity more than the new, so as to facilitate the result of future experiments by those habits which a severer course of discipline will excite and cultivate.

On this part of the subject we shall quote Dr. Jones's summary of the Hamiltonian system, with the opening of his vigorous attack upon its fundamental principles, addressed to the Edinburgh Reviewer:

"Mr. Hamilton's system, as far as it is peculiar, consists in three things: first, in excluding the use of the grammar and dictionary; secondly, in affixing to each term one undeviating signification, however differently applied; and thirdly, in prescribing to the pupils a *Key*, containing a closely literal version. On each of these heads I shall make a few brief remarks. And with regard to the first, I observe that the Latin and Greek Grammars furnish systems of general principles as necessary to construe the simplest sentence, as the knowledge of the letters is for reading. I here suppose the attention of the learner to be at first directed solely to general principles; such as the declensions of nouns, adjectives, pronouns, and the conjugations of verbs, without dwelling on exceptions or technical rules of syntax, until he shall have made some progress in construing.

"Mr. Hamilton professes to teach *ten thousand* words in *ten lessons* of one hour each; and this vast multitude of words he finds in the Gospel of John. This circumstance at once falsifies the assertion. The Gospel of John is the simplest of all narratives, and consists not of many words, but of the same words, and those the most common, repeated some more or less in every verse from beginning to end. Exclude the indeclinable particles, such as the pre-

positions and conjunctions, and the aggregate of all the terms will hardly amount to ten thousand. Here, then, we discover the grossest imposture. Reduce the repetition of every word, and the variety of terminations under which each appears, to *one*, and the ten thousand dwindle down to a few hundreds. The Iliad and Odyssey of Homer exceed *sixty thousand verses*; each of these on an average contains six words. All the words in these poems then amount to three hundred and sixty thousand; and at the rate of ten thousand in ten lessons, or one thousand in one lesson, a pupil of Mr. Hamilton will learn three hundred and sixty thousand words in three hundred and sixty lessons or three hundred and sixty hours!

"This immense volume of words must be learnt by mere dint of memory, without any aid from the understanding, unassisted by analogy or any general principle whatever: and yet, for the honour of his consistency, Mr. Hamilton asserts that nothing is learnt by rote in his establishment!!" . . . .

"But after the pupil has made some progress in the knowledge of words, 'a grammar,' says Mr. Hamilton, 'containing the declensions and conjugations, and printed specially for my classes, is then put into the pupil's hands, (not to be got by heart,—nothing is ever got by rote on this system,) but that he may comprehend more readily his teacher on grammar generally, but especially on the verbs.' This paragraph, if it contain any truth, is a tacit acknowledgment that his own system turns out impracticable, and he is obliged, after abusing the confidence and misapplying the talents of his pupils, to return to the established method of learning the grammar. He finds his scholars sinking on one hand under the difficulty of retaining in their minds a mass of words half learnt and half barbarous, and incapable on the other of mastering the still greater mass that lies before them, and he slily retreats with the pupils in his train to teach that at last which he ought to have taught from the beginning,—the inflexions of nouns and verbs. These inflexions after all are not to be got by heart,—nothing is to be got by rote on this system; no, a knowledge of a comparatively few terminations which would reduce a million of words into a few thousands, and of thousands into a few hundreds, is not to be got by heart. This is said in the same breath where the pupils are said to have learnt ten thousand words, and that by the exertion of the memory. What drudgery can be more painful than this? What abuse of time, what trouble on the part of well-disposed young men can be more gross and more fruitless? And what more stupid, more wanton and inconsistent on the side of the master?

"A child in his fifth year learns the names, figures and powers of the letters, puts them together so as to form syllables, and is thus enabled to read. A person starts up and professes to have invented a system which supersedes all this trouble, and he teaches to read without the necessity of learning the alphabet. He takes a child for his pupil yet not knowing his letters, and he points his attention to some such sentence as the following: 'The God who made me is great and good.' The master puts his pencil on the first word, directing him to look at it, and teaching him to utter the sound *the*. This he repeats in connexion with the figure, till the child can distinguish and enunciate it, wherever he discovers it in the page. He leads his pupil through the same process in regard to the succeeding words, till he acquires the whole sentence: in the course of a fortnight he extends, by continued attention, the acquisition of his little scholar over several pages. The master then takes the child to his parents; and he fills them with surprise and delight. Unable to contain the important discovery, they tell their neighbours of a wonderful art invented by a certain clever man, of reading without the trouble of learning the alphabet. He again resumes his charge; but, as he proceeds, he finds the task increasing in difficulty, till it becomes impracticable. He returns, therefore, to the first elements; and his pupil, after much labour lost, and after being raised in his own conceit far above the letters, has now the mortification to find that he must after all learn them. The cheat is then discovered,

and the professor is laughed to scorn.—This will be found the exact parallel of Mr. Hamilton.

"I now proceed to the second head of his system, thus contained in his own words: 'I have said that each word is translated by its *one sole*, undeviating meaning, assuming as an incontrovertible principle in all languages, that, with very few exceptions, each word has one meaning only, and can usually be rendered correctly into another by one word only, which one word should serve for its representative at all times and all occasions.'

"You found it necessary, Sir, to disguise the strange doctrine advanced by the author in this paragraph. 'Mr. Hamilton,' you say, 'has expressed himself loosely: but he, perhaps, means no more than to say that in school translations, the metaphysical meaning should never be adopted, when the word can be rendered by its primary signification.' If you thought proper to dispense critical justice with impartiality on this occasion, you would have remarked that the man who could advance a position so absurd, must be a total stranger to the theory of language, and never could have submitted in English or Greek a single sentence to a correct analysis.

"The meaning of words depends on the association of ideas; and to say that each word has but one sole idea, is to say that the idea at first annexed to a term cannot be altered by subsequent associations. All associations are in continued flux; and the same word, as it is associated with different words in different connexions, must hence borrow a new shade which modifies its primary signification."—Pp. 4—7.

After enumerating several striking instances in which the Hamiltonian plan imprints nonsense on the mind, with as much labour as need be used to give sound and rational impressions, Dr. Jones proceeds:

"Remarks like these might be much further pursued: I give them as specimens of what an intelligent master would furnish his pupils, as they proceed in construing Greek. They form a criterion whereby to judge of Mr. Hamilton's translation; and they warrant the three following conclusions: first, that to form a Key like his, no other qualification is necessary than an ability, by means of a dictionary or by the help of the common version, to annex an English word to the corresponding word in the Greek Testament; —secondly, that Mr. Hamilton's plan is improperly called *a system*: he should rather have called it an *anti-system*, as it is constructed on the absence of every general principle, which renders the study of language rational, instructive and agreeable. It appears, indeed, from his own words, that he considers language as not founded in reason: and he has done all that he could, instead of calling forth, to extinguish the rational faculties in the acquisition of it.

"My third conclusion is, that while Mr. Hamilton's method exercises the memony alone, he has, by studied perversion, rendered what is to be stored in the memory most irksome and repulsive. If he thought fit to present his scholars in the form of a Key with a jargon at once uncouth, ungrammatical, and scarcely intelligible, he ought as a competent master to have supplied them with some intermediate ideas, by which they might convert it into sense and grammar."—Pp. 14, 15.

He thence proceeds to discuss some of the positions of the Edinburgh Reviewers, whose object it appears to be "to discourage the use of the dictionary as a wretched waste of time, and to recommend literal translations as a great saving of time;" not, however, espousing the cause of Mr. Hamilton's versions. After observing upon the use and abuse of a dictionary under a judicious instructor, and the necessity of teaching a boy to follow the significations of a word from its primitive, through its various derivative senses, as an exercise for his inductive and reasoning faculties, he adds,

"I will now suppose the Tyro, of whom I speak, to begin Greek, and have,

n the above plan, a few chapters in John to learn; while another youth has learn the same chapters from the common version, or, if you think it more ational, from the jargon which Mr. Hamilton calls his 'Key.' The Hamiltonian disciple, on reaching the end of the assigned chapters, will not be able to now one word distinctly, or to account for it correctly. I say this for two easons; because each noun is not traced to its nominative, nor each verb to he present tense, and there associated in his mind with its peculiar significaion; and because he views the words under different terminations, amalgaated with the context. Besides, his object is expedition, and wishing to ave time and trouble, he learns his lesson *superficially*; and if he may be said o know the words, he knows them only so far as he recollects the drift of the hole; and as the whole cannot be long retained, the meaning of every term effaced with it. In the mean time, every faculty is dormant, excepting the emory; no rule of syntax, no idiom or peculiarity of construction, no prinple explaining the cause of the difference in the arrangement of the two anguages is suggested, during his progress, though calculated, and highly ecessary, to awaken his understanding, his imagination, and his judgment.

"Turn next your attention to him who learns Greek by the assistance f a lexicon and an able teacher. On having finished his task, he has ascerained the sense of each word singly, and that at the root. The trouble he has een at in acquiring this meaning makes him *value* it; and he stores it in his ind as a small piece of silver in his purse; and being aware that time, like thief, may steal it, he will occasionally see if it be still in his possession. Besides, during his progress through these chapters, he has seen illustrated many rules of syntax; has acquired many principles of extensive application; as learnt in some instances the laws by which the Greek words are arranged n a sentence; in an especial manner he is made to observe the transition in he meaning of a word, and to determine the art of fixing the true sense by the context. In this way, his faculties have all been employed as well as his recollection. Thus, at the close of a few chapters, he feels himself a little critic, with powers able to master the noblest of all languages. In the prospect of success, his mind shoots forth like the tendrils of the vine in spring, and in the course of a few months it swells and ripens with clusters of delicious fruit, like the same vine in autumn. Finally, with a little assistance from an able teacher, he is made to understand the *cause* of ramification in the import of words; and thus he forms an early acquaintance with the *Association of Ideas*, the great law which regulates the intellectual and moral world. By such means the little urchin is preparing, even at this early stage, to climb up the shoulders of Locke, Hartley and Priestley, and contemplate the human mind reflected in the structure of language as in a mirror."—Pp. 18, 19.

"A considerable portion of your article consists of vague declamation against the absurdity of making the acquisition of language tedious and disgusting. Your arguments, Sir, have weight only when they are turned against yourself and Mr. Hamilton. Who renders the acquisition of language tedious and disgusting? The rational teacher who takes pains to enlighten the understanding of his pupils; who by the assistance of analogy and general principles calls forth all his faculties to the aid of memory; or the man who exercises his memory at the expense of every other faculty? The terms of an unknown tongue, however polished, appear barbarous, and are difficult to be remembered by a novice; and the exertion of the retentive faculty in mastering them is a painful drudgery. The scholar so occupied is an unwilling slave; he labours, not because it is his delight, but because as a slave he is obliged to labour; and when he accomplishes his task, he no more comprehends its rationale, than the menial scribe does the legal document given him to copy."—Pp. 19, 20.

"The use of translations is not a new question: it has been discussed and decided a century ago; and experience since has justified the decision given against it, as not only fruitless, but pernicious. The nature of the case, indeed, as well as the authority of the most competent judges, justify me in asserting,

that it is impossible to arrive at the knowledge of the classical languages through the medium of translations, whether free or literal. They may, indeed, be occasionally *consulted as helps*; and great helps they will prove, if judiciously used; but solely to depend upon a version in reading an original author, is the surest way to render a promising youth an idler and a dunce. The injury done to his talents is not confined to the school or the college. His character is then formed; and when he engages in the business of life, he will inevitably display the same imbecility of mind, the same propensity to acquiesce in superficial views of things, the same reluctance to depend on his own exertions in trying emergencies; and, finally, the same disposition to expect success, only from the concurrence of others, which had been his constant practice during the period of his education."—P. 22.

Apart from the peculiar plan of Mr. Hamilton, which we concur with Dr. Jones in thinking not only imperfect in essential points, but absurd and mischievous in others, we are still inclined to believe that several improvements might be made, and no doubt by judicious masters are often made, on the usual system. For instance, while grammar is studying and translation pursued on the laborious plan of self-instruction, of dictionary-hunting and analysis, we should think the scholar might acquire greater freedom and a command of words by employing a *portion* of his time in more rapid translations, in classes like those used by the Hamiltonians. For these exercises, either preparation might be made by previous reference to good versions, or the instructor might lead the way by translating each passage aloud. In either way the pupil should have the real sense and grammatical construction given him, not those which are barbarous and nonsensical. The exercises most proper for such a purpose would be, what appear an obvious desideratum in such a system, namely, compositions expressly formed with a view to comprise the roots and simplest constructions of a language. One is at a loss to conceive how a man could think of selecting for this purpose a book like St. John's Gospel, the greater part of which the pupil knows by heart before he begins, and which is necessarily full of derivative senses and constructions, giving him no sort of clue to, but rather leading him away from, the elementary forms of the language. A short tract or two might be so contrived as to involve nearly every root in a language, and from thence the pupil might be led on to analogical and derivative senses. It is obvious that a portion of a boy's time, thus employed, might be rather a relaxation than an increase to his labours, to which it would be a valuable auxiliary. By having his memory familiarized with the simpler senses of common words, he would feel himself more at his ease, as it appears to us, in the severer branches of his duty, those of tracing their etymological progress and grammatical affinities. We have sometimes thought, too, that in schools where it was important to bring pupils forward as fast as possible, it would be found useful to adopt two grammars of a language; the one short, simple, and comprising only the primary and essential elements, to be got by rote; the other, of a more comprehensive character, to be used in an advanced stage of the progress.

ART. III.—*A Vindication of certain Passages in the Fourth and Fifth Volumes of the History of England.* By J. Lingard, D.D. London. 1826.

WHEN it comes, as it sometimes does, to the lion's turn to paint, the picture, as may be expected, is materially altered. The labours of Dr. Lin-

gard as a Catholic historian would have their utility, if they did no more than force us to think over again the impressions which the tales of our youth and the studies of our maturer years have so graven upon our memories, that the inquiry would never otherwise occur to us, whether these things be so or not. A candid mind must pause and review its prepossessions when it finds a good and learned man, whose inquiries would tend to reverse the epithets of good or bad, which Catholic or Protestant zeal have associated with the leaders on either side, and who would even venture so far as to clothe the demon of cruelty and religious bigotry with some other form than that of "Bloody Mary."

It is impossible that English history should have run in one current so long without affecting its impartiality. The Reformed opinions have been too long connected with power, and power has made too good use of opinions, for us to be likely to come at once to a correct conclusion about matters which we have been used to view through distorting mists. Ask an Orangeman even of the present day, what he thinks of some honest neighbour who has the misfortune to be a Papist, (or reverse the parties, if you will,) and truth itself, backed by the strong evidence of a good life, will form no protection against the slanders of religious prejudice. How then are we to expect good faith from the testimony of many who, from various motives —some good, some bad—enlisted under the banners of the men who, two or three centuries ago, contended for the honour of imposing on us our state religion?

The time is not yet come for writing English history in characters of truth; and it never can come while bad passions and false zeal continue to lead us to deny justice to our neighbours; while man considers difference of opinion as a moral blot, and heresy from his own creed a sufficient ground for the punishment of the presumptuous offender. To write and judge justly, we must act justly. In the meantime, however, Dr. Lingard deserves well, not merely of those of his own faith who feel a natural desire to vindicate forgotten worth or to repel calumny, but of every disinterested inquirer. The first lesson for him who tries to find the road to truth amidst the din of bad passions, bigotry or slander, is to learn to mistrust the exaggerated tales of interest and fanaticism. The charitable heart will rejoice to find, that even in some of those whom history has stamped with the blackest hue, the deepness of the shade is the fiction of the artist, not the colouring of nature; and he who has learned to dread no opinions but when linked with temporal power, and to distrust all when so allied, will find fresh confirmation for his opinion. He will see each in his day assuming the attributes which it is not given to man lawfully to possess; he will find persecution no lovelier in the Protestant saint than in the Catholic, and will cling more closely to those principles which lead to separate religion from authority, and to expect mischief where there is capacity for doing it.

Dr. Lingard writes with zeal, but he possesses also great industry and strong sense. He will probably redeem many an injured name from a portion at least of its obloquy, and will fix a blot on the escutcheon of many a smooth-faced knave, who has covered foul purposes with the cloak of religious zeal. He has, indeed, in the warmth of such a pursuit, sometimes erred on the opposite side; but he writes in an age when unfounded assertion or misrepresentation will do little ultimate harm to any but those who use them. Doubts may in some cases be unnecessarily raised, but sounder conviction will be the result of the process of dispelling them. His errors will find hosts of correctors, and it will do no one any harm to pierce a little

through that poetic and apocryphal form with which it has been the fashion to adorn history; to cultivate a taste for simple details; to disbelieve many things and doubt many more; to pass all through the ordeal of severe investigation; to turn the other end of the glass and see how differently the same subject often looks when viewed through another medium or with an altered power of observation. The tale of the struggles between contending sects, in which stout hearts and honest feelings were doubtless mixed on each side with baser matter, can well bear to be retold, and re-argued, and to have its minutest points brought to the test of investigation and original authority.

We are not at this time proposing to enter into an examination of Dr. Lingard's works. He has been attacked on all hands; and what is established after the scrutiny which our history has lately sustained from such inquirers as himself, Mr. Turner, Mr. Hallam, and (for a later period) Mr. Brodie, will be a much more trustworthy foundation than we have yet had to build upon. But they are none of them calculated, as popular and general historians, to take the place of Hume, who, hollow and faithless as he is, unfortunately occupies a position as one of our classics, from which it is not easy to remove him. A strong hand and an honest pen have a noble work before them when the time is ripe for their employment.

Among the hottest of Dr. Lingard's antagonists is a writer in the Edinburgh Review. A good deal of vigour, mixed with somewhat of a bitter and rancorous spirit, characterizes the two attacks made in that journal; directed against some of our author's doubts, which it is easy to select out of a large work as marks around which to skirmish. It would be difficult to guess the reason for so much feeling on the subject in that quarter; but reviews can be resorted to for unworthy purposes, and the private scandal of literature points to an author, to whom it assigns no very creditable motives for his zeal. The principal object of the pamphlet before us is to defend, against the Reviewer, Dr. Lingard's opinion, expressed in a note to his History, that the massacre of St. Bartholomew owed its execution to accident, and was, perhaps, not so premeditated as has been generally believed.

The Reviewer is rebuked strongly, but rebuked in a spirit far more becoming than that of the attack. The matter in dispute is obviously not one for dogmatism, either on the one side or the other. Perhaps, after all, its decision is of no vast consequence. Dr. Lingard will not have done much if he prove his case, in removing the guilt of planning what it is certain there were hearts to execute; and his Reviewer will have achieved no great triumph, if, in a case of so much obscurity, he shall succeed so far as to incline his reader to affix the deepest stain of blackness to the crime of the French Court; especially if the indirect object of his zeal be the disingenuous one of involving modern Catholics in the guilt of an unprincipled Court in a barbarous age. Such ungenerous arts rather prejudice than serve the cause in which they are used. Catholicism, bad as it is, finds unwilling foes, nay, almost advocates, even in a Protestant country, when attacked by such weapons.

The rest of the pamphlet is devoted to Mr. Todd's defence of Cranmer. Mr. Todd "maintains that religious prejudice has rendered Dr. L. unjust to the merits of the Archbishop." Dr. Lingard "suspects that religious partiality has rendered Mr. Todd blind to the frailties of his hero." Perhaps a little of both charges may be true; but we are inclined to think with Dr. Lingard, that he has delineated Cranmer "as he was, not as his admirers may wish him to be."

CRITICAL NOTICES.

ART. IV.—*A Narrative of the Sufferings of a French Protestant Family at the Period of the Revocation of the Edict of Nantes.* Written by John Migault, the Father. Translated, and now first published, from the Original MS. Butterworth and Son.

THIS is a very interesting little narrative, drawn up, as we are told in the Preface, by the ancestor of a poor man now residing in the neighbourhood of Spitalfields, and comprising an account of such of the persecutions in Poitou, at the Revocation of the Edict of Nantes, as came under his own immediate observation. It has the merit of being a plain, and, we doubt not, honest statement of facts, and is remarkably free from all apparent effort to hide the faults of the Protestant party, or make use of the sufferings inflicted by Catholics as an excuse for abusing Popery. Indeed, the admissions made to the prejudice of his own friends and in favour of the Catholics, come out with singular simplicity. Not so with the modern editor. He seems to have overlooked the latter, and, with regard to the former, he has this passage: "The omnipotence of Divine grace is displayed in the following pages; the conduct therein recorded shews the suitableness of Christianity to the nature and wants of man, when placed in situations, or afflicted with evils, which would overwhelm the irreligious with grief and despair. It is after perusing these memoirs that we may reasonably adopt the exclamation, 'Behold the fruits of Christianity!'"—

This is a remarkable instance of the power which sympathy with the suffering, joined to the influence probably of early prejudice, has over the evidence of plain fact. That Migault and his family experienced much comfort and support from religion, and that the best points of their character were the fruits of Christianity, we doubt not; but when our admiration is challenged for a whole class of sufferers, and we are gravely told to search here for evidences of Divine grace, we are constrained to be wary. We cannot conceal from ourselves the fact, that the very day after the first appearance of the French soldiery at Mougon, every person in the parish, with the exception of about twenty families, (who had previously made their escape,) formally renounced Protestantism; that a single soldier in the parish of Fressine, in less than two hours, induced three of the first families to abjure their religion, merely by exhibiting some pieces of paper, which he pretended were lodging billets; that Migault himself not only denied his faith upon an unexpected rencontre with a dragoon, (p. 53,) but was, on the second persecution, induced to take the same step in a more formal manner, though this appears to have been followed by sincere repentance and a return to his former faith. Truly, it becomes us to be careful how we "cast the first stone."

Having made this observation, we must in candour say, that the Preface contains no passage whereby we can justly infer any design on the part of the editor to make use of this narrative as a handle for bigotry towards Catholics. The wantonness of Louis the XIVth, and the wickedness of many of his agents, are, we believe, admitted on all hands; and the work is free from the common Protestant fault of imputing to the spirit of the Catholic religion all the crimes which have signalized those who professed it. It does not appear from this narrative that the Catholics of the Province took any active part in the persecutions, excepting where they held situations immediately under the influence of the Court. On the contrary, we meet with many proofs of the kindness, sympathy and protection shewn by them to the suffering Protestants; and from what we can gather, Louis seems to have found it a much harder task to overcome *their* humanity than to effect the nominal conversion of his Protestant subjects. It would be much fairer to read in these proceedings another of the warnings which history so frequently affords, against the evil consequences of mixing up religion with the despotic policy and interests of governments, than topics of invective against any opinions.

Migault himself appears to have been

remarkably placable, and to have been more annoyed by the "tedious disputes about points of doctrine" among his own party, than by the outrages he had received from others. "They attach," he observes, "an undue importance to names, and reason themselves rather out of charity than into truth." Burnet has given a like unfavourable picture of these men: he says, "they were so strict, even to jealousy, in the smallest points in which they put orthodoxy, that one who could not go into all their notions, but was resolved not to quarrel with them, could not converse much with them with any freedom."

If the concluding expressions respecting the King are the simple effusions of an honest heart, they must, indeed, be admitted to breathe the very spirit of Christianity. "He is an object of compassion, not of resentment; and we cannot be sufficiently thankful that the sun has never gone down upon our anger; that we are daily enabled to pray that godly repentance may arrest him in his wicked course, and that he may yet reign in peace and prosperity."

After an unsuccessful attempt at escape from the neighbourhood of La Rochelle, of which an interesting account is given, Migault and his family finally escaped to Holland in May, 1688. We are not told who the benevolent superintendent was, whether Catholic or Protestant, through whose means this was accomplished.

Among the party who effected their deliverance with Migault, he names Madame Babault; a mistake, it appears, for the name of the grandmother of the late excellent Rochemont Barbauld; she reached Holland about that time, her husband having previously escaped out of the country, concealed in a cask.

ART. V.—*Poetical Illustrations of Passages of Scripture.* By Emily Taylor. 12mo. pp. 86. Wellington, Salop, printed by and for F. Houlston and Son: and sold at their Warehouse, 65, Paternoster Row, London. 1826.

THIS is a very pleasing little volume. The "Illustrations" are in the spirit of true religion; rational, charitable and devotional. In some "Introductory Lines," the poetess addresses her book in a strain which may be taken as a specimen of the work:

"Yet go—for, humble as thou art, by me
Thou art belov'd, as bringing back the dream
Of hours as sweet as I can hope to see;
While the pure waters of that heavenly stream
Of ever-flowing beauty were before me,
And that undying lamp shed brightness o'er me."

Some of the "Illustrations" are a paraphrase of historic passages, with an exposition of their moral: others are amplifications of some of the most beautiful sentiments of Holy Writ. The metres are various. A vein of true poetry runs through the work. And, on the whole, we cordially recommend it, especially to the young.

The publishers are entitled to our thanks for putting such a moderate price upon it, as makes it accessible to every class of purchasers of books.

ART. VI.—*Sabbath Recreations: or Select Poetry, of a religious kind, chiefly taken from the Works of the Modern Poets: with a few Original Pieces never before published.* 12mo. pp. 292. Wellington, Salop, printed for F. Houlston and Son; sold at 65, Paternoster Row, London. 1826.

No description of books is more useful than these compilations; and we know of no collection more deserving of popularity than this before us. The extracts are made with judgment and taste, and the "Original Pieces" do not seem out of place beside some of our classical religious poems. In one respect, this volume has rare merit—it is very cheap; a circumstance which we think entitled to notice, at a period when the London publishers have well-nigh ruined their trade in the attempt to ascertain to what degree the reading public will bear taxation.

ART. VII.—*An extensive Inquiry into the important Questions, What is to preach Christ? and, What is the best Mode of preaching Him?* By Richard Lloyd, M. A., Rector of St. Dunstan's in the West, London. Pp. 372.

MR. LLOYD is of the highest Church Evangelical school, and brings with him the most unbounded *deference* and *submission* to all the powers that be. To

falsifies, the Monthly Repository for December last, in order to raise a pious horror against Unitarians, as if they were Infidels or the patrons of Infidels! (See a *note* to this Letter, p. 15.) Before he again talks so pompously of "the *honour* of the Protestant Dissenters," (p. 7,) let him determine for his own guidance the question, whether there be not certain arts which are almost as criminal as dissenting from Mr. Ivimey's opinions, and even as turning with disgust from the spirit which breathes in these miserable pages.

ART. X.—*A Sermon on Occasion of the Death of the Rev. John Yates, preached on Sunday, Nov.* 19, 1826, *in Paradise-Street Chapel.* By the Rev. William Shepherd. 8vo. pp. 28. Liverpool, Willmer; London, R. Hunter.

WE do not take up this valuable Sermon in order to make any addition to the biography of the excellent man to whom it relates, which was given in our last Number, pp. 66—70: pleasing as the subject is, our correspondent has left nothing of moment to be supplied. But whilst we have great satisfaction in recommending Mr. Shepherd's Sermon generally, we are particularly desirous of quoting a passage which appears to us to contain sound sense upon a delicate topic, on which every one must have heard very unwise and somewhat mischievous speeches.

"By the event of his marriage our departed friend was raised from a state of limited circumstances, within which, however, his honourable prudence caused him to circumscribe his wants, to a condition of comparative affluence; and when he found himself in process of time surrounded by a numerous family, he availed himself of the opportunities which presented themselves to his just judgment, of increasing his property, and it is generally believed that in this respect his efforts were successful. I mix sufficiently with the world to be well aware to what hacknied and invidious remarks a minister of the gospel is liable whose substance increases in the land. But no dread of commonplace flippancy shall make me shrink from this topic; and on this point I confidently advance these principles: that it is the duty of a parent, if it be in his power, so to provide for his children as to enable them to maintain that station in society to which, by the incidents of his life, he has been led to habituate them; and that the possession and accumulation of wealth constitute no offence, provided that it is acquired with integrity, that in its pursuit no duty is neglected, and that its use is guided by the dictates of virtuous feeling."—Pp. 20, 21.

ART. XI.—*Man responsible for his Belief. Two Sermons, in answer to Mr. Brougham's Inaugural Discourse delivered at Glasgow.* By the Rev. Ralph Wardlaw, D. D. 1826.

IT is not our intention to enter in this place into the discussion to which these discourses relate, between Mr. Brougham and Dr. Wardlaw. We give the title of the pamphlet for the purpose of recording in an extract an opinion on the subject of religious liberty, which we are glad to receive from a theologian of Dr. Wardlaw's school.

"It is a truth that men *ought* no longer to be led, and it would be a joyful truth, if truth it were, that they are *resolved* no longer to be led blindfold in ignorance. It is a truth that the principle which leads men to judge and treat each other, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their opinions, is a vile principle. It is a truth, that man should not render account to man for his belief. And in as far as this is meant to express the grand principle of universal toleration, there is no length to which I would not cheerfully go along with its eloquent and powerful advocate: the very word toleration, seeing a right to tolerate supposes the existence of a corresponding right to restrain and coerce, being a term which, in such an application of it, no language ought to retain. Men should be free to think as they are free to breathe. I make no exceptions. Let truth defend herself, and defend herself by her own legitimate means. She is well able to do so. Nor does she stand in need of any auxiliary methods beyond those of fair argument and rational persuasion. Give her an open field and the free use of her weapons, and she will stand her ground. Legal restraint and suppression have invariably had the effect of giving tenfold prevalence to the dreaded error; and measures of coercion, whilst they have made hypocrites by thousands, have never made, and never can make, one genuine convert to her cause."

Loudon, Baron Hastings, Hungerford, Botreaux, Moleries and Rawdon, and a Baronet in Ireland; a Knight of the Garter, Grand Cross of the Bath; a General Officer; Colonel of the 27th Foot; Governor and Commander-in-Chief of Malta; Constable of the Tower of London, and Lord Lieutenant and Costos Rotulorum of the Tower division; F. R. S., F. S. A. and M. R. I. A., was born on the 7th December, 1754. He was early destined for the military profession, and went with the army to America on the breaking out of the war with the colonies. He acted as a Lieutenant in the 5th company of Grenadiers in the battle of Bunker's Hill, on which occasion he so distinguished himself that General Burgoyne, in his despatches, passed upon him this eulogy: "Lord Rawdon has this day stamped his fame for life." His military talents soon gained the confidence of the Commanders in this contest, and procured for him the appointment of Adjutant-General to Sir William Clinton's army, under whom and Lord Cornwallis he acquired high military reputation. While he served in America he attained the rank of Brigadier. The decline of his health, from the fatigues he had undergone, compelled him to return to England, when he was created a Peer of Great Britain, and appointed Aid-de-Camp to the King. On the death of the Earl of Huntingdon he succeeded to the estates, and took the name of the Hastings, Earls of Huntingdon. Shortly after this period he acted as second to the late Duke of York, in a duel with Colonel Lenox, the late Duke of Richmond, who considered himself dishonoured by a report which had been spread by his Royal Highness in relation to same part of Colonel Lenox's conduct. On the death of his father, Lord Rawdon succeeded to the estates and the Earldom of Moira in Ireland. At the commencement of the French Revolutionary War he attained the rank of Major-General. He was sent with a force to assist the Duke of York in Flanders, who was pressed by the French army, and effected a junction with his Royal Highness in a manner which gained him high credit.

He was afterwards appointed to command the body of French emigrants and British troops, who were destined to land at Quiberon, one of the most foolish, not to say iniquitous, measures adopted during the whole of the war. The emigrants who landed, carrying with them a proclamation to the French nation, penned by a celebrated *loyal* pamphleteer of the day, were soon taken and executed; but the remainder of the troops, being dispersed by contrary winds, failed to make the shore, and therefore escaped.

In 1805, Lord Hastings was appointed Commander-in-Chief in Scotland; and in 1806, Master General of the Ordinance. On the accession of his present Majesty to the Regency, he received the Order of the Garter. In 1816, he was created Marquis of Hastings; shortly after this he was appointed Governor-General of India. This high office he held for some years, in the opinion of some, with great splendour and honour, but not to the full satisfaction of the *regal* DIRECTORS, who meanly withheld from him the pecuniary grant usually made in such cases. On his return from India, he was appointed Governor of Malta, an office which was considered rather as a retreat under circumstances of pecuniary embarrassment, than as a reward for his eminent public services. On the 20th of November, his Lordship quitted Malta for Naples, on board his Majesty's ship, the Revenge, for the benefit of his health. On his arrival at the latter place he was found too weak to land, and the ship came to anchor in Baia Bay, where his Lordship expired in the presence of his Lady and daughters, on the 28th of November. His Lordship married, in July 1804, the Countess of Loudon, by whom he has left issue George Augustus Frederic Earl of Rawdon, now Marquis of Hastings, born February 4, 1808, and three daughters.

JOHN WALKER.

Nov. 17, at *York*, at an advanced age, and after a painful and lingering illness, which he bore with patience and resignation, Mr. JOHN WALKER, one of the original founders of the Society of Unitarian Baptists of that city. In early life Mr. Walker carried on the trade of a watch-case maker in London, but having come into possession of a small competency, and his health being delicate, he quitted business and retired to York. Here he joined the late Mr. Francis Mason and his friends, who, from their personal studies of the Scriptures, had been led to give up their Trinitarian creed. An interesting account of this little society may be seen in Mr. Eaton's "Narrative of the York Baptists." Mr. Walker was an occasional preacher, and officiated as often as the state of his health permitted. "Mr. Walker," our correspondent writes "was sincere, conscientious and

upright, and of such unbending integrity that no one could ever charge him with trimming or timeserving. If he erred, it was on the other side. His zeal and intrepidity despised alike the fear of man and the praise and fashion of the world. His eye was single and his heart was upright. His piety was sincere and his moral conduct most exemplary." He married for his second wife a daughter of the late excellent Mr. Simpson, of Worship Street, by whom he has left a large family to deplore his loss.

JOHN FLAXMAN, ESQ., R. A.

Mr. FLAXMAN, at the time of his death, was in the 72d year of his age. His health had been gradually declining for some years, but his friends had no apprehension of his end being so near, when a severe cold baffled the power of medicine, and overpowered his remaining strength. He was born in the Strand, and at a very early age evinced a predilection for the art in which he afterwards so eminently excelled. He did not enjoy the advantages of a classical education, of so much importance to his profession, and he married young. Subsequently to his marriage he spent some years in Italy, and there laid the foundation of the celebrity he afterwards acquired. The following eloquent eulogy on Mr. Flaxman was pronounced by Sir Thomas Lawrence at the Royal Academy on the day of his death.

"Mr. Flaxman's genius, in the strictest sense of the words, was original and inventive.

"His purity of taste led him, in early life, to the study of the noblest relics of antiquity, and a mind, though not of classical education, of classic bias, urged him to the perusal of the best translations of the Greek philosophers and poets; till it became deeply imbued with those simple and grand sentiments which distinguish the productions of that favoured people. When immersed in these mingling studies, a fortunate circumstance —the patronage of a lady of high rank,* whose taste will now be remembered with her known goodness—gave birth to those unequalled compositions from Homer and the Greek tragedians, which have so long been the admiration of Europe. These, indeed, from their accuracy in costume, and the singular felicity of the union between their characters and subjects, to minds unaccustomed to nice discrimination, may have naturally conveyed the idea of too close an imitation of Grecian art. Undoubtedly, the *Elements* of his style were founded on it; but only on its noblest principles, on its deeper intellectual power, and not on the mere surface of its style. Though master of its purest lines, he was rather the sculptor of sentiment, than of form; and, whilst the philosopher, the statesman, and the hero, were treated by him with appropriate dignity, not even in Raffaele have the gentler feelings and sorrows of human nature been traced with more touching pathos, than in the various designs and models of this estimable man. The rest of Europe know only the productions of the earlier period of his fame, but these, which form the highest efforts of his genius, had their origin in nature only, and the sensibility and virtues of his mind. Like the greatest of modern painters, he delighted to trace, from the actions of familiar life, the lines of sentiment and passion; and from the populous haunts and momentary peacefulness of poverty and want, to form those unequalled groups of maternal tenderness, of listening infancy and filial love!

"The sources and habits of composition, in Michel Angelo and Flaxman, were the same—and, sanctified as the memory of the former is by time and glory, it receives no slight addition from the homage of this modest but great man; whose SHIELD OF ACHILLES, that matchless union of beauty, energy and grandeur, *his* genius only could surpass."

Some of Mr. Flaxman's friends have appeared anxious to represent him to be a member of the Church of England. But it is well known that he was by religious profession a disciple of Swedenborg. His modest and retiring habits prevented him, however, from publicly appearing as the champion or abettor of an unpopular sect. In private life he was endeared to a large circle of friends by the high excellencies of his character, and the amiableness of his manners. He was buried on the 15th December. It had been intended that the Royal Academy should follow his remains to the grave, but this was prevented by his own injunctions, that his funeral should be private. Several of the more distinguished members of the Academy attended, notwithstanding, to bear their testimony to his eminent worth.

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* "The Dowager Countess Spencer."

Mrs. Turner.

December 25, aged 68, Jane, eldest daughter of the Rev. W. Willets, of Newcastle-under-Line, and second wife of the Rev. W. Turner, of Newcastle-upon-Tyne. The many excellent and admirable qualities, both of the understanding and the heart, by which she was endeared to those who enjoyed the privilege of her intimate society, might justly have called forth from some of them a more extended memorial, if her own, perhaps extreme, dislike of publicity had not imposed a restraint upon the natural expression of their feelings. They, however, to whom she well supplied the place of a mother, by the most unremitting and affectionate performance of a mother's duties, would feel it to be a violation of the reverence which they owe to her memory, if they failed to record their gratitude to the instructress and guardian of their childhood, the assiduous cultivator of good principles and habits, and the judicious friend and adviser of maturer years.

Mrs. Ward.

December 27, aged 41, Ann, wife of T. A. Ward, Esq., of *Park House* (near *Sheffield*). The sterling worth of this truly amiable woman, could be known only by those with whom she was intimate. Withdrawn by the delicacy of her constitution from that society which she was so well fitted to improve and adorn by her virtues and her talents, she contented herself in the privacy of her family, which she enlivened by her cheerfulness, and instructed by her example; fulfilling every domestic duty with the exemplary correctness of a true Christian. By the few who did know her intimately, she was loved and esteemed as a kind and zealous friend, anxious for their welfare and happiness, whatever sacrifices and exertions it might cost her to promote them.—*Sheffield Independent.*

Miss Elizabeth Benger.

[By Miss Lucy Aikin.]

On Tuesday morning, January 9th, died, after a short illness, deeply regretted, Elizabeth O. Benger, author of several interesting and popular works, chiefly biographical and historical.

This admirable and excellent woman, a rare instance of female genius struggling into day through obstacles which might well have daunted even the bolder energies of manly enterprise, was born at the city of Wells, in 1778. Her late in life, was impelled by an turous disposition to enter the na ultimately became a purser. Th situdes of his fortune occasioned, many years, a distressing fluctua the plans and prospects of his w daughter; and his death abro 1796, left them finally with a provision. For some years aft event, Miss Benger resided wi mother in Wiltshire, where sl many affectionate friends and r who never lost sight of her.

An ardour for knowledge, a for literary distinction, disclosed i her early childhood, and never le Her connexions were not literar her sex, no less than her situatic barred her from the means of cultivation. The friend who tra imperfect sketch has heard her that in the want of books which one time suffered, it was her c practice to plant herself at the of the only bookseller's shop in t town which she then inhabited, the open pages of the new publi there displayed, and to return aga after day, to examine whether, fortune, a leaf of any of them have been turned over. But the her mind was so decided, that cious though unlearned friend pr upon her mother at length to ind and about the age of twelve, s sent to a boy's school to be ins in Latin. At fifteen, she wro published a poem, in which, im as it necessarily was, marks of genius were discovered.

At length, about 1802, she pr upon her mother to remove to L where, principally through the friendship of Miss Sarah Wesle had already discovered her in h tude, she almost immediately fou self ushered into society where he was fully appreciated and warm tered. The late Dr. George G well known in the literary worl his valued and excellent wife, we amongst the firmest and most aff ate of her friends. By them s gratified with an introduction t Elizabeth Hamilton, of whom sh many years afterwards, so intere Memoir; and soon after, to Mr bauld, and to the late Dr. Aikin the various members of whose and especially with her who n scribes, with an aching heart, thi record of her genius and virtue

d an affectionate intimacy, never
ed through a period of more
nty years, and destined to know
ermination. Another and most
connexion which she soon after
was with the family of R.
Esq., R. A., in whose accom-
daughter she found a friend
fices of love followed her with
ssion to the last.

other names, amongst which
Mrs. Joanna Baillie must not be
a, might be added to the list of
bo delighted in her society, and
interest in her happiness. Her
acquaintance extended with her
nd she was often able to assem-
ed her humble tea-table, names
celebrity would have attracted
n in the proudest saloons of the
olis.

y in her literary career, Miss
was induced to fix her hopes of
on the drama, for which her ge-
peared in many respects peculi-
pted; but after ample experience
anxieties, delays and disappoint-
which in this age sicken the
f almost every candidate for cele-
this department, she tried her
in other attempts, and produced
r poem on the Abolition of the
rade, and afterwards two novels
ed anonymously. All these pro-
s had great merit, but wanted
ing of regular and finished excel-
and her success was not decided
embarked in biography, and pro-
in succession her Memoirs of
Elizabeth Hamilton, Memoirs of
Robin, and Notices of Klopstock
Friends, prefixed to a translation
ir Letters from the German; and
rising to the department of his-
er Life of Anne Boleyn, and Me-
of Mary Queen of Scots and of the
of Bohemia. All these works
d deserved popularity; and she
probably have added to her repu-
by the Memoirs of Henry IV. of
, had longer life been lent her for
mpletion.

to those who knew her and en-
er friendship, her writings, elo-
nd beautiful as they are, were
allest part of her merit and her
on. To the warmest, most affec-
, and grateful of human hearts,
ed the utmost delicacy and no-
of sentiment, active benevolence
which knew no limits but the furthest extent of her ability, and a boundless enthusiasm for the good and fair wherever she discovered them. Her lively imagination lent an inexpressible charm to her conversation, which was heightened by an intuitive discernment of character, rare in itself, and still more so in combination with such activity of fancy and ardency of feeling. As a companion, whether for the graver or the gayer hour, she had few equals; and her perfect kindness of heart and universal sympathy rendered her the favourite of both sexes, and all classes and ages. With so much to admire and love, she had every thing to esteem. Of envy or jealousy there was not a trace in her composition; her probity, veracity and honour, derived, as she gratefully acknowledged, from the early precepts of an excellent and meritorious mother, were perfect. Though free from pride, her sense of dignity was such, that no one could fix upon her the slightest obligation capable of lowering her in any eyes; and her generous propensity to seek those most who needed her friendship, rendered her in the intercourses of society oftener the obliger than the party obliged. No one was more just to the characters of others; no one more candid; no one more worthy of confidence of every kind.

Lamented as she must long and painfully be by all who truly knew her excellencies, they cannot but admit that their regrets are selfish. To her the pains of sensibility were dealt in even larger measure than its joys;—she was tried by cares, privations and disappointments, and not seldom by unfeeling slights and thankless neglect. The infirmity of her constitution rendered life to her a long disease. Old age would have found her solitary and unprovided; now she has taken the wings of the dove, to flee away and be at rest.—*Literary Gazette.*

Rev. Jedediah Morse, D. D.

June 9, at *Newhaven*, in *Connecticut*, U. S., the Rev. Jedediah Morse, D. D. LL.D.; the author of the American Geography, and of many other valuable geographical works, and for many years pastor of the first Church in Charlestown, aged 65.

INTELLIGENCE.

Dr. J. P. Smith and Mr. Haldane on the German Rationalists.*

The Evangelical Magazine of December, contains a continuation of the correspondence of A. Haldane, Esq., [Alethia,] one of the attackers of the present administration of the Bible Society, and Dr. J. Pye Smith, in reference to Professor Haffner, of Strasburgh, whom Mr. Haldane has chosen to denounce as an infidel and "a *scoffer* at vital Christianity."

Mr. Haldane (who writes in a tone by no means becoming towards the excellent individual whom he is addressing) thus animadverts on Dr. Smith's observations on the Rationalists and Professor Haffner. We shall quote only the parts of the letter which relate to this question, with Dr. Smith's replies, which are connected with Mr. H.'s letter, by the capital letters, and some extracts from the latter's rejoinder.

"It would ill become me to enter into a lengthened controversy with the theological tutor of Homerton College, on the sentiments of the German Rationalists in general, or of that worthy member of their body, Dr. Haffner, in particular. I may lament as an individual, the language he adopts in regard to the former, as calculated to palliate their guilt and encourage the study of their works; [C] I may lament also that such a man as Haffner should be spoken of by Dr. Smith, as a 'distinguished Lutheran *Divine*' [D], and his blasphemous Preface as 'valuable and interesting.' But it is not the object of my letter to comment on the sentiments of Dr. Smith, nor to inquire how far in this respect they comport with the injunctions of the inspired apostle of love, as contained in 2 John 10. [E.]

"In reference to Dr. Haffner, it is enough for me to know that Dr. Smith admits that he belongs to that class of religionists, known in Germany under the imposing title of *Rationalists*. After this admission, his eulogiums and panegyrics on Haffner, are like 'sounding brass or a tinkling cymbal.' I am well aware that the appellation of Rationalist includes various shades of sentiment, but, after all, no one who is acquainted with the state of religion in Germany, will deny that the term decidedly implies a rejection of all the mysteries of revelation, reduces the word of God to the level of the works of Plato or Herodotus, and degrades the uncreated 'brightness of the Father's glory,' to the rank of frail and erring humanity. Let us on this subject hear a writer of the greatest impartiality and the very highest authority—I mean the Rev. Mr. Rose, of Cambridge. 'They' (the Rationalists) 'are bound by no law but their own *fancies*; some are more and some less extravagant; but I do them no injustice, after

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* Dr. Smith has addressed to us the following letter, which, as it relates in part to this controversy, we shall insert in this place.

To the Editor.

Homerton,

SIR, *December* 16, 1826.

I REQUEST your permission to make my strongest protest against the construction put upon some words of mine, by the American author of the Critical Synopsis in the last Number of the Repository, p. 716. My SOLE INTENTION in marking by italic letters the words "ignorant men and hypocrites abuse it," was to fix those designations upon persons who, pretending to be Calvinists, *abuse*, that is pervert to the purpose of carelessness, fancied security, or the commission of sin, the doctrine under discussion. It excites my surprise that the Critic should have imagined a construction which appears to me so plainly irreconcileable with the connexion of the clause.

To his question ("Will he tell us what becomes of the 'sincere believer,'" &c.,) I reply, that the person departing out of this life under such circumstances would inevitably fall under the exclusion of the Divine assurance, "The unrighteous shall not inherit the kingdom of God."

As the late respected Editor has done me the honour to republish my letter on the subject of Dr. Haffner's Preface, I solicit the favour of your mentioning two errors, (made in the Magazine from which it was reprinted,) which are of some importance to the sense. Page 751, column 1, line 25, expunge *the* before *clauses*. Line 28, read *dissevered*.

J. PYE SMITH.

this declaration, in saying that the general inclination and tendency of their opinions is this, that in the New Testament we shall find only the *opinions* of Christ and the Apostles adapted to the age in which they lived, *and not eternal truth*; that CHRIST HIMSELF HAD NEITHER THE DESIGN NOR POWER of teaching any system that was to endure; that the apostles understood still less of real religion; THAT CHRIST HIMSELF ERRED, AND HIS APOSTLES SPREAD HIS ERRORS.'* [F]

"Now, Sir, if these be the sentiments of Dr. Haffner, as it is well known they are, and as he himself has owned them to the world in his Preface to the Strasburgh Bible, I maintain that he is not only *an unbeliever*, but in some respects worse, inasmuch as his sentiments render him more dangerous than those who with undisguised honesty avow themselves *infidels*. I am not to be frightened by the cry of illiberality or want of charity, nor am I to be told that unsound as were Paley and Locke, that they were as bad as Professor Haffner. I trust, I also with humility recollect who it is who 'maketh us to differ,' and that it is sovereign grace alone which raises the most glorified saint in heaven above the most abandoned sinner on earth. But we are not on this account 'to put evil for good' or 'bitter for sweet' and 'sweet for bitter;' we are commanded, on the contrary, 'to try the spirits whether they be of God.' One thing, however, I will concede to Dr. Smith, and that is, that PRIESTLEY was probably in doctrinal sentiment little better than HAFFNER. Let me also remind the learned Doctor of Dr. Priestley's celebrated letter to Mr. Belsham, dated Northumberland, 23 April, 1813, when speaking of Mr. President Jefferson, he says, 'that he is generally considered an unbeliever,' *i. e.* an infidel. '*If so*,' *adds Dr. Priestley*, '*he cannot be far from* IT!!' [G]

"I might produce other evidence to prove that Dr. Haffner is decidedly 'a scoffer at *vital Christianity*,' and I have not lightly made the assertion; [H] but I prefer, both for the sake of brevity and other causes, at present to adhere to the fact of his being a *Rationalist*, and to that of his having *published* a preface, abounding in heretical and infidel sentiments.

"This Preface, it is true, Dr. Smith attempts to defend. But how does he defend it? By evading without daring to contradict the evidence that is brought forward as to its character. If the extracts that have been given from that Preface be incorrectly translated, or direct misrepresentations, let Dr. Smith prove the fact and give his own translation. [I] *Let him tell us if Haffner does not deny the inspiration of the sacred volume*, [K]—if in his Preface he does not treat the word of God in a way that no commentator would treat Thucydides or Aristotle, [L]—if he does not degrade, for example, the Psalms of David, by describing them as bearing 'in some parts the impression of the yet imperfect sentiments of early times'—if that Preface does not blasphemously contrast David as cursing his enemies and Christ as praying for his murderers—if it does not describe the prophets as having no title to the character of inspiration, but merely possessing a certain degree of clear-sightedness, which gave them a presentiment of distant future events? In short, I would once more ask, if this 'distinguished Lutheran Divine' does not degrade the Saviour to the rank of a mere man, and inculcate that 'he had neither the design nor power of teaching any system that was to endure?' [M]

"Now, Sir, does Dr. Smith imagine that, while he is unable to deny these broad assertions, he can blind the eyes of any intelligent reader by asking a string of questions which simply amount to this—Has Alethia read the Preface in the original?—Without gratifying idle curiosity as to the extent of my knowledge of German, I will frankly avow that I have not read the Preface *in the original*, and that the Doctor does me gross injustice in saying that I wished this to be understood by my readers. But I speak to the character of that Preface on no light authority, &c."

* * * *

Dr. Smith's Animadversions on Mr. Haldane's Reply.

"*Homerton, Nov.* 15, 1826.

"My object is the advancement of truth and righteous dealing. If that be attained, I shall rejoice, whatever may be the censures or personal inconveniences to which it may expose me.

* * * *

"The following remarks are connected with Alethia's Strictures, by letters of reference.

* * * *

"[C] Students and ministers are little

"* Rose on the State of Religion in Germany, p. 71."

fit for their profession, if they are not qualified to make use of the kind of authors here described without danger. On the contrary, I regard the principle as to the last degree dangerous and injurious to the interests of Divine truth, that there are any theological works, full of learning and argument, but from which the devoted teachers of religion (supposing them to have the prerequisites of competent classical and theological education) ought to avert their eyes. Such a voluntary ignorance is paying the highest compliment to the enemies of truth, and is giving the strongest credit to the validity of their reasonings. Besides, the authors whom I have named, and the whole class which I have clearly enough described, are not Anti-supernaturalists, but firm defenders of a supernatural or miraculous revelation. I feel myself on firm ground when, to pious and conscientious biblical students, I recommend the use of such works.

" [D] Can any Englishman need to be told, that *Divine* is the common appellative of any theological writer, whatever his sentiments may be ?

" [E] The evil against which we are cautioned in 2 John 10, appears to be the receiving and accrediting, as preachers of the gospel, those who deny and would subvert it. But it cannot involve a prohibition of that which is at all times a moral duty ; to ' honour all men ;' that is, to behave towards them with *justice* and *civility*, to do them *no wrong*, to avoid *calumniating* them, and to speak *the truth* always with regard to them. For the honour of the gospel and its professors, all the duties of social morality should be practised with *the most sedulous care* towards those whom we regard as erroneous in faith, or irreligious in life.

" [F] I am not aware that there is any *fixed* nomenclature for the varieties of theological deviation in Protestant Germany, and I may not, therefore, be correct in my application of the term *Rationalist*. I have often used it promiscuously with Neologist and Anti-supernaturalist. But, considering the evils arising from a want of precision in the application of terms, it occurred to me that the word *Rationalist* might very properly be made the name of a genus, and the others, and with several besides which I have been told exist, so many species under that genus. Yet I cannot be surprised at the course of A.'s argument. He quotes from the valuable volume of the Rev. Hugh James Rose, a sketch of *the worst* species of this multifarious body ; and he instantly, without hesitation or scruple, applies *the entire delineation* to Dr. Haffner. He omits a very important sentence of Mr. Rose, which stands in *immediate connexion* with what he has quoted, and which Mr. R. is evidently anxious to have understood as qualifying his general statement : it is this—' And I ought here distinctly to say, that the full extent of many of the opinions I have mentioned, or have still to mention in the remainder of this discourse, is NOT HELD by *all* the divines of whom I speak.' How does A. know that Dr. H. holds all the unchristian and flagitious opinions, the list of which he has copied from Mr. R. ? How does he know that Dr. H. might not exclaim, that both A. and I have done him wrong in denominating him a Rationalist ? Indeed, A. affirms, ' it is *well known* that these are the sentiments of Dr. H.,' and he appeals to the Preface, which has given occasion to all this strife. The notoriety asserted cannot attach to our own country. We want some proofs of its existence. Of the Preface more must be said hereafter.

" [G] I need only desire the passage in my letter to be read, in order to shew that A. completely misconceives its design and application. The anecdote of Dr. Priestley may have been learned from a book with which, it may be presumed, that I am not totally unacquainted, entitled, ' The Scripture Testimony to the Messiah,' Vol. I. p. 90. But is A. really ignorant that Dr. Priestley, as well as the other writers with whom his name is grouped, rendered very important service to the cause of revelation, by his various writings upon its evidences ? Or is it possible that he can have failed to perceive, from the whole tenor of the paragraph in my letter, that I was speaking of the authors referred to as persons by whom ' the foundations and the pillars and the external walls of the temple of revelation have been most ably defended ?' I pity the man who can throw away the advantages to be derived from these and similar writers, however strongly our convictions lead us to reject their theological sentiments. The inspired PAUL did not act so reckless a part. He did not think it beneath the dignity of truth, or the sacredness of his apostleship, to avail himself, in a courteous manner, of truths admitted by persons the most hostile to the Gospel, even bigoted Pharisees and proud philosophers. See Acts xxiii. 6, xvii. 28, 29.

" [H] Certainly the evidence ought to

, or the awful accusation ought
ve been made.
Let the reader then compare the
adduced by A., p. 438, with the
, which are faithful translations
st of my ability. I am obliged
le more of each passage than A.
e, for much of the unfairness
t he, but his leader, has shewn,
ne omissions.
e conquest of Canaan is described
the book of *Joshua;* and, in the
f *Judges*, the long-protracted
for the possession of the coun-
h had been conquered from the
tribes. The judges were extra-
magistrates or warriors. In
f peculiar distress, even heroic
put themselves at the head of
ibe. The whole book breathes a
spirit, united with an unshaken
superstitious confidence in God.
as unusual in the feats of the
hould not surprise us. Extraor-
imes raise up extraordinary men.
y their actions were first cele-
in triumphal songs and poetical
at. These poems were probably
rces from which the later com-
f the book derived his narratives
manner of describing them.'
the word 'superstitious,' Dr. H.
y refers to some parts of the his-
Jephtha, Samson, Micah and the
of Mount Ephraim. It appears
that he assigns to the book an en-
man origin: a theory which, in
ion, there is satisfactory evidence
ove.
he *Psalms* contain a collection of
dred and fifty hymns, originating
ent times and from different au-
but among these David holds the
k as the founder of the Israelitish
dy. Many psalms refer to his
ivate circumstances, the history
h is to us in some cases obscure.
e an effusion of the feelings which
ally engrossed his mind, in many
emarkable occurrences of his life,
ernate joy and sorrow, hope and
sometimes in penitential and
al strains, and sometimes expres-
nfidence and gratitude for deli-
and help. Others are songs of
l victory, and bear, in part, the
of the yet imperfect moral no-
f an early age. David curses his
, who were at the same time the
of God and of his people; Christ
to pray for them and to bless
Others are poems of instruction
solation, appointed to be sung,
nied with musical instruments,
at the grand solemnities of the temple. All the psalms excite to a firm and vital faith in one only God, and to the rendering of honour to Him by righteousness of practice, and a pure and sincere love to every thing that is good. Let any one compare with our Psalms, the hymns and praises which have come down to us from Heathen antiquity; and he will be impressed, even in spite of himself, with the observation, how little the polytheistic belief, but how exclusively the belief in the only God, can elevate him to the sublimest thoughts, the purest feelings, and the noblest sentiments and resolutions. This book of Psalms, from which pious minds have ever drawn so much consolation and instruction, so much confidence and hope in Divine aid, was very properly called by Luther, the [*büchlein*] pocket-book of all holy persons. Much of the spirit and energy of the original is transfused into his translation.'

"Here it is painful to observe, that no mention is made of prophetic Psalms, the reality and application of which Dathe has well vindicated. I find it impossible to pursue this plan of giving the whole of each article. For the following, I must be confined to only the necessary context.

"'The *Prophets* were men whom God endowed with preeminent gifts of the Spirit, inflamed with a never-cooling zeal for the advancement of his will, and called for the purpose of purifying the religious ideas of his people from error, and confirming those which were just. Their [*scherblick*] prophetic glance disclosed to them the near futurity, and enabled them to anticipate that which lay in the farther distance. The prophecies which their writings contain, are sometimes threatening, and sometimes consolatory. To Christian readers, those prohecies are especially worthy of attention, which announce that better period, when the knowledge and worship of the only true God should extend through the earth, and which were to obtain their full accomplishment in Jesus.'

"In his introduction to the *Gospels*, after a course of observations on the character and circumstances of the Evangelists, many of which are very useful and important, and in which occurs a definite avowal of belief in the miraculous events, the author proceeds:—'This life of their Lord, the purity of his character, his devotedness to God, the sublime lessons of wisdom which flowed from his lips; this, must Christian readers ever choose as the chief object of pious contemplations,

and often on this object should their regards be fixed and dwell. Jesus had formed a plan to which none of the sages of antiquity had ever been able to rise; the plan of a divine kingdom embracing and making happy the whole race of man; a plan, by which he has become the greatest benefactor of our species. No; never enough can Christians consider how much they owe to Jesus and his doctrine; what a fountain of light and knowledge, of comfort and hope, is thereby opened to them; from what destructive errors and prejudices, from what base and degrading superstition, it has for ever delivered us!'

"These, then, are the passages which may be presumed to be the worst that A. could select out of the list which M. Bost had furnished in his French translation. I can find nothing resembling the sentence which he puts as his last citation. From these and others, it is sufficiently apparent that Dr. H. is awfully far from the acknowledgment of the great and peculiar glories of the Gospel. He plainly intimates his coincidence with the sentiment of Lardner and Farmer, on the case of the dæmoniacs. He appears to understand our Lord's declaration in Matt. xviii. 3, in a sense inconsistent with the doctrine of the universal depravity of mankind. He adopts the Arminian interpretation of Rom. vii. 8—24. On the subject of the Atonement, he has the following passage:—'A sacrifice of everlasting value, which the grace of God ensures to us, which awakens in the heart joyful confidence in him, which banishes all anxious fear from the mind, has been effected by the bloody propitiatory death of Christ. Thus this view of the death of Jesus is infinitely important and beneficial in its practical application and effects.'

"[K] I have no where found such a denial; yet it is pretty evident that he does not hold inspiration in the sense and to the extent that A. would require. But it is manifest that he maintains the genuineness and authority of the Bible as containing a real and supernatural revelation from God.

"[L] I cannot find any such indication, but every thing the contrary.

"[M] The extracts given will answer these queries. I can find nothing like the last allegation, but much quite opposite to it.

"This long investigation has supplied, I conceive, sufficient evidence of all that I have asserted; namely, that Dr. Haffner is, unhappily, far from the reception of the genuine evangelical doctrines; but that it is most *absurd*, *unjust*, and *untrue*, to call him an INFIDEL.

"Undoubtedly A. would have been competent to form a judgment upon the character of this Preface, if he had read it in any fair translation. But it appears very evident, under these reluctant concessions, that he has not read or even seen *the whole* composition in any form; and that *all* his knowledge of it is derived from M. Bost's little paper of translated extracts, which I have seen, and which I again charge with being most unjustly mutilated, as well as injured by being torn from the connexion. There is no inconsistency in my having vindicated M. Bost, as I did also Mr. Haldane, from the aspersions of a Genevese Professor; and that I now vindicate a Strasburgh Professor from very injurious misrepresentations. It is the bounden duty of a Christian 'to do good,' and surely, therefore, to render common justice 'unto ALL men,' friends or foes; but above all, when the cause of the Gospel is dishonoured by the unjust conduct of its friends towards those whom we are compelled to regard as inimical to that Gospel in its completeness and purity."

Mr. Haldane's Second Reply.

"Before many weeks have elapsed, your readers will probably have an opportunity of seeing Dr. Haffner's Preface in English, and judging how far it deserves the encomium which Dr. Smith bestowed upon it, when he designated it as 'a valuable and interesting document.' They will then have an opportunity also, of judging whether the respected Doctor has satisfactorily answered any one of the questions I have ventured to submit to him, touching the irreligious character of the Preface. I will only further remark on this head, that Dr. Smith totally misrepresents me, when he asserts that 'all my knowledge of it (the Preface) is derived from M. Bost's little paper of translated extracts.'

* * * * * *

"In reference to my quotation from Mr. Rose, I beg further to remark, that I only extracted a few sentences which might give the reader an idea of what, after the *most liberal allowances* for diversity of sentiment, are the heresies of the Rationalists of Germany. I have not at this moment my copy of Mr. Rose's book at hand, or I believe I could convince Dr. Smith that the sentence which he complains of as being omitted, applies not to the Rationalists, but to the Anti-supernaturalists. At all events I can

positively affirm that Mr. Rose is not, in the sentences I have quoted, speaking of *'the worst species of the multifarious body;'* but on the contrary, of those who do not go to such lengths as the Anti-supernaturalists, and others whom Dr. Smith confounds with the Rationalists. For my own part, I cannot perceive how the writings of such individuals can be recommended by orthodox Divines, for surely these cannot be recognised by the Great Head of the Church, as defending 'the foundation and the pillars, and the external walls of the temple of Revelation,' while at the same moment they are in league with the great adversary of God and man, in corrupting the doctrines of the grace of God.

"'Non tali auxilio, non defensoribus istis Tempus egit.'"

Proceedings of the Deputies.

We avail ourselves with pleasure of the opportunity afforded us by a correspondent, of giving a report of the proceedings of the Deputies at their last General Meeting; and we think it not altogether useless to say a few previous words on the history and constitution of this body, which has now long been established among the Dissenters, and forms an institution highly respectable by the character of its members, as well as by the recollections of its association, in former days of greater activity and zeal, with some of the noblest advocates of religious liberty.

The Society owed its first permanent establishment to a resolution at a meeting of Deputies from the London Congregations, in 1735. A committee was then appointed and a treasurer chosen to receive contributions. Their first office was confined to promoting the repeal of the Test and Corporation Acts, but was soon extended to a general care "of the civil affairs of Dissenters." In 1735, the first application was made to Parliament and lost by 251 to 193. In 1739, a similar attempt was lost by 188 to 89. In that year Deputies attended also from the country. In 1741, the Register at Dr. Williams's was established: and between 1754 and 1767, was tried and decided the great cause with the City of London as to the appointing Dissenters Sheriffs. In 1779, the Deputies assisted in obtaining the act for substituting a general declaration of belief in the Scriptures for a Subscription to the Articles.

In 1786, after a sleep of near fifty years, an aggregate meeting was formed of the Deputies, of delegates from the country, and of distinguished individuals, and an application to Parliament, as to the Test Laws, was made, and lost by 178 to 100. This was renewed in 1789, and lost by 124 to 104; and in 1790, by 294 to 105. From 1790 to 1794, some measures were taken by this aggregate body, styling itself "The Deputies and Delegates from the Protestant Dissenters [dropping the partial style of 'Three Denominations'] of England and Wales, appointed to obtain a Repeal of the Test Laws," but they ceased to meet in 1794; and another sleep of thirty years ensued, broken only by the presentment of a petition now and then. The general interests of Dissenters on minor points have, however, been steadily attended to, and the Society joined in resisting Lord Sidmouth's Bill in 1811, and in procuring the extended Toleration Act of 1812.

The French Revolution doubtless blasted the immediate prospects of the friends of liberty. Dread of innovation roused their enemies and divided their adherents. Even when the urgency of alarm passed by, the effect continued. The Deputies have not since ventured to attack the root of the system which oppresses them, or to go further than to alleviate the smaller grievances which have sprung from it. They continue to consist of the representatives of congregations in and about London, any congregation being admitted which claims the privilege under the title of one of the Three Denominations. These Deputies hold about four aggregate meetings in the year, and a committee chosen by ballot meets monthly to transact the routine business. They have a fund which has remained nearly permanent, owing to there being no such calls upon it of late as the prosecution of their main object would occasion. About the amount of this fund some mystery is preserved, the cause of which is not now precisely known; but it is generally understood to consist of from eight to ten thousand pounds, invested in the government securities, the interest of which pays the current expenses of the body, and has been, no doubt, productive of many very good results.

No one can doubt that the existence of so respectable a body, permanently representing the feelings and interests of so large a portion of religious professors, and ready to act on emergencies, has been and is of the greatest utility in many ways. That its utility might be

increased some think to be equally obvious. Such bodies, unless they lead and direct, must retard exertion. They should act, not wait to be acted upon. The panic about new ideas is over; they are, in fact, the fashion again. All Europe talks of *religious*, whatever it does about *political* liberty; yet England, and even the friends of freedom in England, are silent on the subject. The hearts which led the noble struggles made a generation ago, have most of them ceased to beat; the tongues, which were then eloquent in the cause, are mute in death; and as yet no one has been stimulated to take up the neglected theme. The question, even as a political one, has ceased to be talked of or understood, and many a struggle must probably be fought through, and many a defeat patiently borne, before we shall stand even in the position where our last advocates left us. Melancholy, however, as the prospect must at times be to the excellent Chairman of the Deputation, when he finds himself bereft of those supporters from among the great and excellent spirits of the country who once surrounded him, we hope still to see him gathering new friends around the good cause in which his younger days delighted, and in which we know his heart is still warm with the energy of youth.

To direct a popular effort requires zeal, and that degree of energy in which *new* institutions more peculiarly abound. *Old* institutions, for whatever purpose formed, gather, from many causes, the rust of inactivity, and find difficulties which those that spring out of immediate popular excitement cast aside. Perhaps the Deputies will find that some revival, some infusion of new force, will be expedient to enable them to rouse and direct that sort of effort which a popular cause requires in its advocates. They have of late been sometimes energetic in resolutions, but tardy in execution. The spirit seems to have been willing, but the machinery weak. They are, moreover, divided in opinion on the very principle involved. They are afraid to take the broad ground, the only ground in fact on which their Parliamentary friends will ever consent to support them. They have not all made up their minds to grant to others what they ask for themselves, and so far they are behind even the Catholics whom they dread. Inactivity has had a soporific operation, and many, especially of the more orthodox Dissenters, (with some noble exceptions,) have strangely lost or forgotten that zeal for political liberty which their ancestors prized as the best safeguard of religious freedom and moral purity. For effective action an union with country Deputations will perhaps again be necessary, and we are inclined to think, that this would bring among them a good deal more of the old and honourable leaven of liberty and zeal than is to be found among some of the leaders in town. They must be less anxious about immediate success than watchful for that steady progress which constant discussion will effect in Parliament, and, through Parliament, in the country. No great point in humanity or freedom has been carried without repeated exertion: exertion has met with temporary defeats, but the defeats themselves have, in the end, ensured the victory. The maxim, that "they also serve who wait," is one rather of consolation for individuals than of encouragement or imitation for bodies with whom no bar exists to active exertion. Like the *vis inertiæ* of physics, it may operate as a resistance to the impulse of error, but can give no onward movement to truth.

We have heard some alterations suggested in the organization of the Deputies, and they seem to us worthy of consideration. It has been asked, Whether a yearly subscription, required from each congregation, might not be better than the preservation of a large permanent fund? Annual calls bring annual inquiries.—Inquiries imply interest in the proceedings on the part of the inquirers, and a sense of responsibility in the questioned. Again, might not renewed and renewing vigour be infused into the body, if congregations frequently changed their Deputies, or, at all events, combined activity with prudence, by sending one of their younger members by the side of a graver elder? Finally, might not the exclusive title of "The Three Denominations" be dropped, and the Society be opened to every Protestant Dissenter? It is notorious that some of the congregations sending Deputies are not properly described by either of the terms Presbyterian, Independent, or Baptist, and that, in fact, there are few who answer to those titles in their primary and strict senses. Many congregations return Deputies who take their seats under false colours, and thus the Society, which, in fact, admits every one, has an appearance and a name, which do not really belong to it, of exclusiveness. The consequences of adherence to a partial title have been division and weakness. The Deputies, ostensibly at least, did not provide for the exigencies of any but

those who ranked under one of the divisions of their tripartite flag; and another association (the Protestant Society) was in consequence formed, which, though in some things active and energetic, has added, we fear, nothing to the prospects of the main cause;—the only one, in fact, interesting in a popular and enlarged view of the political state of the Dissenters. It is not very creditable to modern zeal that a new society—an avowed improvement—should shew less disposition even than the old one to grapple with any but those petty grievances which are the mere excrescences of a system of oppression, and which exist only in feelings and prejudices which mere discussion would go far to dispel.

General Meeting of the Deputies of the Three Denominations of Dissenters, King's Head, Poultry, December 15, 1826.

Wm. Smith, Esq., M. P., in the Chair.

The minutes of the preceding General Meeting and the intervening Committee Meetings were read, by which it appeared that, in pursuance of the directions of a former General Meeting, a petition to Parliament against the Test and Corporation Acts had been presented last session, but that it had been thought adviseable to take no other proceedings;—that consideration had been given, in concert with a deputation of the Ministers, to the subject of the Registry of Births at Dr. Williams's Library, and opinions had been taken from Mr. Tindal, Mr. Shadwell and Mr. Bickersteth.

The minutes being confirmed, the Committee's report and the resolutions to which it refers were read as follows.

[We gave the substance of the resolutions in our last Number.]

The report shortly congratulated the Meeting on the absence of any cases of oppression or annoyance requiring the exertions of the Society, and also on other symptons of increasing liberality on the subject of the claims of Dissenters; and it concluded with stating at some length the circumstances under which the London University was proposed to be founded, and the unanimous recommendation of the Committee to the Deputies to invest a portion of their funds in ten shares of that Institution.

The Chairman begged to say a few words in explanation of the Committee's recommendation. The subject was one of very great interest. The effect of the subscription required at our Universities had always been felt as a great hardship on Dissenters. They must forego education and academic honours, or do what was repugnant to their consciences. Feeling this, many had warmly concurred in establishing an University in London, which should afford, at least, several of the benefits of education at a small expense, within the reach of all, and unfettered by any religious proscription. The Deputies' funds had of late been very lightly drawn on. There had been no legal proceeding for two years, and they were therefore at more liberty to consult their feelings. The Committee recommended the investment of a portion of their funds in the shares of this University, being unanimously of opinion that such a measure was in perfect accordance with the objects of the Society, and would have a most beneficial effect, and would recommend them strongly to many persons who thought they had not shewn so much interest as they ought on so important a matter. A resolution for the purpose would be moved after the reception of the report.

The question as to receiving the report being first put,

Mr. Montgomery stated, that he had always objected, and should do so, to receiving any report unless it was accompanied by a statement of their funds. He had been a Deputy twenty years, and could never learn what funds they had, if any; and he considered such concealment a stigma on their proceedings.

The Chairman said, he had been a Deputy forty years, and for the first twenty was equally ignorant as to their funds. He thought the question of publicity of little importance; but one thing he would observe, that he hoped real advantage would ensue if publicity *was* required, and that if congregations called for accounts, they would contribute. If only those inquired whose contributions gave them an interest so to do, they would be found to be very few.

The report was then received.

Mr. Edgar Taylor said, that it had been entrusted to him to move the resolution as to the London University; but as a preliminary objection had been raised to discussing it before the production of the accounts, he should (although the next Meeting was a fitter occasion for discussing that point) move, that the accounts be produced, in order that the sense of the Meeting might be at once taken on that head, which might otherwise perhaps embarrass his other motion. He had always advocated the production of the accounts.

Dr. Brown had doubts as to the expediency of publicity. He was not prepared

to say that they ran no risk on the old law of *maintenance*.

Mr. RUTT regretted the introduction of this question at all to-day; but as it had been started by Mr. Montgomery and opposed by Dr. Brown on fallacious grounds, he could not help saying, that if they were in danger, they ran into it every day. Did not they write every day to litigious people, who would annoy them if they could, expressly threatening legal proceedings at public expense? Their acts left it nowise doubtful; and what, then, could a statement of their funds add to the danger? He for one should at the proper time move for the accounts next meeting, when they would have been audited. At present, he moved the previous question.

Mr. MONTGOMERY did not wish to press the point now, but always should at the proper time. There was but one opinion wherever he went as to the absurdity of concealment.

Mr. TAYLOR then withdrew the motion, as it seemed the wish of the Meeting he should do so. He had only made it to bring on some understanding on the subject and prevent being embarrassed by any difficulty on this point. He should move at once, therefore, That the Committee's unanimous recommendation should be adopted. The Chairman had stated most fully the grounds of the recommendation, and he would only add his personal conviction that no one step they could take would be more conducive to their interests, or better conciliate the good feeling of those to whom they must look for parliamentary support.

Dr. BROWN seconded the motion. He hoped there would be but one opinion as to the propriety of supporting so excellent an Institution, which furnished some counterpoise to those relics of the barbarous ages which imposed on the candidates for academical education the obligation of withdrawing from the road to learning and honour, or of subscribing what their consciences disclaimed. He was willing to give the Committee credit that the sum was one which the Society could spare; and, after all, it was only a change of security, productive at the same time of great intermediate good.

Mr. WAYMOUTH felt deeply interested in the success of the motion. At the time of the planning of the University two parties were at work on the same object. A body of Dissenters were assembled in that very house, and were invited to meet the other party. They had gone on cordially together, and he could not but contemplate the most beneficial consequences to all parties, and especially those situated as the Dissenters were, from its final success.

Mr. RICHARD SMITH, entirely approving the proposal, suggested some difficulties as to its execution in point of form, particularly as to the names in which it was proposed that the shares should stand.

Mr. MILLS wished the names of the Trustees of the Society's stock to be read.

The SECRETARY said, they were the Chairman, Mr. Waymouth, Mr. Collins, and Mr. Busk.

Mr. MONTGOMERY said, he did not mean to oppose the present motion, but he thought it strange to vote money when even gentlemen on the Committee said they did not know what they had.

Mr. JACKSON observed, that it was not voting away money, it was changing to an investment which was, in fact, to pay interest, and would give a patronage to the Society.

Mr. RUTT admitted that they did not know whether there were any funds or not, but all they said to the gentlemen who were reported to be Trustees was this, "If you have any of our money, pray buy some University shares with it." He had been a Committee man twenty years, and knew nothing of funds. How should he? unless he broke into the mystery irregularly, which he had always determined he never would do. He saw two or three friends who had got the Masonic secret, and he begged them not to tell it.

Mr. WOOD and two other Deputies (whose names we did not learn) opposed the resolution, on the ground that it required time for consideration. It involved an opinion as to the London University and also the security of their funds. It was strange to vote funds till they knew what they were, and, as the subject of disclosure was deferred, this had better be deferred also. The same mystery which prevailed as to the fund might be applied if they asked questions hereafter as to the patronage.

Another DEPUTY supported the motion. The London University had been long enough in existence to be known. It would enable the Dissenters, whose particular institutions provided for the theological education of their youth, to go there for other attainments. There could not be an object more in unison with their feelings and interests as Dissenters. They were at present deprived of all the benefits which the new Institution promised, and the sole question was,

ks opposed the resolution. d himself one of the warmest on principle of the London but the warmer his feelings the greater the importance of proposed to be assisted, the I he mistrust himself, lest the the moment should lead him etter judgment. He consi-

investment, as there was not any return, at least he never d it on his own shares; and ion he thought it would be erous precedent to make it, ts, without full deliberation. re moved as an amendment ement of the matter to the al Meeting, and, that notice iven of it to each Deputy.

her Deputies supported the t. They thought the fund be diverted from its original out more consideration.

HARD TAYLOR said, if he had of the object of the fund, it he protection of Dissenters ution and oppression for opi-, and he could imagine no ecution than the one as to n our Universities. He should ry, if, as a Dissenter, he had ered this subject long ago. ssume for their credit and at every one there had been g it, and that no one could say he was taken by surprise point. It appeared the strangeness in Dissenters thus to throw cold water and delays of the benevolent views of so ds of liberty and education, standing forward in so good a ing with this, and had withdrawn his motion with their concurrence, and at the general request and feeling that it should be so withdrawn, and that the two questions would not be blended. If persons really favourable to this disposal of the money voted against it on another ground, they ought to have brought that point to a vote first.

Mr. WILKS having replied on his amendment,

The CHAIRMAN put the question, and on a show of hands declared the amendment carried.

Thanks were then voted to the Chairman and the other officers for their services during the past year, and the Chairman returned thanks.

Anniversary of the opening of the Salford Chapel.

ON Sunday and Monday, December 31 and January 1, was held the Second Anniversary of the opening of the Unitarian Meeting-House, Salford, Manchester. The religious services on the occasion were conducted by the Rev. Dr. Hutton, of Leeds, and the Rev. R. B. Aspland, of Chester. They were of no ordinary excellence, and were heard with deep interest by numerous and respectable audiences. Collections to the amount of £50 were made towards the liquidation of the debt on the chapel. £350 of debt, however, still remain, for the discharge of which, the Salford Society appeal to the liberality of the Unitarian public. After divine service on Monday, about 200 persons sat down to dinner, in the school-room connected with the chapel; OTTIWELL WOOD, Esq., of Liverpool,

same period last year, they would find that the number of scholars had increased from 90 to 213. In addition to this institution, an Adult school had been established, the average number of whose attendants was twenty per night. It was also in contemplation to establish a Sewing school, which promised to be actively supported by the ladies who had projected it. It would be seen, from the capaciousness of the school-room, that the Sunday-school had not yet reached its full extent: the room was capable of accommodating 400 children. He regretted to observe, that the means for carrying on the school were extremely limited. The support which had been given to it by his respected congregation reflected upon them the highest honour, and they were still anxious to render all the support to it which was in their power. From the circumstance of the school-room being unoccupied during the week, he had thought that an Infants' School might be established in it with advantage, as soon as means adequate to the establishment of such an institution were procured. He should devote the school-room in the week days to the purpose. A gentleman, Mr. Thomas Potter, who was ever ready to further benevolent designs, had most liberally offered to contribute one-fourth of the sum necessary for the outfit of the school, and one-fourth also of its annual expense, for the first two years of its establishment. With such encouragement, he should at once proceed with his design, and solicit subscriptions in its support. He then adverted to the present condition of the chapel and of his congregation. The chapel had undergone a considerable improvement; a number of pews had been added, and an organ had also been erected. The congregation amounted to 200 persons, and he was happy to state that it continued to increase. A course of Lectures on evangelical subjects had been delivered during the last quarter, and attended by at least 400 persons per night.

Dr. HUTTON, in returning thanks for the manner in which his health had been drank, observed, he could truly say that he felt great pleasure in meeting the numerous and highly respectable company by whom he was surrounded; and his pleasure was considerably heightened by witnessing his valued friend the pastor of the congregation in Salford, with so many of his people, and that they duly appreciated his talents and services. Impressed with the Christian union and affection which he now beheld, he should go to his own flock with an increase portion of good in his heart, and anxiou to promote amongst his hearers the spiri which he had seen exhibited here, an to inculcate on their minds the propriet of diffusing it widely around them. Th benign principles of Unitarianism breath ed the spirit of Christian charity and a fection. Its professors were not in th habit of denouncing any man or party c men; to the Calvinist, the Churchman or the Roman Catholic, they offered th hand of cordiality and kindness. As a Irishman he could not reflect but wit feelings of satisfaction on the conduc which had been universally shewn b Unitarians to their friends the Roma Catholics. Whatever opposition had bee manifested against them by other bodie of Dissenters, Unitarians were all unite in their favour, and willing to come for ward and plead their cause. He shoul wish that those persons who opposed th just claims of the Roman Catholics coul have the opportunity of witnessing th sad effects which religious bigotry entails on this body of Chistians in Irelan They would then most heartily desir that Catholics should enjoy all the im portant benefits of a liberal Protestantism

The Rev. R. B. ASPLAND observe that it was highly satisfactory to his min to find his friend, the pastor of this con gregation, exercising his talents so suc cessfully in the Christian vineyard; an he begged to offer to him his cordial con gratulation, for the ability with which h he had stood forward in defence of th Christian evidences, and opposed an inf delity which had reached the maximu of audacity. He rejoiced that his frien had come forward to reply to Taylor an Carlile.

The Rev. J. G. ROBBERDS felt truly gra tified in being present on this most int resting occasion, and at witnessing th diffusion of those principles which it wa the common object of himself and th friends who were around him to disse minate. He rejoiced also to observe growing feeling of kindness and unan mity amongst the professors of Unitar anism in this town, and that although they assembled for divine worship in v rious places, they began to consider th they were only one great congregation united together for one great object. F himself he could say, that he was rea to render his services to any of his br ther ministers, and to promote, as far he was able, the prosperity of the con gregations committed to their care. h next adverted to the ignorant and vicio state of a great part of the large popul

tion of this town, and called upon his hearers to use their best exertions in endeavouring to ameliorate the condition of the class to which he referred. Various societies existed for the instruction of the ignorant, and for reclaiming the vicious. Yet these institutions could not compel these characters to participate in their advantages. What appeared to be wanting was a visitation of Christianity to every house. It was the duty of Christian professors to carry the healing influences of Christianity to those who refused to come and partake of them.

Mr. FREME, of Liverpool, gave an encouraging account of Unitarianism in America. Fifteen years ago, he stated, there was only one minister in that extensive country, who had the courage to declare explicitly from the pulpit his belief in the simple unity of God. So great had been the change, that there are now at least twelve large and flourishing congregations in one town, Boston. The publications received from America afford abundant proof of the zeal, talent and success with which primitive Christianity is promoted in that country. The late President of the United States chose a Unitarian minister for his chaplain, and the present one attends public worship in an Unitarian chapel. Public worship is attended in most parts of the Union better than in this country, and the tenets of other sects had considerably softened down.

The Rev. WM. SHEPHERD, in a speech of considerable length, in which he glanced at the present state of political affairs in this country, declared himself to be the uncompromising friend of civil and religious liberty, and to be ready on all occasions to render every assistance in his power in their defence or promotion.

Mr. JOHN SHUTTLEWORTH spoke with great animation and energy on the subject of the liberty of the press. He proved the value and importance of a free press in this country, and animadverted with just severity on the attempts which are now making to punish journals under the law of libel.

Mr. R. POTTER, the local Treasurer of the Unitarian Association, expressed himself highly gratified by being noticed from the chair, in connexion with his brother, Mr. T. Potter, as an ardent friend of the Salford society. He rejoiced to meet them on the present occasion. Meetings like these make us better acquainted with each other, and create kind and sympathetic feelings. He rejoiced that Unitarians had ever stood forward as the friends of civil and religious liberty. On a recent occasion, Unitarians were almost the only body of Dissenters who came forward to support the just claims of the Catholics. He concluded by calling on his hearers to make common cause with the Catholics. If they could not obtain the redress of their own grievances, let them assist the rights of others.

JOHN WOOD, Esq., M. P. for Preston, expressed his ardent hope that Dissenters of all denominations would speedily petition the Legislature for a repeal of the Test and Corporation Acts, and a modification of the annual Indemnity Act. The Honourable Gentleman stated that he should be ready to forward the views of the great body of Dissenters in their application to Parliament; and that Mr. John Smith, the Member for Midhurst, was anxious to procure the removal of the disabilities under which they laboured, and would cheerfully render the aid of his talents in endeavouring to obtain this desideratum.

Removals of Ministers.

THE REV. JOHN SMALL, of *Coseley*, in *Staffordshire*, and the Rev. J. C. WALLACE, of *Totness, Devonshire*, have accepted the office of joint ministers of the Chapel in York Street, St. James's Square. The Unitarian public at the West-end of the Town, will be glad to learn, that these gentlemen have determined to deliver a course of Lectures on the Sunday evenings during the three first months of the new year, for the purpose of elucidating the doctrines professed by Unitarian Christians, and with the view of shewing that such are the genuine doctrines of the Holy Scriptures.

The Rev. HENRY CLARKE, of *Frenchay*, near *Bristol*, has accepted an invitation to become the Minister of the Congregation of Newcastle and Hanley, in the Potteries, Staffordshire.

The Rev. Mr. PHILP, of *Whitchurch, Salop*, has accepted an invitation to take the charge of the Congregation at Ipswich, Suffolk.

MR. GREEN has accepted the office of Minister of the Unitarian Congregation at Knutsford. The Congregation at Diss, in Norfolk, where he had been officiating, is in consequence without a minister.

Widows' Fund.

THE Anniversary Meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers, instituted 1733, will be held on Wednesday, the 4th of April next, when

a Sermon will be preached at the Old Jewry Chapel, Jewin Street, Aldersgate Street, by the Rev. D. Davison, the minister of that place.

Proposed new Bishoprics in India.

A Special General Meeting of the Society for promoting Christian Knowledge was held on the 6th of December, in consequence of the death of the late Dr. Heber, Bishop of Calcutta: the Archbishop of Canterbury in the Chair. Several resolutions were passed expressive of the high opinion the Society entertained of Bishop Heber's talents, character and services, and of their regret at his death, among which was the following: "That the Society, having reference to a desire strongly expressed by the late Bishop of Calcutta, that members of the Asiatic Episcopal Churches, not in subordination to the see of Rome, should be admitted into Bishop's College, do agree to place the sum of £2000 at the disposal of the Society for the Propagation of the Gospel, for the foundation of two scholarships for that purpose, provided they be for ever called Bishop Heber's Scholarships."

But the most important part of the business of the day was a determination to apply to his Majesty's Ministers, and to the Directors of the East India Company, to create two new "Episcopates" in India, one for Madras and the other for Bombay. The following are the resolutions of the Meeting on this subject: "That the Society on the present occasion, while it acknowledges with the deepest gratitude the paternal care of his Majesty's Government, as well in the formation of an Indian Episcopate as in the selection of the highly-gifted persons who successively devoted themselves to the charge, feels it a paramount duty to repeat the earnest prayer of its memorial presented in 1812 for the erection of a see at each of the three Presidencies; and to declare its conviction, that no individual, however endowed with bodily and mental vigour, can be sufficient for the exertions rendered necessary by the overwhelming magnitude of the diocess of Calcutta.

"That in the opinion of the Society, fatally confirmed by the result of the attempt to govern the Indian Church by a single prelate, nothing but a division of this enormous diocess can prevent a continued sacrifice of valuable lives, and a perpetually recurring interruption of the great work for the accomplishment of which that episcopal establishment was formed.

"That the constitution of the government in India is constructed on the principle of a separate administration at each of their three Presidencies; and that in the opinion of this Society, it must necessarily be inconvenient not to assimilate the government of the Church to that system, which experience has proved so beneficial to the civil, judicial and military departments."

If this modest request of the Clergy for two new bishoprics be acceded to, we shall be curious to ascertain how many Christians, per square league of territory, each of these spiritual overseers will have under his separate pastoral care?

The Church of England Missionary Society held a meeting on the 15th Dec.; Lord Gambier in the Chair, at which the resolutions of the other Society were unanimously adopted.

East-India Examinations.

THE new regulations for the examination of candidates for writerships in the service of the East India Company, are as follows.

Two examiners are appointed from the University of Cambridge; one of them to be annually replaced. The candidates will be examined in the Greek Testament, and in the works of Homer, Herodotus, Demosthenes, or in the Greek Plays; and also in some of the works of Livy, Cicero, Tacitus and Juvenal, including collateral reading in Ancient History, Geography and Philosophy. They will further be examined in Mathematics, including Euclid, Algebra, Logarithms, Plane Trigonometry, and Mechanics; and also in Modern History, principally taken from Russell's Modern Europe, and in Paley's Evidences of Christianity.

Catholic Emancipation.

Letter of the Bishop of Norwich in answer to the vote of thanks of the Catholic General Meeting.

DEAR SIR,

THE approbation of good and honourable men is the best reward which an honest man can receive on this side of the grave, for doing what he believes to be his duty. I cannot, therefore, but feel gratified by the favourable opinion entertained of me by the British Catholics. Allow me to add, that I am not less gratified by the kind manner in which you convey their sentiments, and express your own.

Believe me, dear Sir,
Sincerely yours, &c.,
H. NORWICH.

Cheltenham, Nov. 15th, 1826.

E. Blount, Esq.

Glasgow University.

We are glad to learn that Mr. Thomas Campbell, who is not more distinguished as a poet than as the friend and advocate of liberal principles, has been unanimously chosen *Lord Rector* of the *University of Glasgow*. This choice is in the Students, and the election is a cheering proof of the devotion of these youths to the cause of civil and religious liberty. They have chosen Mr. Campbell against the wishes, it is said, of the Professors. The Tories would rather have had Mr. Canning, notwithstanding his late Whig tendencies: he is a Minister of State, and there are abundant believers, both in Scotland and England, in the worth of every minister for the time being.

Glasgow Unitarian Missionary Association.

At a Meeting of the Unitarian Divinity Students of the Glasgow University, held Nov. 15, 1826, Rev. George Harris in the Chair,

It was resolved,

1. That a Missionary Society be formed, and be called the Glasgow University Unitarian Missionary Society.

2. That the object of the Society be to disseminate the truths of the gospel, by preaching and distributiug religious tracts at the places round Glasgow where no regular minister is stationed.

Our correspondent informs us that the places where this Association intend to commence their operations are Paisley, Carluke and Falkirk.

Scotch Church System.

It seems that there are many respectable people in Scotland, who think that *their* Church System wants Reform as well as ours of the South. They have established an Anti-Patronage Society; and at a late meeting, Mr. Sinclair made the following remarks, which will apply quite as well to England as to Scotland: "We hear the inhabitants of Scotland universally panegyrized as being a religious, moral, loyal and well-educated people; and yet they are excluded from the exercise of every elective right, with a jealousy as anxious, and a vigilance as unremitting, as if they were the most disloyal and irreligious of any people. They have Magistrates over whose appointment they have no controul; they have Representatives, in whom they have no election; they have Pastors, in the choice of whom they are so far from being consulted, that an individual, most justly obnoxious and unpopular, may be forced upon them, if necessary, by the point of the bayonet. My brethren, surely those things ought not to be. For my own part, I am decidedly convinced this country never will attain that high moral feeling a religious people ought to exemplify, till a popular spirit be infused into all our institutions, both civil and religious."

FOREIGN.

FRANCE.

The Jesuits.

The disputes or discussions relative to the re-establishment of those good fathers, the disciples of St. Ignatius, of Loyola, which have so often made us yawn, are now beginning to make us laugh. Letters received by persons in Paris from their friends at Amiens, state, that the procession of the vow of Louis XIII. has been the occasion of considerable merriment; and that the same Jesuits who duped M. Dupin, at St. Acheuil, have played a trick upon the Cour Royale of Amiens. The secret satisfaction enjoyed by a sarcastic people like the French, can easily be imagined, at seeing an illustrious body whom they are accustomed to respect and even to fear, publicly duped in a manner which admits of no excuse. Last year there was a mission at Amiens, and the Cour Royale positively refused to join the procession of the missionaries, (or Jesuits, which is the same thing,) who were going to fix up a cross. This year the Jesuits convoked the Cour Royale to attend the procession of the vow of Louis XIII.* On the same day and at the same hour when Charles X. was carrying the statue of the Virgin in his arms to Notre Dame, the Cour Royale of Amiens was playing as ludicrous a part. The procession, of which this Court formed a portion, had no sooner left the church, than the good counsellors of Amiens discovered, to their great mortification,

* In one of his eccentric fits, Louis XIII., who was somewhat crazy, took it into his head to place the kingdom of France under the protection of the Holy Virgin, and the object of the above-mentioned procession was to pay court to the Virgin. Charles X. this year presented a silver statue of the Virgin to the church of Notre Dame, in Paris.

that they were departing further and further from the usual road. They should immediately have quitted the procession and returned to the church, but their presence of mind forsook them, and in sad perplexity they continued to advance. The procession was led by the Abbé Juyon, one of the most artful and trickish of the Jesuits, and whither did he conduct the unfortunate Cour Royale, that, only a year before, had refused to attend the ceremony of fixing up the cross of the mission? Precisely in front of that same cross! Here the Abbé Juyon, to complete his own triumph, and to enjoy the embarrassment, and what has been termed here the false position of the Cour Royale, began to deliver a speech, a thing never done on similar occasions. During this mystification, the bystanders were at a loss to guess what the members of the court intended to do, whether they would withdraw or stay and hear the speech. You must know, that as judges are immoveable in France, they may, if they possess any degree of spirit, safely brave the power of the disciples of Loyola. The affair has been so much laughed at, and the poor members of the Royal Court of Amiens were so ashamed of the trick played upon them, that, on the day after the procession, they met together and drew up a declaration which naturally commenced with an account of the fatal adventure. This official document, which has been inserted in all the journals, concludes as follows:—"To obviate the effects of the above-mentioned deception, and to prevent its being taken advantage of in future, the members of the Cour Royale declare that it was their intention to have attended only the procession of the vow of Louis XIII., and that the circumstance can in no way compromise the independence and dignity of the court."

By this unfortunate declaration the Royal Court of Amiens frankly acknowledges having been duped. English sober sense will scarcely conceive the electric effect which this affair has produced in the native land of vanity. Every court of the first instance, every petty justice of the peace, whose emoluments do not exceed eight hundred francs, is now in fear of being tricked by the Jesuits, and, finding that they may be braved with impunity, takes pleasure in snarling at them. The declaration of the Cour Royale has been a fatal blow to the poor society of Jesus.—*New Monthly Mag.*

Prosecutions for Offences against Religion.

A PROSECUTION has lately been successfully directed in France, against an author of the anti-supernaturalist school, who published a volume of selections from the New Testament, with the avowed object of inculcating its moral precepts, and holding up our Saviour's example as a model for imitation, but omitting all allusion to miraculous agency. The absurdity of selecting as a pattern of moral rectitude the example of Him who, if the author's theory be correct, devoted his life to the maintenance of a monstrous imposition upon human credulity, might provoke a smile; but the work has been actually prosecuted and the publisher severely punished, as for an offence against the religion of the state, for an *atheistical* and *immoral* work.

The affair has excited much attention, and an angry discussion in the public journals. On the one side, the abuses of the established system are attacked; on the other, it is replied, that it still *is* established; that it is necessary for political order that some religion should be so established; that whether it be a bad one or not is a matter of secondary consideration; and, therefore, that the prosecution of opinions hostile to any establishment is justifiable and for the good of society.

The present state of religion in France is an anomalous one, and will require our attention. It is idle to suppose that a regenerated political system is to arise out of the Revolution, yet that its administration should at the same time re-establish the worst forms of religious bondage. At present, if we are to believe even its official defenders, there appears to be only the lamentable dilemma of either maintaining by authority the worst abuses or dissolving the bonds of religious obligation altogether. In the mean time, one cannot help admiring the ingenuity, either of the offender or his prosecutors, in so managing matters as that a selection from the Scriptures should be made out to be an irreligious and atheistical work, and not for what it contains, but for what it does not contain. The *suggestio falsi* has been a subject of judicial correction in many places; in England, we have lately added the *suggestio veri* to the class of offences; but it is certainly new to punish the *suppressio veri*.

SWITZERLAND.

The following particulars were communicated by the Council of State at Geneva to the Council of Representatives during its last sessions, in a report on the subject of public instruction. The number of students attached to the Academy increases every year. It educates at present 194, distributed as follows in their Halls:

Hall of			Total.
Theology,	35 regular,	1 day student	36
Law	21	5	26
Philosophy	46	36	82
Belles Let.	42	8	50
	144	50	194

The College of Geneva contains usually nearly the same number of scholars. At present there are 457. The two primary schools contain 66 young persons; another school, called that of St. Germain, 50. The Lancasterian classes, which are three in number, received in June, 1825, 324 boys and 138 girls. The mutual instruction in music is continued with great success. It is to be recollected, in perusing this document, that the Canton of Geneva contains a population of only from 40,000 to 45,000 souls. The proportion, therefore, between the population and individuals admitted to the benefits of education is very favourable.

The instruction given at the Geneva *Academy* was originally intended to be confined to Theology and Law. Subsequently to the re-establishment of the Republic, the government formed the plan of giving increased consequence to scientific and literary studies, which had been considered merely as accessories: for this purpose new professorships were created. But the experience of a few years evinced that this first measure was not sufficient. On the one hand, this extension of instruction in literature and the sciences was made at the expense of those who did not want to make them the object of deep study. On the other, the plan did not wholly satisfy those whose taste led them to the cultivation of those branches. Measures have been taken to remove these objections. On the recommendation of the Academical Body, the Council of State has this year sanctioned a new organization of the Academy. Four faculties are now established, those of Theology, Law, the Sciences, and the Belles Lettres. The two latter comprise two kinds of courses, those of the first and second years; which are called common studies; and those of the third and fourth years, which are called special studies. The programme for the academical year, which extends from 6th November, 1826, to the 24th of May, 1827, specifies the thirty-five courses, which compose the whole system of instruction.

They are distributed as follows, among the four faculties:—Theology. Dogmatical Theology, Professor Chenevière;—Ecclesiastical History, Professor Vaucher;—Apologetical Theology, Professor Duby, to whom is also consigned the Lectures on Pulpit Eloquence;—Hebrew, Professor Cellesier, who takes also Sacred Antiquities and Biblical Criticism.—Law. Roman Law, Professor Rossi, who takes also Criminal Legislation;—Modern Civil Law, Professor Bellot;—Commercial Law, Professor Rigaud.—Sciences. *Common Studies.* Natural History, (Elements of Botany,) Professor De Candolle;—(the course on the Elements of Natural History continues two years; the second of which is devoted to Zoology);—Physics and Experimental Chemistry, Professor De La Rive;—Rational Philosophy and Social Philosophy, Professor Choisy;—Mathematics, Professor Pascalis;—Mechanics, Professor Maurice. *Special Studies.* Organic Natural History, Professor De Candolle;—Mineralogy and Geology, Professor Necker;—Experimental Physics, Professor De La Rive;—Astronomy, Professor Gautier;—Mathematics, Professor Pascalis. There are promised for the ensuing year a course of Mathematics superior to this, and a course of Analytical Mechanics and of Mathematical Physics. Belles Lettres. *Common Studies.* General Belles Lettres and Archaiology, Professor Boissier;—Greek and Latin Literature, Profs. Duvillard and Conte;—History, Prof. Conte;—Preparatory courses of Mathematics, Profs. Choisy and Maurice. *Special Studies.* History of the Fine Arts, Prof. Boissier;—Greek Literature, Prof. Duvillard;—Medals, Prof. Picot;—Arabic Language, Professor Humbert. Besides this winter course, the programme mentions preparatory summer courses, which last rather more than a month; the subjects embraced by these are the French language, Latin literature, elementary mathematics, topography and surveying. The Academy confers Bachelors' and Doctors' Degrees. The first may be obtained in the Sciences or in the Belles Lettres, after having prosecuted the common studies. The titles of Minister of the Gospel, or Doctor, are granted after examinations and trials to the students of the several faculties.—*Revue Encyclopédique.*

ITALY.

In an official document, dated the 2d of December, is an extraordinary instance of petty vindictive persecution directed against the unfortunate Israelites by the Court of Rome. The most Reverend Father Inquisitor of the Holy Office of Ancona, Senigallia, &c., has, "in obedience to the commands of his Holiness Leo XII.," issued a circular, ordering all Jews to dismiss their Christian servants, females as well as males, not excepting such of the former as may be employed as nurses. The Papal Bull also prohibits the introducing into the houses of Jews any Christians for the purpose of lighting fires and candles on Friday evenings, on Saturdays, or on any Hebrew festival whatever. The violators of this Inquisitorial order are liable to severe penalties, to be inflicted "at the pleasure of the Supreme Holy Congregation."

It seems that a Dr. Onofrius Concioli at Rome, has denounced Craniology or Phrenology "as contrary to morality and to the Catholic Religion, being founded on the most absurd fatalism, and on the erroneous doctrine of Predestination." All Catholic Phrenologists must, therefore, teach their system, as the Jesuits did Newton's Principia, with a salvo.—*Morning Chronicle.*

The Papal government has published an edict granting to authors, artists and engravers, the legal property of their works for their natural lives, and to their heirs for twelve years afterwards.

SPAIN.

Nov. 29.

The Spanish Bishops are publishing, one after the other, Charges to their clergy and their dioceses, prohibiting the perusal of Portuguese Journals, and denouncing the Portuguese Charter as an *impious, damnable heresy.*

We owe it to truth and to the character of the age to state, that the "reported burning of a Jew" at Valencia, is denied by the Spanish Consul at Gibraltar, on the authority of official communications from the Captain-General of the Kingdoms of Valencia and Murcia. The French papers continue, however, to assert that some person, a school-master, was actually put to death at Valencia for heresy.

HOLLAND.

A Society has been formed at Am dam for the cultivation of the H Language and Literature. The nu which have appeared of the proceedi this Society are said to be full of and philosophical dissertations, guished by pure, correct, and el Hebrew, and by a profound know of Hebrew antiquities.

HANOVER.

At *Stade*, a considerable tow Hanover, the following notice has published by the Bailiff, with the a bation of the Cabinet ministry:—" *foreign missionaries* are prohibited holding religious meetings and de ing religious discourses; and that but the parochial clergy and superio ecclesiastical authorities shall be perm to distribute religious writings." does this mean?

GERMANY.

In the entire extent of Germany, prising a population of about thirt millions of souls, there are twenty universities, viz.

Prague, the oldest, founded in....	
Vienna.....	
Heidelberg, Grand Duchy of Baden	
Wurtzburg, Bavaria	
Leipsig, Saxony	
Rostock, Mecklinburg Schwerin ..	
Friburg, Grand Duchy of Baden ..	
Greifswald, Prussia	
Basle, Switzerland.	
Tubigen, Wurtemberg	
Marburg, Hesse Cassel	
Kœnigsberg, Prussia	
Jena, Grand Duchy of Weimar....	
Giessen, Hesse Cassel	
Kiel, Denmark	
Halle, Prussian Saxony.....	
Breslau, Silesia	
Göttingen, Hanover	
Eslangen, Bavaria	
Landshut, Bavaria	
(This is to be removed to Munich.)	
Berlin	
Bonn, Prussian territory on the Rhine	

Six of these universities pertain to P sia; three to Bavaria; two to the trian States; two to the Grand Duch Baden; two to the Electorate of H Cassel; and one to each of the follo States—Saxony, Wurtemberg, Denm Hanover, the Grand Duchy of Mecl burg Schwerin, the Grand Duch Saxe Weimar, and Switzerland. At

universities reckon 1055 pro- d 14,746 students, distributed

.55 professors..	1449 students
.77	1688
55	626
31	660
.81	1384
.34	201
.35	556
30	227
.24	214
.44	827
.38	304
23	303
.51	432
.39	371
.26	238
.64	1119
.49	710
80	1545
.34	498
.48	623
.86	1245
.42	526

ement comprises not only the nd extraordinary professors, the individual masters, whose announced in the half-yearly s. Catholic Germany, which nteen millions of inhabitants, ix universities; whilst Protes- ny has no less than seventeen lation of seventeen millions. culated, also, that the propor- individuals who study, is 149 lation of 250,000, in the Pro- stries, and only sixty-eight on number in the Catholic States. ever, fair to observe, that this oes not include the Catholic es, who do not prosecute their the universities, but in the

ther cities formerly possessed es which were successively sup- the periods here named, viz.

founded 1477,	suppressed 1790		
..... 1784	 1794		
..... 1388	 1798		
, Bavaria, 1648	 1803		
, Bavaria, 1549	 1804		
Hanover, 1678	 1809		
Hesse			
..... 1623	 1809		
, Austria, 1623	 1809		
, Bavaria, 1472	united with Landshut..	1803	
russia, ..1392	united with Halle..	1816	
..... 1502			

universities of Paderborn and

L. L

Munster, both belonging to Prussia, and having only two faculties each, those of theology and philosophy, were suppressed, the former in 1818, the latter in 1819. But the University of Munster was re-established, in the course of the last year, with the three faculties of theology, philosophy, and medicine.—*Revue Encyclopédique.*

Goethe's Works.

GOETHE is about to print, under his personal supervision, a complete collection of his works, in 40 volumes, comprising, with reprints of former pieces, many new productions. There are to be two editions, one in 16mo., and the other in 8vo., which are to be published at the same time, by Cotta, of Stuttgard. The Diet, in their sitting at Frankfort, have paid him the extraordinary compliment of securing for him, by a decree, the copyright of all his productions against piracy and reprints throughout the whole of the territory under the control of the Germanic Confederation.

German and French Book Trade.

THE Michaelmas book-fair, at Leipzig, this year, has furnished a greater number of books than any preceding one. The sum total of the works that have actually been published by German houses is 2125; the number of the houses publishing, 338. In the mass are 222 new editions, including the 23d edition of Bogatzky's Golden Treasury, and the 86th edition of Wilmsen's German Children's Friend. There are in the catalogue 239 works in foreign languages, of which 160 are Latin, and 37 Greek; also 156 translations from foreign languages, among which are 54 from the French, and 65 from the English. There are no fewer than six editions (one in English) of the complete works of Sir W. Scott. According to the subjects, we find amongst 2125 books, 337 theological; 21 philosophical; 167 historical; 116 political and juristical; 160 pedagogical; 50 grammatical; 208 technical; 88 on natural history and philosophy; 159 medical; 44 geographical; 11 epic; 58 lyric; 38 dramatic, and 27 musical; 186 romances and novels; 87 ancient classics; 69 maps. The remainder are miscellaneous.

The Bibliographie de la France gives a view of the new books published in France as it appeared to be in the first six months of the years 1814 to 1826; *i. e.* since the restoration. If we compare these with the number of books

announced as completed in the Leipzig Catalogue of the same years, we find the following result:

Year.	France.	Germany, East.	Michaelmas
1814	979	1490	1039
1815	1712	1777	973
1816	1851	1997	1200
1817	2126	2345	1187
1818	2431	2294	1487
1819	2441	2648	1268
1820	2465	2640	1318
1821	2617	3012	985
1822	3114	2729	1554
1823	2687	2558	1751
1824	3436	2870	1641
1825	3569	3196	1640
1826	4347	2648	2056
	33,774	32,204	18,099
			32,204
			50,303

Thus it appears that far more books are published in Germany than in France, especially when we recollect that the books announced as not ready, which, with a few exceptions, have really issued from the press, without being again announced, fill 785 pages in the twenty-six catalogues for the years under consideration; and we may reckon ten works per page; and that among the books in foreign modern languages not reckoned here, many are published by German princes. We also see that the production of books has augmented more rapidly in France than in Germany; the French having increased from 979 to 4347, and the German from 2529 in 1814 to 4704 in 1826. The largest number in Germany, for one year, was that of last year, viz. 4836 works, and the smallest that of 1814; the largest catalogue that of Easter 1825, and the smallest that of Michaelmas 1815. If to the 50,303 books announced as ready, we add 7350 stated to be not ready, and the works in foreign languages, published in Germany, we shall have about 60,000 works printed in Germany since 1814 (inclusive).

POLAND.

Public Institutions.

Warsaw contains at present a Royal Philomathic Society, a Society for Elementary Instruction, a Council of Medicine, a Directory of Public Exhibitions, a National Theatre, a French Theatre, a Royal University, with 600 students, comprising the faculties of Law, the Administrative Sciences, Philosophy, Philology and Medicine;— demy of the Fine Arts, for Musi Architecture, Painting and Sculp Catholic School; a School for t struction of Bridges and Embanl a School for the Dramatic Art; ter School; a School of Agricult Institution for the Deaf and Dum the management of its benevolent Falkowski; a Polytechnic School plan of that of Vienna; a Ped Institution, and several Military The city contains three Palatinal or Colleges of the first order; of the second order; sixty-six el ry schools; and many secondary s sunday-schools for young perso ployed in mechanic trades; five for young citizens; five schools fc ten boarding schools; sixteen prin six secondary schools for young twenty printing establishments, that of the Government; ten boo of respectability; and one type fo recently established by M. Glu printer and bookseller to the Uni The National Library contains 150,000 volumes, besides a cab engravings. The Library of the mathic Society contains 50,000 v It has also a collection of me ancient arms, and other national ties. In a saloon, which bears th of Dombrowski, are deposited t merous curiosities which that Com bequeathed to the Society, amon is the great Standard of Mahomet at the battle of Vienna, by the King John Sobieski the Third, t our of the Austrian capital. contains also the Library of the of State; an Observatory; a Bo Garden; several cabinets of natu tory and natural philosophy; a of pictures, which belongs to Co solinski; another at Villanov, th perty of the Counts Potoki; at th Palace is another, called the Marbl together with a cabinet of Medals

Polish Periodical Literatur

Since the year 1819, various have occasioned the suppression single town of Warsaw of no le three scientific, two political, tw ical, seven literary, two ladies musical, one agricultural, and one periodical publications. Those remain are the Bulletin of the Transactions of the Royal Philo Society of Warsaw; Memoirs of S and the Arts; Forest Journal; W Journal; Polish Isis; Children's

zine; Polish Miscellany; Polish Library; Warsaw Miscellany; Masovian Journal; Warsaw Evening Paper; Corresponding Gazette; Warsaw Gazette; Warsaw Monitor; Warsaw Courier; Polish Gazette; The Lute; and The Ceres, Agricultural Journal.

RUSSIA.

Revolutionary Societies in Russia.

While the Court of Russia has been active, by its advice and assistance to the governments of other countries, in keeping down the efforts of liberalism, it would appear, from papers which we have been perusing with considerable interest, that many of its own subjects had imbibed from southern campaigns the spirit of change, and that the liberals, which it was exerting itself to restrain in other countries, were, in return, doing their best to find it work at home. We have before us an official pamphlet, published by the Russian Court, containing the Report of a Commission of Inquiry into Seditious Societies, appointed in consequence of the military disturbances that took place after the death of Alexander, and at the accession of Nicholas. This Report is accompanied by the official accounts of the subsequent trial and of the sentences of 121 persons, almost all of them officers, and some of considerable rank.

In December 1825, it is well known that some regiments, on the oaths to Nicholas being tendered, manifested a strong spirit of resistance, probably (as was thought) from a suspicion as to the late Emperor's death, or as to the mode in which Constantine's resignation was brought about. This tumult was soon suppressed, and, in consequence of information said to be then received as to the existence of secret societies of a treasonable or revolutionary nature, a commission of inquiry was appointed.

This commission proceeded by the interrogation of the parties seized, and from their accounts each of the other, and often rather contradictory, the Report is drawn up. It forms a pamphlet of 124 pages, digested and published in German, by the government, with such a view of the circumstances as it deemed convenient to circulate among the people. We confess it is not easy to deduce a very intelligible or probable story out of the circumstances here detailed, many of which are singular, and some not very consistent with others. The outline of the tale is, that after the return of the Russian armies from their French campaign, considerable restlessness and desire of change in the political institutions of the country were manifested. With the view of promoting a reform, secret societies were, it is alleged, formed, several of which appear to have soon expired. The first of them do not seem to have had for their object more than an improvement in the laws, and in the administration of justice, the promotion of philanthropic institutions and schools, particularly on the Lancasterian plan; the publication of liberal books and journals, and (as is asserted) at a later period, the limiting of the despotic power of the monarch by the establishment of representative bodies. To these schemes it seems to have been at first expected (or, at least, it is stated that it was held out to the members), that the Emperor was likely to accede voluntarily. No explicit information is any where given (and, of course, this did not suit the object of the Report) as to the precise evils complained of by the Reformers, the co-operation expected from the people, the arguments for the intended changes, or, in fact, as to any thing which can enable us to form an accurate opinion with regard to the honesty or fair dealing of these societies, or of the Government towards them, if it be true that Alexander, to any extent, encouraged their views.

But it is stated, and repeated in every page, that the personal murder, sometimes only of the Emperor, and sometimes of the whole royal family, soon became the constantly avowed object of the members of these various societies, which sprung up one after another under different names and different leaders, and finally seem to have consisted of three divisions, "the Northern Society," "the Southern," and "the United Sclavonians." Discussions, it is stated, were held in these societies, which spread over various districts from Poland to Petersburg and Moscow, as to the best government to be chosen. It was proposed in some to restore all annexed countries to independence, to let even the Jews make their way for the Holy Land, and to devote the energies of all to patriotic exertions for the welfare of their "father-land." Next arose discussions as to the form of a new government. Some, it is affirmed, were for a limited monarchy; others quoted the baneful consequences of retaining the royal family, as had been done in Spain. They were for a republic like the United States, and they anxiously sought for a *president*, who, they said, must be a Washington, not a Buonaparte. But whatever was said or done about other things, the report always takes care to set forth

that the parties agreed, and talked of the death of the Emperor as necessary; nay, that it was put to the vote, opposed, and carried by a majority, *ten years ago*. It is impossible not to see that this point is very much laboured—that the constructive treason was not satisfactory to the commissioners—and that the death of an existing sovereign, which none of these people could have looked to but as a possible *means* which might be necessary to be resorted to for the end in view, (a reform in the government,) is most improbably brought forward on every occasion as the *end* itself; yet that no steps are taken to accomplish that end.

Of these societies no rules or papers are given from which we can derive information. Some tracts, such as the "Catechism of a Freeman," are alluded to. To make the design as revolutionary as possible, even the "*goddess of reason*" is in one place brought forward by the Report, though this is contradicted by other parts, where the strongest religious sanctions are stated to have been administered; and selections from the Old Testament are said to have been compiled, to persuade the soldiery that a republic was the favourite government of the Deity: and on the morning of the revolutionary movement in Petersburg, the short but expressive prayer offered up by one of the leaders is mentioned in the Report as having been, "Oh God! if this our design be good, so help thou it!—if not, thy will be done!"

The names of Spanish, English, French, and American Reformers, or popular leaders, are stated to have been continually on the lips of the members of these societies, who would seem to have been almost exclusively soldiers; and they boasted their correspondence and co-operation with these foreign patriots.

An accidental circumstance brought out the overt acts alleged to be the fruit of these numerous conspiracies, extending over so wide an empire for many years with the most bloody purposes, yet discovered by no one, though the members were, it is said, at constant variance. We cannot but suspect that this military movement (in which, perhaps, some who were or had been members of the secret societies were implicated) was laid hold of as a pretence for striking a blow on the part of the new Government. It certainly excites astonishment to find, that although in this tumult or insurrection a considerable division of the army took part, it is only stated to have been directly instigated by some three or four of the persons implicated in the previous proceedings—that only two o those persons took an active p spot—and that out of the 121 to death for their supposed with rebellious movements, c seven were taken, or known to in arms at all.

The insurrection took plac death of Alexander and the r of Constantine, when the tr suddenly called on, immedi taking an oath to the latter, t other to Nicholas; and it is al such members of the secret s were on the spot, acting on t wishes of their associates, the occasion to persuade th that there was foul play, an them to offer resistance. This was, as we have observed, s come; and the result was the ing now before us, in which the offenders (we have wade this "recorder's report" of e case) are convicted merely written songs or catechisms, longing to *a* secret society, (wi tinguishing *which*, though th many,) the object of which, was, either constructively or the death of the monarch, or t tion of his authority.

The 121 being condemned and the object of the impe being probably more to frighte solve these societies than to very bloody revenge, it was back to the criminal court t the cases. It then reported o ferent offences proved, and reco a cruel death for 5, beheadin political death and labour for l on.

Then follows a decree of the still further mitigating all th tences, except that of the whose punishment he gives the court further power to consi this court accordingly remits t sentence, and directs the five to ly hanged.

What is the real history of cieties (of which this tumult tersburg on the spur of the mo considered as the crisis, so as cate men at the other end of th we cannot with certainty disco ought to add, that the Emperor issued a decree prohibiting Bi ties, which, at all events, see likely to have been confined army. And another order has from the post-office as to the fo riodicals *not* allowed to pass.

missions in Bengal, differ in some material points from those of other missionaries, and therefore the missionaries themselves and their numerous and active friends endeavour to excite against me the prejudices of the religious world, and to depreciate the value of my testimony, although without venturing to call in question the general, and, except in one or two unimportant instances, even the particular, accuracy of my statements. Under these circumstances, I have very strong inducements to say nothing, either respecting others or myself, which will not stand the strictest examination.

But in order to meet the objections that lie against my testimony in all their force, and to secure the full confidence of the Christian public, it seems necessary that it should be corroborated by the testimony of persons who are *not* missionaries, who are not interested in the success or failure of missionary designs, except on the general principles of philanthropy, and who by the opportunities which they have possessed and employed of personal observation and inquiry, have been rendered competent to deliver their evidence on the subject. I have therefore to state, that the letters which I shall prepare will be submitted to the scrutiny of the Calcutta Unitarian Committee, and that none of them will be addressed to you, or published to the world, without their previous sanction and entire approbation. In responsibility, then, for the contents of all my official letters as Secretary to the Committee, I am joined by gentlemen, both European and Native, of fortune and respectability, who have no personal interests to promote in passing a misrepresentation upon the public, and who are known to be too honourable to give countenance to such an attempt if made by another; while their intimate experience of the native character, their familiar acquaintance with the native languages, and their disinterested endeavours to promote native improvement, entitle the statements they authorize, and the opinions they sanction, on these subjects at least, to respectful consideration.

The Calcutta Unitarian Committee is the only public body in this country professing Unitarian Christianity, and I propose, therefore, in the present letter to give some account of it, as an appropriate introduction to the details which will follow.

The Committee was formed in September, 1821, and at first consisted of only two or three individuals, who, although they assumed this nam thereby intend to describe the the representatives of a lar They were constituted a Com their own voluntary act, without to a higher authority, and the others into their number, ac persons were found disposed to with them. Of these, some h to take an active interest in t of the Committee; others hav to their native country, where tinue to prosecute the same objects without being unmind strong claims of British India philanthropic exertions; and o been removed by death, of wh particularly mention the nam John Cumming, whose loss mittee have been called to la who still lives in their affect membrance of his Christia Notwithstanding all these unf cumstances, yet by the contin sion of new members, their greater at the present time th ever before been; and I am add, that the internal organ the Committee is also more and its proceedings are in co conducted with a degree of zeal, and energy, which pr most beneficial results. While mittee thus acquires increasin within the immediate sphere o tions, it also receives encou surances of co-operation an from the most distinguished m the Unitarian denomination i and America, with whom a co respondence is maintained, whom important pecuniary ass already been derived. It is ever, private individuals only come forward to our aid. It i sary for your information, a may be necessary for the info others, to add, that the A with which you are respecti nected, have, through you, pled selves to be our coadjutors, upon their generous and prompt that we principally depend, n own exertions, to give perma efficiency to our plans. The r mation of these Associations liberal support which they r far as they have hitherto m wishes and objects known to tarian public, have afforded u unfeigned satisfaction; and v considered that these are the fi tions of attention in the Uni nomination, as a body, to

which Heathen countries have upon them as well as upon other Christian sects, we cannot but regard them as constituting a new era in its history, and as giving an earnest of the ultimate attainment of those objects which, during the last four years, we have been almost hopelessly labouring to promote.

The primary object of the Committee may be briefly described to be the promotion in British India of the knowledge, belief, and practice of the principles of Unitarian Christianity, as that form of our religion which is in their judgment most consistent with the will of its inspired Founder, and best adapted to secure the improvement and happiness of those by whom it is cordially embraced. The plans which they propose to follow for the attainment of this object, will hereafter more particularly appear. I only remark in this place, that they are not limited to the direct means for the propagation of Christianity. History, science, and philosophy, the Committee regard as the handmaids of true religion; and whatever, therefore, has a tendency to diffuse the benefits of education, to destroy ignorance and superstition, bigotry and fanaticism, to raise the standard of intellect, to purify the theories of morals, and to promote universal charity and practical benevolence, although not in immediate connexion with Christianity, will be considered by them as within the scope of their design. The melioration also of the physical condition of the numerous native population, the encouragement of the useful arts and of industrious habits amongst them, and the consequent increase of their social and domestic comforts, the Committee regard as legitimate objects of pursuit, as all experience shews that it is only when the first wants of nature and society are fully supplied, that the higher degrees of improvement in intellect, in morals, and in religion, can be expected to follow. And, although it is not anticipated that the Committee will be able to devote any, or, at least, any considerable part of their resources to these objects, yet it is hoped that the fact of all the native members being extensive landholders, will open the door, when the services of qualified agents can be obtained, for the gradual introduction of important improvements in the social condition of the Ryots, or cultivators of their estates. Politics and government do not enter, under any form, into our plans; but it may not be altogether irrelevant to add, that all the members of the Committee, Native as well as European, unite in the strong conviction, that no greater misfortune could happen to India, than the dissolution of its connexion with Great Britain; and that, as private individuals, they most earnestly desire to see the bonds of union even more closely drawn, and the principles of British law more fully engrafted on its institutions, than they are at present.

The labours in which the Committee have hitherto been engaged, have been chiefly preparatory; and while they have therefore little positive success to boast of, they yet see much in the actual state of European and Native society to encourage them to continued and increased zeal. CALCUTTA has as yet received, and will probably long continue to receive, the principal share of their attention; for although they do not limit the operation of their plans to this city, yet it is here that they will principally labour to sow the seeds of useful knowledge and rational religion, and it is from its intelligent and growing population that they hope to derive the greater part of that pecuniary support by which, in addition to the foreign aid they expect, they may be able to accomplish the objects they have in view. For this purpose the first thing necessary is, by a conciliatory but uncompromising course of well-doing, to remove the opprobrium which it has been attempted to attach to the name of Unitarian among the Christian population; and having assumed our place among the acknowledged sects of Christianity, if, in conjunction with the prudent efforts of other denominations, we can succeed in making a deep and extensive impression in favour of our religion on the influential classes of the Native community of Calcutta, we shall consider that one of the most important steps has been made towards the ultimate moral regeneration of the whole of India. Such anticipations may be regarded as too sanguine, but it is not supposed that they will ever be realized except by a long course of persevering and well-directed exertions; and no place can be chosen for the focus and centre of such exertions, with a better prospect of success, than this great and populous city, which, as the seat of the supreme government and judicature of British India, as the emporium of Eastern commerce, and as the mainspring of every enterprise for developing the resources and capabilities of the country, is the constant resort of all classes and descriptions of men from its remotest provinces, and would thus be eminently fitted, under an improved state of society, to diffuse the

most healthful influences among its numerous tribes.

With these views, it may not be improper to attempt an analysis of the actual state of the public mind in Calcutta, with reference to Unitarianism, which, although it may not perhaps be altogether free from mistake, will in some measure assist us in estimating both our strength and our weakness, and shew what we have to hope and to fear, to encourage and to discourage us in our future labours.

With regard to the Christian population, the principal opponents of Unitarianism are to be found among the Calvinistic Dissenters, the Evangelical, or, more properly speaking, the Calvinistic party in the Church of England, besides other individuals who do not appear to belong to any distinctive class. The Calvinistic Dissenters have conducted their opposition, through the legitimate organs of the press and the pulpit, with some zeal and perseverance, if not with very distinguished ability or success; and the spirit in which they have used these means, is shewn by the more questionable instruments which they have thought fit to employ, the expulsion of heretical members from their communion, and the attempt to destroy their usefulness, and to banish them from all respectable society, by slandering their characters, misrepresenting their principles, and persecuting those who associate with them. The clergy of the Church of England have not hitherto availed themselves of the press to oppose the rising heresy, except by giving circulation to the old threadbare arguments contained in some of the pamphlets and tracts of the Society for Promoting Christian Knowledge. They have not, however, been silent in the pulpit, but have raised their voices loud and deep in pastoral warnings to their flocks against "an imperfect Christianity, derogatory to its divine author, and to his cross and sacrifice." From the adherents of that party which assumes the appellation *Evangelical*, we differ *toto cœlo;* and whether they belong to the established churches or to the dissenting communions, they are to be viewed in effect as one sect,—one in sentiment and interest,—and as contributing their united efforts to bring back, or to introduce, the reign of a gloomy and intolerant fanaticism, tending to place religion chiefly in modes of feeling and of faith, to the partial and sometimes total disregard of its great moral purposes. Their number is not great, but their zeal and activity have an imposing effect, and will be uniformly directed against Unitarianism. The nondescript individuals to whom I have referred, are such as, from a love of notoriety, the force of example, and similar motives, have attempted, with the aid of cabalistic lore, pagan mythology, popular prejudice, and invincible effrontery, to raise a hue and cry against Unitarians and Unitarianism, in the newspapers and at public meetings. Of the virulent opposition of these persons, I will only add, that it operates its own cure by the rebound of public feeling which it occasions, and that the regular defendants of Orthodoxy would, I have reason to believe, gladly dispense with the aid of such supernumeraries; *non tali auxilio nec defensoribus istis.* There is, as far as I am aware, only one other means which has been employed against Unitarianism, and it deserves to be more known than it is. Bible Societies have professed, and have been commonly considered, to aim at an object which is common to all Christians. But it should be generally understood, that the *Calcutta* Bible Association is not so catholic in its principles; for in its Reports it has, not by assumption and insinuations, but in the most direct terms, declared its hostility to the principles of Unitarians, although they avow their belief in the divine origin and authority of the gospel. I content myself with mentioning this anomaly, here, but I may perhaps recur to it at a greater length on some future occasion. Upon the whole I am satisfied that the opposition which Unitarianism has received from the advocates of Orthodoxy in Calcutta, has tended to place it on higher ground than it would otherwise have occupied, and to render it a subject of greater inquiry and more serious investigation than it would otherwise have been made.

With these views, we certainly do not deprecate the hostility of other denominations, from any apprehension of the effects it may have upon the particular interests of our own sect. But when it is considered that the combined labour of all Christians will probably long be insufficient to make a sensible impression in favour of Christianity on the numerous native population of India, we see abundant reason for lamenting that any part of the resources applicable to such a purpose, should be wasted in mutual altercation and recrimination. If as has been apprehended, great evil will arise from the jarring efforts of different Christian sects to propagate their peculiar tenets in this country, that evil will be incalculably increased, if the teachers

and adherents of each sect, instead of zealously endeavouring to propagate what they believe to be truth, should turn aside to refute the supposed errors of their fellow-christians. While, therefore, the friends and agents of the Unitarian mission, as they have already had occasion to shew, will not hesitate to vindicate the plans which they may adopt, by pointing out the imperfections of those which have been hitherto pursued, to explain their principles when they have been misunderstood or misrepresented, and to defend their characters when they have been attacked and calumniated, they will, with still greater pleasure, reciprocate every indication of a conciliatory spirit received from the members of other Christian denominations, and, as far as they can with justice to the cause they have espoused, limit themselves to the simple and direct propagation of what they regard as the pure and uncorrupted gospel of Christ. Such a course, if steadily pursued by the various missionary bodies in India, while it fully accords with the spirit of the religion they profess, would in no small degree conduce to the attainment of their main object, and would be the best proof they could give that that object is not the extension of the mere doctrinal belief or profession of Christianity, but of its practical and salutary influences.

It is more difficult to convey to you a correct idea of the different classes of professing Christians, who are in a greater or less degree well affected towards Unitarianism. Of these, the first place is due to those who, notwithstanding all the odium which has been cast upon Unitarianism, have given their public countenance and support to its principles. Nor must it be supposed that the members of the Committee are the only individuals of this description. There are others also, although their number is not great, who either move in too retired or too humble a sphere to be known as Unitarians except to their immediate connexions, but who, in proportion to their means and opportunities, are not less zealous in the promotion of Unitarian Christianity. The next class that requires to be mentioned, consists of those who, although known to be opposed in their sentiments to the popular modes of Christian belief, have hitherto not identified themselves with the public professors of Unitarianism. Their number is considerable, and they hold respectable places in society; but it is difficult in most cases to ascertain the motives by which they are influenced. Some may have been discouraged by the tardiness of foreign Unitarians in affording us their assistance, joined with the improbability, without such assistance, of succeeding in our plans, which would naturally produce an unwillingness on their part to pledge themselves to the support of a scheme, the eventual failure of which seemed almost unavoidable. Others may have been prevented from attaching themselves to a proscribed sect from a dread of notoriety, or from a regard to the peace of their Orthodox relatives; feelings in themselves amiable, but in their effects injurious to the cause of truth. And there may also have been others, who, although Unitarian Christians by education and profession, have acquired a practical indifference to the interests of the sect to which they nominally belong, from the want of that religious culture, for which unhappily there has hitherto been no public provision on behalf of Unitarians residing in this country. Whatever may be their motives, we are not much disposed to condemn their conduct, when we consider the circumstances in which Unitarians have been and still are placed. We rejoice that although not with us, neither are they against us, and hope that the causes now in operation will gradually lead to a more general and decided profession of Unitarianism, by those who sincerely approve of its principles. There is another and still more numerous class composed of those who, without reference to sect or party, whether Trinitarian or Unitarian,—distinctions to which they attach little if any importance,—will cheerfully give their aid for the general diffusion of education, useful knowledge, and rational religion. Most of those, however, who belong to this class, would leave religion, under any form, out of the question, and would limit their support to those other means I have mentioned, for improving the character and condition of their fellow-creatures. The existence of such a class bears a decidedly favourable aspect upon our exertions; for although the spread of education is not the exclusive object of our attention, it is an essential part of our plans, which it is therefore believed will, at least to this extent, receive their countenance.

I have already attempted to estimate the extent to which other Protestant denominations are hostile to our views, and have shewn that the Calvinistic party in the Church of England, may be regarded as uniformly opposed to them. I have now to add, that the Arminian

party in that Church, although as diligent and earnest in their vocation against Unitarianism as the former, are in general so much more tolerant, without being less firm, in their opposition to what they disapprove, and so much more sober and rational in most of their views respecting the practical, devotional, and what have been called the *experimental* parts of religion, that they may be considered as in some degree fellow-workers with ourselves. This remark applies also to the members of the Church of Scotland in Calcutta, who, without swerving in one iota from their own principles, know how to tolerate a difference of sentiment in their fellow-christians, and to appreciate the sincere endeavours even of Unitarians in the cause of a common Christianity. Every one, whether Trinitarian or Unitarian, who inculcates in his teaching or exemplifies by his life the mild and liberal spirit of the gospel, will be hailed by us as a fellow-labourer in the cause which we are desirous of promoting. Of the Roman Catholics, Armenians, and Greeks, the only other classes of Christians in Calcutta, I have little to say. The Roman Catholic priests, I believe, in general decline all intercourse with the Protestant clergy; but I have reason to know that there are intelligent and liberal-minded men both among the priests and the people. An Armenian bishop and Greek priest once did me the honour of a visit, to convince me of my errors, and although they did not succeed in their immediate object, they at least convinced me that they were very kind and friendly in their intentions. Neither Armenians nor Greeks are numerous in India, but among both classes there are persons of enlightened views, and among the latter especially there are individuals of highly-cultivated minds and extensive learning. Those who are denominated country-borns, East Indians, or Indo-Britons, form a distinct portion of the Christian community, and they are increasing in number, respectability, and knowledge. Some openly profess Unitarianism, and few are under the influence of those strong prejudices against it which are frequently found to exist among European Christians. The great mass of the Christian population is doubtless unfriendly to Unitarianism; but there are so many favourable indications furnished by the progress of education, intelligence, and liberal inquiry and opinion, among the different sects or classes into which they are or may be divided, that the period may be confidently anticipated as at no great distance, when Unitarians will not be treated with that hostility and jealousy of which they are now the objects.

Of the sentiments or feelings of the native population respecting Unitarian Christianity, I am able to say but little; partly because it is as yet little known to them, and partly, because to the extent to which it is known, I have possessed few opportunities of ascertaining the precise impression which it has made. No class of the native community has by any public act or declaration placed itself in opposition to us; but I lay no stress upon this, as it may have arisen from the former of the causes just mentioned. On the other hand, the native members of our committee have experienced considerable private obloquy, in consequence of their connexion with that body, which indicates the existence of a hostile feeling that circumstances may hereafter ripen and call forth into action. The advocates and promoters of idolatry, will, as a matter of course, oppose Christian, as they have already with some zeal opposed Hindoo, Unitarianism; but as there is so much that is palpably absurd and vicious in Hindoo idolatry, and so much that is clearly reasonable and good in Unitarian Christianity, the chief difficulty with respect to them will be, not to refute their arguments, but to remove their ignorance and to overcome their prejudices. It is those who approach nearer to us in point of religious belief, Mussulmans and Hindoo Unitarians, who will meet us on the broad ground of rational discussion, and with whom it will be necessary to exercise the utmost caution, both as to the kind of arguments employed and the facts assumed in our reasoning. A weak argument brought for their conviction, or an unauthenticated fact charged against their religion, would have the worst effect upon such opponents. The argument for Christianity will never succeed, and therefore should never be attempted with them, except when a community of ideas and of modes of thinking on moral and philosophical subjects has, to a considerable extent, been previously established.

In looking at the favourable side of the picture, the native population undoubtedly presents a more encouraging aspect towards Unitarians than towards any other Christian denomination. The Mussulmans, who form so numerous and influental a portion of the native community, will look upon Unitarian Christians as brethren, when they become better known to each other; and if this advantage

be wisely improved, an opportunity will be afforded us of recommending the evidences and truths of the gospel to the calm and serious consideration of those whose minds would otherwise be steeled, by the most inveterate prejudices, against the approaches of other Christians, and thus a spirit of inquiry respecting Christianity, and a desire of improvement in European science and learning, may be excited in one of the chief divisions of native society, which has been almost entirely inaccessible by the means that have hitherto been employed. It is in this point of view especially, that other Christians should hail with joy the appearance of Unitarians in the field of Foreign Missions; for however the questions at issue between Unitarians and Trinitarians be ultimately determined, it is the former alone who are fitted to be the pioneers of the Cross against the followers of the Crescent. These remarks apply also to Hindoo Unitarians, but with somewhat less force; for, unlike Mussulmans, whose prejudices against the Trinity are as old as their own religion, that doctrine as well as Christianity itself is new to them, and they consequently have no prejudices, except what are of very recent creation, against either the one or the other. It is still however true of them also, that they are much more favourably disposed towards Unitarians than towards any other sect of Christians; and in confirmation of this, it is only necessary to state, that Unitarians are the only sect of Christians who possess learned, wealthy, and respectable Hindoo gentlemen, among their open and active supporters. Besides these, there are other Hindoo Unitarians, whose wishes and endeavours are principally directed to the overthrow of idolatry and its attendant evils, and to the propagation of Unitarianism, not considered as a form of Christianity, but as a belief in the simple unity of God, and their co-operation to this extent will be willingly given to Unitarian Christians, by whom it may be made available for the most important purposes. It is also deserving of remark, that those respectable Hindoos in Calcutta, who are most zealous in the promotion of the popular idolatry, have, within the last few years, been equally zealous in the promotion of native education. Although hostile to Missionaries in other respects, they cordially and zealously unite with them in those schemes of education, which do not include proselytism as one of their direct and immediate objects; and as the schools of Unitarians will, on the ground of principle as well as prudence, be entirely free from this objection, we may confidently anticipate, that in the plans formed for the advancement of education, we shall receive the support even of those from whom, in the other departments of missionary labour, we may expect the most determined opposition. Considered, not in reference to Unitarianism only, but to Christianity in the wide sense of the term, however anomalous and unaccountable it may appear, it is a fact of the most auspicious promise, that the attempts which have been made to diffuse the blessings of education, instead of exciting the suspicions or rousing the opposition of idolatrous natives, have found in them the warmest and most active friends. The effect of an enlightened system of education in rescuing the mind from prejudice and superstition cannot for a moment be doubted; and when even the most prejudiced and superstitious Hindoos are willing to unite with Christians, for the production of such an effect, although this disposition cannot be expected to continue always, yet it should in the mean time operate as a stimulus to the most vigorous and persevering exertions.

I have thus attempted to give you a sketch of the actual state of the public mind in Calcutta, respecting Unitarian Christianity, which, although probably imperfect in its details, is, I believe, correct in its general outlines, and with reference especially to the native population, offers the most encouraging prospects of usefulness to Unitarian Christians.

Important as Calcutta is justly considered as a field of missionary labour, and limited as have been the resources of the Committee, they have not entirely neglected the rest of India. In the provinces subject to this Presidency, we have two or three correspondents who are friendly to our objects, and willing to aid in their promotion; and at Madras I have another correspondent in Mr. William Roberts, who, whatever may be the precise effect and value of his labours, on which I do not consider myself at present sufficiently informed to decide, has at least the merit of being sincere, zealous, and persevering amidst many discouragements and difficulties. Opportunities have been embraced to send pamphlets and tracts explanatory of the principles and objects of the Committee to Bombay, Ceylon, and various other places.

The business of the Committee is

principally transacted at the monthly meetings, which take place on the fourth Sunday of every month. To secure regular and full attendance, every meeting is notified to the members on the preceding day, by a circular from the Secretary, and special meetings for urgent business are called in the same way at the instance of any three of the members. The resolutions passed at these meetings are duly recorded, and the execution of them is intrusted to individual members, or to sub-committees, appointed for the purpose, according as the case may require. The correspondence is conducted by the Secretary, subject to such alterations as may appear necessary to the Committee. All communications relating to the funds of the Institution should be addressed to the Treasurer, who renders an account-current under date the 30th of April of every year, and furnishes an Annual Report on the state of the funds, the probable expenditure during the next twelvemonth, and the means to be employed for meeting that expenditure. Auditors will hereafter be specially appointed to report on the accuracy of the accounts. The duties of the Collector are to keep a correct list of the subscribers, to collect the subscriptions and transmit them to the Treasurer, and to report arrearages, the discontinuance of old subscribers, and the accession of new ones. The Collector, Treasurer, and Secretary, are members of the Committee *ex officio*.

The income of the Committee is derived from subscriptions, which are either applied to special purposes according to the wishes of the subscribers, or are left to be employed according to the discretion of the Committee. The amount of the funds for special purposes will hereafter be stated under each particular head; those for general purposes consist either of occasional donations, that have been received from England and America, or of monthly and annual local subscriptions. The monthly subscriptions amount to Sa. Rs. 64; the annual subscriptions to Sa. Rs. 350; and there is at this date a small balance due by the Treasurer to the General Fund, amounting to Sa. Rs. 64, 14, 4. At present the only expenses are for a native copyist, stationary, postage of letters, and similar incidental charges. Should there be any surplus remaining from the General Fund after the current expenses are defrayed, the amount will be added, according to a late resolution, either to the Chapel or the Permanent Fund, until the objects of both these funds shall be fully accomplished. The collection of the subscriptions was discontinued some time ago, in consequence of the discouraging aspect of our affairs; but since the receipt of your recent communications, the Collector has again resumed his duties, and it is hoped that the General Fund will soon be placed on a more satisfactory footing.

The faithful and economical appropriation of the funds must be the chief ground of public confidence, and the chief means of success in the prosecution of our objects. It is therefore important to add, that no expenditure is incurred by any of the officers of the Committee, except under the express authority of a resolution either passed at a meeting regularly convened, or submitted by a circular notice, and sanctioned by the signature of a majority of the members. This regulation is considered peculiarly proper and necessary, as freeing the missionaries that may labour in connexion with the Committee from exclusive pecuniary responsibility. The propriety of this is shewn by the greater leisure which they will thereby possess, to pursue the proper object of their calling, which is not to collect money, to treasure it up, or to dictate the mode of disbursing it, but to promote useful knowledge, good morals and true religion, and to employ for these purposes the funds which are placed under their controul, by those who have been primarily intrusted with the management of the secular concerns of the mission. The Committee determine what plan shall be pursued, and furnish the missionaries with the means of pursuing them. To the Committee the missionaries are responsible for the due appropriation to the purposes specified, of the particular sums which they may receive by a regular vote. The Committee are responsible to the Christian public for the goodness of the purposes to which these sums are applied, and the fitness of the persons to whom they are confided. The missionaries, in short, are the agents of the Committee, the Committee are the agents of the public. This constitution of things is not only proper in the point of view in which it has been presented, as tending to free missionaries from much worldly care and anxiety, but it is also imperiously required by the present state of the public mind in India respecting missionary responsibility in pecuniary matters. Its adoption implies no want of confidence in the persons who may be employed as Unitarian missionaries, but

only a desire to shield their characters from those imputations, to which it has been asserted that some missionaries have rendered themselves liable, and which are calculated materially to injure their professional usefulness.

Another question, which, from peculiar circumstances, has excited considerable attention in this country, and which is not altogether foreign to my present purpose, regards the right of ultimate controul over missionary property. It has been contended on the one hand, that this right resides in the missionaries, being in fact only the natural right which every man has over the product of his own labour; and it has been maintained on the other, that it resides in the public, who have gratuitously supplied those funds, by the aid of which missionary property has been realized. The determination of this question obviously depends upon the terms of the original agreement which may have been made in each particular case, and that principle in the constitution of the Committee which I have just explained, shews how it has been determined with reference to any property which may be realized in connexion with the Unitarian mission in this country, by means of the funds subscribed for the promotion of its objects. The Calcutta Unitarian Committee is a permanent body, and will therefore act as the sole trustees of whatever property may be realized by the funds intrusted to their management, subject only to that public, whose virtual delegates or representatives they are, and to whose voice they will always respectfully listen. Any change which circumstances may suggest in the designation of the Committee, will not affect the controul and responsibility of its members; and in order to increase the confidence of the public, and to give them a real as well as nominal influence over their own trustees, the Committee may hereafter be made an elective body, which it has not yet been made, only because it has been found impracticable. It is thus intended to be expressed, that all the funds subscribed, whether in England, America, or India, for the Unitarian mission in this country, and all the real property which it may be necessary to create for the adequate prosecution of its objects, shall be placed under the direct and positive, yet responsible controul of the Calcutta Unitarian Committee. This, it is believed, is the only permanent basis on which our mutual relations can be placed, and will tend to prevent disputes, of which there is happily at present no prospect, and which it is hoped will never stain the annals of our mission. The broader and deeper the foundations that are now laid, the more stable and secure will be the superstructure hereafter to be raised.

Such, then, is the Calcutta Unitarian Committee as it exists at the present time; and although the number of its members has always been small, and its proceedings have seldom been brought to the notice of the public, yet it has been useful as a means of giving union and concentration to the limited exertions which have been made to promulgate the principles of Unitarian Christianity in India. These advantages will be derived from it in a still greater degree hereafter, when it is hoped the increased means possessed by the Committee will enable them to extend their labours, and when under such circumstances, a body of gentlemen, possessed of local information and experience, will be peculiarly required to give confidence to the public in the faithful appropriation of the funds which may be intrusted to their management, to revise and authenticate the periodical or occasional reports on the state of the mission, to excite or to moderate the zeal of its immediate agents, to prevent all collision between the different departments of missionary labour, as well as all useless or wasteful expenditure of the time and the talents of missionary labourers, and to give full efficiency to each within his proper sphere, by providing him with the necessary means both of subsistence and usefulness. Such are the important services of the Calcutta Unitarian Committee, although to a limited extent, in the present incipient stage of our exertions, and it is hoped that the same duties will continue to be performed with equal zeal and assiduity under a more enlarged scale of operations.

I remain, dear Sirs,
Yours very faithfully,
W. ADAM, *Sec.* C. U. C.

Calcutta, Feb. 20, 1826.

LITERARY NOTICES.

The *Life* of Napoleon Buonaparte, Emperor of the French, by the Author of Waverley, is announced as nearly ready for publication: the work will form seven volumes, Post 8vo.

Mr. S. W. Singer, F. S. A., will shortly publish the Correspondence of Henry Earl of Clarendon and Laurence Earl of Rochester, with the Diary of Lord Clarendon, from 1687 to 1690, comprising

minute particulars of the events attending the Revolution: the greater part is now given to the public for the first time from Original Manuscripts.

Dr. M'Cree, of Edinburgh, the author of the Life of John Knox, is engaged in writing a History of the Progress and Suppression of the Reformation in Italy and Spain during the Sixteenth Century.

Mr. J. S. Buckingham, whose many and ruinous persecutions lately interested so large a portion of the public attention, has in the press, Travels in Mesopotamia; including a Journey from Aleppo, across the Euphrates, to Orfah, (the Ur of the Chaldees;) across the Plains of the Turcoman Tribes to Diarbekr, in Asia Minor; from thence to Mardin, on the borders of the Great Desert, and by the Tigris, to the Mosul, the Ruins of Nineveh, Arbela, Bagdad and Babylon.

The Travels of the Russian Mission through Mongolia to China, including an Account of a Residence in Pekin in the Years 1820 and 1821, by George Timkowski, with Corrections and Notes by M. J. Klaproth, will shortly be published in English, in 2 volumes, 8vo., with Maps and Plates.

The Hon. George Keppel is preparing for publication, in one volume, 4to., a Narrative of a Journey undertaken in 1824 from India to England, by Bussorah, Bagdad, the Ruins of Babylon, Curdistan, the Coast of Persia, the Western Shore of the Caspian Sea, Astrakhan, Novogorod, Moscow and St. Petersburgh.

The Rev. William Field, of Warwick, has been for some time engaged in drawing up Memoirs of the Life and Writings of his late Friend, Dr. Parr. The work will form two volumes in 8vo., and may, we understand, be shortly expected.

Mr. Humphrey Woolrych has announced a Life of the Celebrated, and we may add the Infamous, Judge Jeffreys, Lord Chief Justice of the King's Bench, and Lord High Chancellor of England, in the Reign of James the Second. The writer seems to intimate that hitherto the good man has had hard measure dealt him in the censures and the curses which have usually been associated with his name, and he honestly avows his intention to display the "*brightest colourings* of the Judge's character."

An Account of the Flight of Van Halen from the Dungeons of the Inquisition to the foot of Caucasus, and of his Adventures in Russia, is mentioned among the forthcoming publications of the present season.

Among the promised publications we observe the Forty Years' Diary of a celebrated Nonconformist Divine, with illustrative Biographical Notes, in three volumes, 8vo. No hint is given of the party to which he belonged.

Captain Thomas Southey, R. N., is about to publish a Chronological History of the West Indies, in three volumes, 8vo. We congratulate him on his exchange of the murderous trade of war for the more peaceful and more *honourable* occupations of the study.

Mr. D'Israeli is at present engaged in writing an Account of the Private Life of Charles the First, designed, it is stated, to develope the Genius, the Character and the Principles of the Times, and to form a Supplement to the Popular Histories of Tories and Whigs, Republicans and Cromwellians.

Dr. Evans, of Islington, has in the press, the Fifteenth Edition of his Sketch of the Denominations, with an Account of the Ranters or Primitive Methodists, and of the Irish Presbyterians, amounting to near a Million of People.

Mr. Dorsett Fellowes, of the Lord Chamberlain's Office, is preparing for publication, a work on the Revolution of 1688. It is stated, that he will add to it several documents relative to Charles the First, Cromwell and the Restoration of the Stuarts, which he has discovered in the Public Library of Paris.

Mr. Bowring is engaged on a new work designed to illustrate the Literature and Poetry of Poland.

Mr. W. Jevons, Jun., is about to publish a work to be entitled Systematic Morality, or a Treatise on the Theory and Practice of Human Duty on the Grounds of Natural Religion.

Mr. John Barclay has announced a Sequel to the Diversions of Purley, containing an Essay on English Verbs, with Remarks on Mr. Tooke's Work, and on some terms to denote Soul or Spirit.

Mr. William Carpenter is preparing for publication, A Reply to the Accusations of Piracy and Plagiarism exhibited against the Author, in the January Number of the Christian Remembrancer, in a Review of "Horne and Carpenter's Introductions to the Study of the Holy Scriptures."

Mr. Bagster has completed his Comprehensive Bible, being the only edition of the Holy Scriptures which contains in one volume, the Authorized Version with the essentials required for Pulpit or Study, or Family use; having copious Prefaces and Indexes, and more than 4000 Explanatory Notes, and above 500,000 Parallel Passages.

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The Annual Biography and Obituary for the Year 1827, containing Memoirs of Celebrated Persons who died in 1825, 1826. 8vo. 15s.

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The Conductors hope that their attempt to give the Monthly Repository a literary character will not operate as a restraint upon Miscellaneous Correspond from which they are fully aware that a periodical publication must derive mu its spirit and variety. Discussions on topics of interest will always be welc as well as articles of Intelligence, on subjects which are consonant with the ob of the work.

Mr. Holland will perceive that his communication has been anticipated i article of Review in the last Number.

The paper of R. M., dated from Cork, is under consideration. The subjec already engaged the attention of the Conductors. They are very desirous o taining a good account, drawn up with care and temper, of the state of religio of religious parties in Ireland. R. M.'s communication, though it contains valuable observations, does not come fully up to their wishes on this interes topic.

The Conductors cannot forbear expressing their gratification at the success which already attended their labours. The increased sale of their work may be sidered, they trust, as the earnest of a still wider circulation, and of more exte usefulness.

ERRATA.

Page 49, line 39, for "leading" read *binding*.
50, 21, for "Wagscheider" read *Wegscheider*.

[E MONTHLY REPOSITORY
AND
REVIEW.

NEW SERIES, No. III.

MARCH, 1827.

SCIENTIFIC EDUCATION AND THE UNIVERSITY OF LONDON.

E is nothing more remarkable in the history of Protestant England, neglect with which she has treated education.
ell known, however, that of the wise men who have left us their ts on the subjects most interesting to human kind, there is hardly has not represented education as the principal source of all that is ished, or all that is to be deprecated, in behalf of our species. A es may be adduced as a specimen. Plato, with whom may be joined r Socrates, whose sentiments he professes to deliver, Aristotle, Cicero, n, Bacon, Milton, Fenelon, Locke, are among those who have treated tion as the first of all sublunary interests.
ucation, it is necessary to distinguish two species; one, the object of , to impart the qualifications required for the ordinary purposes of other, the object of which is, to impart the higher qualifications of , and train the human mind to its greatest excellence.
qualifications chiefly aimed at by the first species of education, are writing, and arithmetic. As these are of indispensable necessity for ursuits of life, except the very lowest, an adequate interest compelled rision of means sufficient in extent to supply that large portion of the on by whom these qualifications were required.
higher qualifications of intellect, the object of the second species of n, appear to have been regarded in England as interesting but a small he population; and as worthy of very little care on the part either of munity or its rulers. Two seminaries only, for the higher branches ction, exist in England, the Universities of Oxford and Cambridge. owever, existed in Popish times; they are the result of Popish and philanthropy; and no addition, notwithstanding the increase of on, notwithstanding the invention of printing, the multiplication of nd the progressive importance of literature, has been made to them Protestant era.
hing deserves to be remarked with respect to schools. The revival , as it is called, or the passion for the study of Greek and Roman , which was diffused in Europe after the fall of Constantinople, to the formation of grammar schools, in which the rudiments of the

Latin and Greek languages were taught, and the study of them carried on to more or less of proficiency.

Of these several were erected in England, mostly at private charge; and the example of these schools, which were resorted to in preference by the sons of the more wealthy classes, was followed by the more numerous schools set up by individuals, and destined for the several gradations of the middle ranks. In most of these, to reading, writing, and arithmetic, Greek and Latin were added, though the instruction in these languages seldom proceeded beyond an early stage.

With the exception of the individuals destined for the clerical profession, a few of those destined for the medical and legal professions, and a few of the sons of the nobility and higher gentry, who alone resort to the Universities, the education of Englishmen stopped at this point. For all those classes of Englishmen, in whose hands, with the above exception, the business of the country, in all its departments, from the farm and the shop to the highest enterprises of industry and the highest functions of Government, is placed, no better education has been provided than a knowledge of reading, writing, and accounts, a smattering of Latin and Greek, and of late years a little geography.

In this respect England exhibits a contrast, by no means honourable to its people or its government, with every other civilized country in the world. Scotland, for a population not a quarter of that of England, has more than double the number of Universities; and so situated that a great proportion of its middle classes may and do obtain the benefit of a liberal education.

It is well known that Germany abounds with universities; and that the means of instruction in the higher branches of knowledge are brought within the reach of a great proportion of the population, who do, in fact, reap the advantage of them. The same encomium belongs to Holland, Sweden, Denmark, and even Norway; though of most of these countries the youth could with so much facility resort to the Universities of Germany.

France, even before the Revolution, by its established universities, and by the institutes of education set on foot by the Jesuits and other religious orders, had the means of a superior education diffused so generally as to reach even the lower classes; a fact of which a very interesting illustration is afforded in the Memoirs of Marmontel, who, though born in a very low situation, obtained in his native province, along with others of the same level with himself, the education which enabled him, at an early period of life, to rank high among the literary men of his age and country.

The mode in which the Protestants in England have neglected education; and the mode in which the Dissenters from the Church of England have neglected it; compared with what appears to have been done for education by the Protestants in France, who were there the Dissenters from the Church, suggest reflections greatly to the honour of the Protestants in France, and very little to the honour of the Protestants and Dissenters in England.

The state of education among the Protestants in France, during the first century, and a little more, from the period of the Reformation, is proved to us chiefly by its results: these results are so extraordinary, that it is difficult to conceive how an education, so perfect as to produce the great men who sprung from that stock, could at that time, and in such circumstances, have been brought into existence. The appearance of one extraordinary man at almost any time, or in any country, may be accounted for by accidental circumstances. But the number of men, among the Protestants of France, who, about the end of the seventeenth and beginning of the eighteenth cen-

tury, stood in the highest rank among the men of intellect and literature in the world, can only be accounted for by general causes; and is one of the most interesting facts in the history of human kind. The following list, made at the moment from memory, and of course very imperfect, will, nevertheless, suggest to our readers convincing evidence that it must have been a fine system of instruction to which so great an amount of intellectual superiority can be traced.

We shall place at the head of the list of the men of eminence, educated among the Protestants of France, the first name, perhaps, of his age, Bayle; then followed Beausobre, Basnage (Jacques), and Basnage (Henri), Lenfant, Barbeyrac, Claude, Dacier, Lefevre, Le Clerc, Saurin (Jacques), Saurin (Joseph), Abadie, Daillé, Bochart, Rapin, Laplacette, Pelisson, Jurieu; a catalogue which it is not easy to parallel, and which leads decidedly to the conclusion, that a system of education, equal to, if not better, than existed any where else in the world, was at that time established among the Huguenots of France; for it is not the mere number of the men of eminence which deserves to be considered, but the proportion which they bear to the population which produced them. If Catholic France, with a population ten times as great, or England, with a population five times as great, produced an equal number of eminent men, the fact would bear but one-tenth in the one case, and one-fifth in the other, of the wonderful character which belongs to the production of so much talent among the Huguenots of France.

Circumstances have, in several most important respects, been more favourable to England than to other countries in Europe. One of the most remarkable results of the peculiar circumstances of England has been the rising up of a middle class, placed sufficiently above poverty to be exempted from those continual cares and toils which preclude the exercise of intellect, and sufficiently below that degree of opulence which substitutes the influence of wealth for the effect of personal qualities; a middle rank, more numerous, compared with the whole population, than any other country, perhaps, has ever possessed; a middle rank, whose energy and ingenuity have been the exclusive source of all the power and all the glory of England; and to whom the community must look for all that hereafter is to improve their happiness, and maintain their rank as a portion of the human race.

Another result of the peculiar circumstances of England, which also we pronounce on the ground of irresistible reason most fortunate, is, that a very great and a continually growing proportion of her population are Dissenters from the Established Church. On the importance of this fact it is not at present our province to enlarge. We mention it in conjunction with the fact immediately before adduced, of the amount in England of the middle rank of the people, of whom the Dissenters form a very great proportion, in order to remark the lamentable coincidence of both in one fatal mistake; we mean, the neglect of education; that unaccountable contentment, which up to this moment they exhibit, in the want of the means of imparting to their youth the higher branches of instruction, and all the more eminent distinctions of the human mind.

Remarkable enough it is, that the middle classes, and the Dissenters, though they have displayed the strongest spirit of rivalry with those to whom they look respectively as objects of competition;—the men of the middle class striving to approach, or to equal those of the higher class in the possession of wealth, and all that distinguishes it, the magnificence of their establishments, the elegance of their mode of life, even their share in the Legislation and Government of the country; the Dissenters striving to exceed,

and often successfully, their competitors of the Church in their influence on the minds of the people, and in all the qualities and appearances which are calculated to gain that influence;—have never yet shewn any considerable disposition to excel, or even to equal, the higher ranks and the Church in the means of education.

To constitute this a subject of rational wonder, it is not necessary to suppose either that the means of superior instruction provided for the higher ranks and the priests of the establishment are good, or that one or the other make a good use of them. The supposition would want much of being true in either case. But it is true, that the higher ranks and the Church have institutions which profess to teach the higher branches of education; and that the middle ranks and the Dissenters have no such institutions. At this we are not contented to wonder, we are indignant and mortified; and if we did not think that the time was come when the reproach would be blotted out, we should be grieved beyond what we can easily express.

This neglect, or rather this self-abasement, is not to be excused on the pretext that the youth destined for the business of ordinary life have not time to devote to the higher branches of instruction, and are without the means of defraying the expense which it requires. The pretences are groundless. The time which is now wasted in learning but little, would be amply sufficient for the learning of much. It is not the want of years, at the age of fifteen or sixteen, which hinders a young man from understanding a difficult subject, but the want of the previous training which his years, had they been well employed, would have amply afforded. The years which are now given to a most imperfect education by the sons of the middle classes, the years which are spared from the money-getting occupations to which these young persons are destined, or might be spared with little disadvantage, in the most sordid sense, either to their parents or themselves, would suffice to lay the foundation of a good education; an education which would initiate them fully in the mysteries of science, which would give them a taste for mental pursuits, endow them with the power of unravelling intellectual complexities, and prepare them to improve the reach and the force of their minds, not only by every moment which, during the whole course of their lives, they could spare for study, but by the intellectual observation of the very objects about which their business is conversant, and the events, ordinary or extraordinary, which are passing around them.

And with respect to the supposed difficulty of expense, one of the great objections to education as now practised, is, that it is not only bad, but more expensive than the best education has occasion to be. Where the resort of pupils is considerable, a moderate fee to the professors constitutes an adequate reward; the use of a public library diminishes greatly the expense of books; the cost of living to pupils within a certain distance of the seat of education would be reduced to its lowest terms, by their living, as in populous towns would most commonly be the case, in the houses of their parents; but even where they could not live in the houses of their parents, if collegiate living were not a part (always a noxious part) of the order and discipline of the seminary, each pupil might provide accommodation for himself on as economical terms as his circumstances should require. The poorest would associate in the halls of instruction with the most opulent of their fellows, would partake with them in the reception of those ideas and the acquisition of those habits and tastes which would enable them in after life to place themselves on a level with the most exalted of their species; and in retiring to a modest apartment and simple fare, they would more naturally feel a

stimulus than a check to that intense application by which the means of future distinction would be the most effectually secured.

The time, we believe, is wholly gone by, when some confused and rude notion prevailed among the middle classes and the Dissenters, that the faculties on which success in life depended were very little connected with intellectual improvement, and that a cultivated understanding was by no means a recommendation to a minister of the gospel; that the conduct of the shop, the manufactory, and the farm, was rather injured than improved by any knowledge beyond that which the shop, the farm, and the manufactory yielded, and that the power of enforcing the truths of religion was enjoyed in greatest perfection by him who, possessing the knowledge of his Bible, was not encumbered with knowledge of any other kind.

Our persuasion that the benefits of knowledge are sufficiently appreciated by the classes whom it is now our principal purpose to address, will hinder us from entering into an analysis of the antiquated objections to which we have thus referred. The futility of them indeed is apparent. Do not such objectors allow that one man excels another, in the shop, in the farm, or the manufactory? Why, having observed what makes one man to excel, should we not convey the same faculty to as many as we can? Why, having observed what would raise the whole to a greater degree of excellence than that which is now attained by the most successful, should we not be anxious to bestow this advantage upon them? One man in the shop or the farm excels his neighbour in the shop or the farm, by what? By turning to better account the circumstances of the shop or the farm. How does one man turn them to a better, another to a worse account? By two things; by an attentive observation of the course of the circumstances as they pass; and by accurately judging of the nature and consequences of each circumstance.

That the habits and faculties of mind subservient to those important purposes are conveyed by education, is acknowledged by the objectors themselves as matter of general experience. Why else do they make preference of the youths who, in well-regulated families, are brought up to habits of attention, habits of thought and consideration, to youths who, in ill-regulated families, have been habituated only to examples of giddiness and precipitation, have been abandoned to their own inexperience, and have only dissipated their attention and time?

The grand advantage of the higher branches of education is to generate these master faculties, the faculties of keen and unwearied attention, and of prompt and unerring judgment, in a degree in which nothing else can impart them. It is well known that no exercise of the mind requires so intense and unbroken an application of *attention* as the mathematics and other superior sciences; and habits of attention are formed in the acquisition of such branches of knowledge, which are turned with singular advantage to the active pursuits of life.

On what, again, does *good judgment* of necessity depend? On a knowledge, assuredly, of the circumstances to be judged of. But in what line of business are these circumstances not so numerous, and connected with so many other circumstances, in other departments, that nothing but the highest education can give a competent knowledge of them all? It follows that the men who are without the advantage of such an education; who are obliged to form their judgments upon partial views; to draw conclusions from a certain number of circumstances, which form only a part of those upon which the result they are in quest of depends, because on account of the narrow views

which a narrow education implies, they are not acquainted with the rest must be perpetually liable to the formation of wrong judgments; and wanting in those means of clear and correct judgment which the more enlarged knowledge derived from a liberal education can alone supply.

This is a difference fully recognised in the remarkable case of medicine and as the reason extends to every system of action, which must be founded upon a system of knowledge complete or incomplete, the case of medicine ought to have suggested, much more generally than it has done, the difference between the quack artist and the instructed artist, in every department of human action. What is the difference between the quack doctor and the enlightened physician? Only this, that the one uses all the knowledge which a complete education bestows; and the other, without the knowledge derived from a liberal education, knows only what his own practice has suggested to him. Wherein, therefore, is he inferior to the well-educated physician? In this, that he is a less accurate judge of the circumstances on which health and disease depend. He looks only at a few circumstances, when the result depends on a great many. He knows not the connexions among circumstances; which it is above all things the business of an enlightened education to teach. The grand object of an enlightened education is to render familiar to the mind of the pupil the laws of nature; which is, in fact, to make him acquainted with the connexions among circumstances. By an enlightened education he is taught to combine these connexions into groupes; to give names to the groupes; to bring in this manner the greatest number possible of such connexions within the grasp of the mind, and to hold the knowledge of them always ready whenever there is occasion to use it.

There are few, we trust, of our readers who cannot make the application of this very obvious but most important doctrine to the general occupations of the middle rank of life. How many, for example, and recondite are the laws of nature which are concerned in the operations of him who cultivates the ground; the gardener, the farmer, the grazier! These laws of nature are the connexions among the circumstances on which the results pursued by him depend. These results will most assuredly be attained in greater degree, and with greatest certainty, where the knowledge of the causes on which they depend, that is, the knowledge of those connexions above-mentioned, those laws of nature, is the most perfectly enjoyed. How many advantages, to mention but one of the numerous branches of knowledge with which the business of the farmer is connected, must he possess, who is fully acquainted with the laws of vegetation, who knows the structure and habits of plants, the elements, combinations and properties of soils, the food of plants, the circumstances which stimulate, and those which retard their growth, and who, knowing the powers with which he has to operate, has acquired habits of forming new combinations of those powers, adapted to the varying circumstances in which he has to apply them,—over the man who, without any knowledge but that of a blind routine, ploughs the ground and throws in the seed, merely because his father did so before him, and in the self-same manner; and who looks upon all improvement as a sort of injury to the dead, and hardly differing from a sin!

Without stopping to shew how many combinations are involved in the proceedings of the manufacturer and the merchant, and how impossible it is for any but the man who has all the knowledge which it is the business of the most complete education to bestow, to be master of all those combinations, and capable of turning them to his own advantage, we shall only speak of one other happy result of a generous education, and that in few words

its effect in raising the mind; the importance to a man's inward self of the feeling that he is an intellectual being; that he has acquired something which takes him out of the class of inferior animals; the animals, whose only guide is their senses, which have no range of ideas beyond the objects they have seen and touched and tasted, and are condemned to move in one unaltered and unimproving track from the beginning to the end of their career. Compared with the dull, the monotonous, the gloomy existence made up of this narrow circle of sensations and ideas, tiresome because perpetually recurring, and less and less exciting as the sensibility of the organs decays, how infinitely superior, even as a thing to be enjoyed, as a companion, as the inmate of the breast, the dearest and most important of all companions, counsellers, and friends, is the mind, so furnished, and so instructed, that it looks behind and before, and on every side; the mind that can bring before its possessor the vast spectacle of nature, and the laws by which its mighty operations are guided, the astonishing powers which man has acquired over the events of nature, from observing philosophically the laws by which they are produced; and the greater, unspeakably greater, power which he is yet destined to acquire, by the improved application of his intellect to the same important course of observation; in fine, the mind which, not confined to the events and objects of the physical world, can trace the history of man, from his first rude beginnings, through the varied series of acts in the different regions of the earth, to that state of improvement in which, in the more favourable circumstances, he is now to be found; and which can even anticipate his future history, and exult in the progressive happiness which, through a long train of improvements, he is yet to attain! Such a mind is a perpetual feast. No source of pleasure, no antidote against misery, worthy to be compared with it, is found in the lot of man. If we did nothing by enlarged education but open this source of happiness, no exertion would be too great to confer the blessing on as many as possible of our fellow-men. But this is not all; this is a small portion only of the inestimable advantages it bestows. This, and this alone, is the mind which marks the circumstances by which human improvement is accelerated or retarded, and exerts its powers for the aggrandisement of the one, the extinction of the other. This, and this alone, is the mind which takes rational cognizance of the institutions by which the order of society is more or less perfectly preserved, which marks the principles whence the good, the principles also whence the evil effects proceed, and can form a salutary notion of what ought to be done to render perfect the social institutions of man, and yield to him all the advantages which his union with his fellows is calculated to afford.

The last which we shall mention of the salutary effects of an instructed mind, is the improvement of private morals. No fact of human nature is better ascertained than this, that the classes of men whose range of ideas is the narrowest are the most prone to vice. Of the labouring classes it is commonly observed, that those who have the most monotonous occupations, who are confined to the constant repetition of a small number of operations, and whose senses and thoughts, for almost the whole of their waking hours, are chained to a few objects, are the most irresistibly drawn to intoxication. In truth, it is not easy for a man who has no experience of a mind sated with the endless repetition of the same few ideas, to have any conception of the pleasure which men with minds in that unhappy state derive from the stimulus of strong liquors. This it is which alone gives any variety to the irksome sameness of their minds, which imparts intensity for the time to images and feelings become dull from perpetual recurrence, and affords a

rapid flow of ideas to men whose habitual state of consciousness is the oppressive feeling, as it were, of a mental stagnation. Nor is this all. The monotony and dulness of this life gives a craving for excitement. Hence, the adventures of crime, the risks and dangers which attend it, are often to such people a positive pleasure, and they are hurried to the more daring violations of the order of society, to escape from the sameness of a vacant mind. As few things are more remarkable than the many points of resemblance between the extreme classes, the highest and lowest of all, none of these points is more worthy of attention than that which we are now considering, the narrow circle of ideas and its effect upon morals. In the narrowness of the circle of ideas no class comes so near the lowest of all as the highest. Few individuals in that class can endure books, or have profited by the ceremonies and forms of education through which they have passed. Being exempt from the cares of life, they have none of those ideas which the occupations of the middle classes force them to acquire. The circle of their ideas, therefore, is confined to their amusements and pleasures, the ceremonial of fashionable life, and the private history of a few scores of families which associate with one another only, which they call the world, and which in truth are the world to them, because they are acquainted with no other part of it. Horses and dogs and wine and women form but a narrow circle of ideas, even when the trappings of state are combined with them. After a time the monotony of this life becomes intolerable, and more intense excitement is required. Noblemen take to the gaming table for relief from the anguish of a monotonous mind; degraded workmen rob and steal. It is to a great degree from the same cause, that the chace becomes a passion to the one and poaching to the other.

With these convictions deeply stamped upon our minds, the reader will anticipate the opinion which we have formed of the projected institution for the higher branches of education in this metropolis. If this project be carried into execution as it may be, and as we think there is great reason to suppose that it will be, the foundation of the University of London will constitute an era, not only in the history of England, but in that of human kind. There is hardly an event which we can contemplate of greater importance to the species at large, than the right education of the middle classes of Englishmen. From them as from a centre would radiate knowledge and civilization to the ends of the earth, and with a rapidity and efficacy which no other place as a centre could possibly bestow.

The situation of London is altogether, in this point of view, without a parallel. The immense population and immense wealth of this metropolis exhibit a greater amount of persons who may be considered in the middle rank of life, than is to be found assembled in any other spot on the face of the earth. If the middle rank of Englishmen be the rank on which the prosperity and glory of England more peculiarly depend, that portion of the middle rank who are assembled in London, and in whose hands the active business of the capital is placed, is the portion who exert the greatest influence on the rest, and from whom the character of the whole is to a great degree derived.

Hitherto the means of education provided for this the most important of all portions of the British population, have been most imperfect; hardly more than sufficient to communicate those elementary acquirements which the lowest departments of business require. How much the country has suffered from this misfortune may be inferred from what we have already advanced. It is not possible to tell, nor easy to conceive, how far this nation would have

n advanced in all that constitutes the prosperity and happiness of human ety, had a better education been earlier bestowed upon the population of don.

he University of London starts in circumstances which afford the highest mise. It is bound by no antiquated forms and rules. It receives its for- ion in an age of the highest illumination, and must be adapted to the cir- stances and ideas of the time. It has for one of the very elements of its position the most important of all elements, the principle of perpetual rovement. It will profit by its own experience, and by the lights which shed upon the arts of instruction in every quarter of the globe: and what- r is found to be best for training the human mind to its highest state of ellence, it will hasten to make its own. An institute which is not pro- sive, for training the human mind, whose highest attribute it is to be gressive, is the worst and the most glaring of all absurdities.

he public possesses the highest possible security that the University of don will go on to deserve the approbation of the public; because it is by approbation of the public alone that it can exist. This is an advantage speakable importance. The University of London possesses no inde- dent funds on which it can subsist in luxury and splendour, whether it erve the esteem or contempt of the community. The University of Lon- , therefore, must act up to the highest ideas of the enlightened men of the . Every individual connected with it will have the strongest interest in g so as to command the approbation of the public. By the important ciple of paying the professors wholly or in greater part by the fees of the ils, the motive to make the instruction of every class admirable, in order t it may be admired, is raised to its greatest height. And as the only re- d which the conductors and superintendents of this organ of instruction propose to themselves, is the approbation of the public, and the spectacle the great good which they produce, they are happily so situated that in er to obtain their reward they must effectually deserve it.

he commencement of the London University is fortunate in another re- ct; that eminent men in all the walks of instruction abound; that the tropolis is the great mart of intellect; that men of talent are almost always er to make considerable sacrifices in order to enjoy a residence in the capi- ; that the teachers in the London University will be placed most conspi- usly in the eye of the public, and that from all these circumstances the titution will have the inestimable advantage of choosing men eminently alified for their duty in every department of instruction.

Having dwelt with so much satisfaction on the advantages resulting to the ddle class as a body from the University of London, in which middle class Dissenters form a conspicuous portion, we must not forget the advantages ich are peculiarly afforded to the Dissenters.

It is a source of deep regret, that, up to this hour, no adequate means of an ellectual education have been provided for the teachers of religion among Dissenters. Certainly, it is a matter of the greatest importance, that as ny as possible of those who teach the people religion, who shape their ral sentiments, and apply, with all the skill of which they are masters, hopes and fears of futurity to multiply acts of one kind, restrain acts of other kind, should be enlightened men, and possessed of the virtues of lightened men. Well do we know, and these pages, we trust, are not nting in proofs, that there are highly enlightened men among the Dis- ting clergy. But this is the merit of the individuals. These are men o have educated themselves. Had the proper discipline and instruction

been afforded to all, the greater number would have been what the few at present are, and the few would have been still more distinguished.

That it might afford the benefit of its tuition to all classes of the people, and that it might avoid the evil, so much to be deprecated, of excluding from that advantage any portion of the community, the University of London was obliged to leave the teaching of religion to be provided for by each sect in conformity with its own views of that sacred subject. The obvious expedient, to which the plan of the University of London most happily adapts itself, is, that the leading denominations of Christians should establish theological schools, each for itself, consisting of as many chairs as it might deem expedient, with merely such a local connexion with the University, as might enable those who were studying at the one to resort conveniently to the other. Such young men as were destined for Dissenting ministers would begin with the literary and scientific studies of the University, and when the course of those disciplines was at its close, or drawing towards its close, they would resort to the appropriate schools of divinity, and would continue their attendance on such as they might choose of the lectures in the University, and their connexion with such of their former companions in those studies, as their mutual improvement might suggest.

We have spoken so largely of the benefits resulting to the middle class from the University of London, not that we are not satisfied that advantages will redound to the higher classes, as well by their attendance on its instructions, as by the improvements it will force upon the institutions to which they have hitherto resorted, and the demand for a higher degree of intellect which it will render general in the nation; but because it is a new thing for the middle classes to have the means of intellectual education brought within their reach. To them it is therefore a peculiar opening. It is a source of good which they may be expected especially to prize, not only because it has hitherto been shut up from them, but because they may draw from it with advantages peculiarly their own.

We see, and we see with satisfaction, that the council of the University have not affected a logical precision in distributing the field and classifying the subjects of tuition. While our knowledge is far from enabling us to arrange with accuracy the subjects of human inquiry, no distribution could be made which would not be liable to objections; and every man would hold that mode defective which did not present the subjects in the same point of view in which it was customary to him to look at them. For the purposes of teaching, common sense directs that the convenience of teaching should be the ruling principle in distributing the subjects to be taught. To this it is essential that the entire enumeration should embrace all that is required to constitute a full and perfect education. It appears to us, that the catalogue of subjects presented in the prospectus of the London University fulfils this condition. And with respect to the breaking down of this whole into its most convenient parts, it is evident that utility will be most consulted by leaving it unfixed and variable according to varying circumstances. The most important of those circumstances undoubtedly will be the qualifications of the teachers. It will often happen among the related branches of knowledge that one man may be well qualified to teach a certain portion, but not so large a portion as another man. It would be expedient to make a different distribution of subjects for each of these two men; including more in the course if the one, less in it if the other, were to be the teacher. If two men lectured on two sections of a great science, it might be expedient to include more in the one, less in the other, upon every change of the professors.

, if at one time the professor of natural philosophy had made a parti- study of electricity and galvanism, at another time the professor of che- y, it would in the one case be highly proper to include electricity and ism in the course of natural philosophy, in the other to include them e course of chemistry. If such a man, for example, as Mr. Leslie, the sor of Natural Philosophy in the University of Edinburgh, held the chair in the University of London, it might be better to include in that e the doctrine of heat, of which Mr. Leslie has made so profound a , than in the department of chemistry, to which that difficult subject more properly to belong.

he project of the University of London, fortunate in so many respects, not fortunate, as far as its funds were concerned, in the circumstances of time when it was first presented to the notice of the public. It was a of great commercial distress, when the anxieties and difficulties of the s from which its support was chiefly to be derived, not only contracted r means of yielding it encouragement, but to a much greater degree con- ed their own estimate of their means, and so fixed their attention upon ain of events in which their fortunes were involved, that their minds d not easily be diverted to any other object, and all sources of a more ge- l and distant good were for the time neglected. From this cause chiefly, appears to us, and not from any want of a due appreciation of the bene- fered to them, which would be so disgraceful to the numerous and im- nt body who are to profit most by this grand undertaking, the subscrip- to the London University has only reached the minimum of the capital h the council deem necessary to attempt the execution of the plan on most contracted scale. We cannot, however, entertain any apprehension, n the fears attendant on a period of distress, and the reluctance to part any portion of the funds which contract an imaginary value in times of ess, have passed away, that the value which ought to be set upon a good cation will be seen to be fully understood by the present generation; and funds will not be wanting to accomplish every thing which utility, apart n frippery of every kind, demands in a scheme of liberal education for the ropolis of England. L.

SONNET.

r thou comest far short, that thou shouldest be able to love my creature more than I." 2 Esdras viii. 47.

In the deep visions of the midnight hour
My soul was wrapp'd;—methought my spirit stray'd
O'er the wide earth,—its darkest scenes survey'd,
And all the littleness of human pow'r
Felt with a force it never felt before:—
Sad visions came of mortal misery,
And thought of tears I would, but could not dry;
Faith droop'd, and Hope her cheerful song gave o'er.—
"And who art thou," a gentle voice replied,
"Who think'st to love my creatures more than I?
Shall not the hand that made them, well divide
To each the portion of his destiny?"
Yes, thou benignant Being!—To the dust
Hurl our vain hopes—but Thou shalt have our trust. E.

OBSERVATIONS IN DISPROOF OF THE OPINION THAT ST. LUKE'S GOSPEL WAS NOT THE ORIGINAL COMPOSITION OF THAT EVANGELIST, AND IN VINDICATION OF THE AUTHENTICITY AND CONSISTENCY OF THE PRELIMINARY CHAPTERS IN MATTHEW AND LUKE, AGAINST THE REMARKS OF DR. SCHLEIERMACHER IN HIS CRITICAL ESSAY ON ST. LUKE'S GOSPEL, AND OF MR. BELSHAM IN HIS CALM INQUIRY CONCERNING THE PERSON OF CHRIST.

THE very able Review of Dr. Schleiermacher's work, distinguished as that Review is for great acuteness and nice discrimination, cannot fail to be highly gratifying to the readers of the Monthly Repository. But it is not more for the display of talent than for its beneficial usefulness that it so strongly recommends itself, inasmuch as its tendency is to vindicate the character of the Evangelist and the authority of that work which bears his name, against the depreciating influence of the German Doctor's notion, that, "with the exception of the four introductory verses, and an occasional connecting particle or phrase, the Gospel of St. Luke was not his own composition; but, on the contrary, that he is from beginning to end no more than the compiler of the written documents of others, which he found in existence, and which he allowed to pass unaltered through his hands." Were the truth of the learned Doctor's conjecture satisfactorily established, it would obviously operate to diminish the weight and reputation of the Gospel according to Luke, in so far as a work which is merely made up of a number of detached pieces by various authors—and those authors too unknown—must necessarily be less influential on the mind of the Christian reader, than the original composition of an independent historian, who had really derived the information which he professed to detail from the first and purest sources. Only let it be conceded that this part of the critical essay of Dr. S. is in any degree well founded, and in the same proportion will the credibility of the evangelical historian be lessened; since in his introductory observations he distinctly asserts, that "those things which he *writes* in order to Theophilus, he *had from the first* a 'perfect understanding of,' from those who were 'EYE-WITNESSES AND MINISTERS of the word.'" That St. Luke's Gospel in many places bears indications of having been written in detached portions may be admitted, without compromising the veracity of the Evangelist in the least: and what could have been more natural in writing to a correspondent a long history of a person's life, than to do so at different times, and in different portions, rather than to have performed the whole in one communication?

There is, however, one supposition advanced by Dr. S., which the Reviewer rather seems to acquiesce in. That "ch. iii. 1—20, was originally part of a memoir relating exclusively to John." But, had that been the case, is it to be believed that such memoir would have concluded as it now does with John's imprisonment? On the contrary, would it not have gone on to narrate another (and assuredly not an unimportant) incident in the Baptist's career—*the loss of his head?*

Clearly it is the chronology of John's history abstractedly considered, and not that of Jesus, which is given in the first 20 verses of the 3rd chapter; but then it is given as the history of a subordinate character only, as one who was to "prepare the way" for that chief and glorious personage "whose shoes' latchet John was not worthy to unloose." Although the part alluded to treats of the ministry of John, and although mention is made of the impri-

Then the history of Jesus is again adverted to, and his birth and
on related, as well as a brief account of his early years, and that
ed in wisdom and stature. Having again for a time dropped the
Jesus, he reverts once more to that of John, resuming it where it
liscontinued, viz. his manifestation to Israel, and carrying it on
iod of John's imprisonment; when the history of Jesus is again
), and continued to the end.

re are not less than five breaks in the histories of Jesus and John:
's mentioning the imprisonment of John before the baptism of
o more evidence of its having originally been a memoir relating to
sively, than doth the circumstance of John's history being brought
period of his manifestation before even the birth of Jesus is men-
stitute (as the Doctor contends it does) proof of an originally inde-
arrative; and in refutation of the latter notion, the reasoning of
ver is unanswerable. It may, however, be inquired further—If
apter of Luke formed of itself originally an independent narrative,
sserts, pray whose history is it that it purports to relate? If the
John, does the reader think that it would have said nothing of
ing the command of God whilst in the wilderness; nothing of his
t preaching; of his baptism; of his imprisonment; of his decapi-
Would it have stopped short at his birth; adding only a general
that the child grew, waxed strong, and was in the deserts? If
lleged, the separate narrative ended there, and was unconnected
other, whence the necessity or utility of mentioning at all Mary's
to Elizabeth, or the prophecies of Elizabeth, of Mary, or of Zacha-
erning Christ? If the supposition be, that it was originally an
nt narrative relating to Jesus, surely his biographer would at the
gone so far as to introduce him into the world. Why, credulity
uld not tolerate so absurd an idea as that any person writing
history would relate events comparatively insignificant, many of
having no connexion with it as an independent narrative, and yet
omit all those grand and momentous facts and incidents for which

dibility of the two accounts of Matthew and Luke relating to the miraculous conception, arguing and insisting that "the taxing by Cyrenius (ch. ii.) is inconsistent with history as referred to the days of Herod, and that the two accounts of Matthew and Luke are utterly irreconcileable."

The writer of this article must, however, be allowed to contend, that the inaccuracy and incongruity of those accounts is not so well established as the ingenious Doctor and many others would represent: on the contrary, he hopes to shew that they are perfectly consistent and correct; and in that expectation, it will be attempted to be maintained that the true signification of the first five verses of the second chapter of Luke, on which the question arises, is not that the decree of Cæsar, or the journey of Joseph and Mary to be taxed, was when Cyrenius was Governor: nor is it asserted that the taxing during Cyrenius' governorship was in the days of Herod: for the supposition that all the events mentioned in these five verses are by the Evangelist referred to one and the same period is erroneous. The truth is, that four out of the five verses relate to *preparations* for taxing only, and it is the second verse alone which speaks of an actual taxing having been "MADE." "This taxing was *first made* when Cyrenius was Governor of Syria," and history accords with and sanctions that distinction; for although the decree of Cæsar Augustus was issued in the days of Herod, and although in the same days the people repaired to their respective cities to be taxed, yet it amounted in its temporary result to a record or registering of the people only, inasmuch as it was not practically acted upon by an *actual* taxing, either immediately or for a considerable period after: in fact, the "taxing was not *made*," or in other words, the real levy of the tax did not take place, until Cyrenius was the Governor of Syria, and Herod was dead. Notwithstanding, therefore, it is stated in Matthew, that Jesus was born in Bethlehem in the days of Herod the King, Mary having, according to Luke, gone thither with Joseph to be taxed; and notwithstanding Luke states that the taxing was "*first made*" when Cyrenius was Governor of Syria, at which time Herod was dead; still there is not any contradiction, because *two different* and distinct eras are spoken of. One, the decree for taxing and the journey of Mary and her delivery in the days of Herod, and the other, the taxing subsequently "made" or carried into actual practical execution in Cyrenius' governorship. Luke doth not say that the decree of Augustus, which caused the journey of Mary to Bethlehem, was when Cyrenius was Governor of Syria, but, on the contrary, it is to be inferred from his statement that it was in the days of Herod, for he introduces that decree by the words, "It came to pass in *those* days." What days? Why surely those with which he had just before commenced his history, namely, "the days of Herod, the King of Judea."

That the Evangelist, in his 1st and 2d verses, contemplates two distinct periods of time, may be argued from this, that if only one had been alluded to, he would have said, "There went out a decree from Cæsar Augustus, when Cyrenius was Governor of Syria; or, Cyrenius being Governor of Syria; in the same way as in the 1st verse of the ensuing chapter he mentions the governorship of Pontius Pilate, in the reign of Tiberius. The words, "This taxing was first made," are wholly superfluous and unmeaning, if a different time from the decree itself had not been referred to: and, indeed, the 2d verse is inclosed within parentheses, to mark that its contents are a digression from, and not essentially connected with, the regular chain of the narrative. The Evangelist might have omitted the 2d verse, in which Cyrenius is mentioned, without the least prejudice to his main object; and, pro-

it was only introduced lest, having spoken of the decree for taxing, the
he addressed, and for whose information he wrote, might otherwise
e that the actual taxing was immediately consequent thereupon.
the opinion of Dr. S., as to the degree of credibility which the two
apters in Matthew and in Luke are entitled to, is moderation itself
ontrasted with the overwhelming demolition of Mr. Thomas Belsham,
le us, in his "Calm Inquiry," 2d edition, p. 8, that "from Luke iii.
ared with verse 23, it appears that Jesus was born fifteen years before
th of Augustus; that is, at least two years after the death of Herod; a
ich *completely falsifies* the whole narrative contained in the prelimi-
apters of Matthew and Luke." Here, then, are not less than 176
relating chiefly to the birth of our blessed Saviour, rooted out of the
volume by a single superlative stroke of our "Calm Inquirer's"
weedhook! This is, in verity, the very loftiest sublimity of critical
sain; no petty carping at a phrase; no puny wrangle about a date;
ing the field of controversy, like a great literary tactician, he at once
to his resolve; and, by one transcendent master-dash of generalship,
ed to reprobation as base impositions, all those statements concerning
's nativity, which the Christian world has for ages received and
ed as authentic and pure. Let it henceforth be imbibed as an
that where, in one of two histories, independent also of each other,
ppears to be a date which is apparently at variance with the period
h they are stated to commence, the whole of those histories for the
irty years must necessarily be utterly false! Let not the reader
with Partridge, that is a *non sequitur*, for we have the authority of
ne of divinity as to its logical accuracy. Critics, possessing a daring
y, or more sobriety of thought, would probably think it not unrea-
to presume, that there might be some mistake in one of the two
which represent the age alluded to, rather than gratuitously to *assume*
rectness of that; and upon that assumption *alone*, imperiously pro-
176 verses to be "*completely falsified*:" more especially where
n of the age is preceded by a word (*about* thirty) indicating that the
using it was not positive as to the exact age; and more especially
hen, in all likelihood, the very accounts respecting Herod in these
d histories, supplied the Evangelist with the only data for computing
e.

narrative, however, relating to the birth of Jesus as contained in the
ary chapters of Matthew and Luke, will, it is believed, be found
y to accord perfectly well with his alleged age, but to be established
firm a basis to be shaken either by the author of the Calm Inquiry,
other of its oppugners.

he young reader, it may perhaps be of some use to attempt to set the
n question in a more perspicuous position. It must be borne in
then, that the birth of Jesus is stated in the preliminary chapters of
w and Luke to have been in the days of Herod the King, and also,
gustus, the predecessor of Tiberius Cæsar, died A. U. 767: there-
y they, the 15th of Tiberius mentioned in Luke iii. 1, must have
been years more, or A. U. 782. If, then, as stated in Luke iii. 23,
as thirty in A. U. 782, he must have been born thirty years before,
. U. 752, and consequently not in the days of Herod the King, be-
erod died in A. U. 750 or 751 at the latest; and, therefore, (they
,) there cannot be any truth in those accounts which, like the pre-
chapters, represent Jesus to have been born in the days of Herod

the King. Such is the conclusion of Mr. B. and others, and such the process of reasoning by which that conclusion is arrived at.

Now, certainly, it must without hesitation be admitted, that on a superficial view of the matter, there doth appear the semblance of an irreconcileable variance. But the fact is, that a little deeper inquiry, truly calm, will evince that there exists no contradiction in reality; neither would there have been the appearance of any, if Luke had not been interpreted by his translators in a sense which he himself never expressed; for it is to be observed, that Luke iii. 1, ought to have been rendered, "In the fifteenth year of the *government or administration*," (ἡγεμονίας,) and not "reign" of Tiberius Cæsar. In the very same verse he uses a word of similar derivation and signification, (ἡγεμονεύοντος from ἡγεμονεύω, *dux sum*,) to express that Pilate was "*Governor*" of Judea; whereas, when he means to speak of any thing relating to REIGNING properly so denominated, Luke makes use of the proper derivative from βασιλεύω, *regno, rex sum*, to be a king, to reign. Thus, in Luke xix. 14, "to reign," βασιλεῦσαι: and in twenty places, both in Luke and in the Acts, βασιλεία for kingdom, and βασιλεὺς for king, are used. But when, on the contrary, he speaks of a person being *governor*, then he makes use of a word derived from the same root as the word in question, (ἡγεμονίας,) viz. ἡγεμὼν. For example, in the same verse, Acts xxvi. 30, ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, the king and the governor.

By the word ἡγεμονίας, therefore, in Luke iii. 1, it is impossible not to understand that he meant to express the *government or administration* of Tiberius, as contradistinguished from his "reign." Now, then, as Tiberius was admitted to the government or administration A. U. 764, which was three years before the death of Augustus, and in strictness three years before the *reign* of Tiberius, therefore the fifteenth year of the government or administration of Tiberius was A. U. 779; and supposing Jesus to have been then "about thirty," (as stated and not disputed,) then he must have been born in A. U. 749, which was one or two years before Herod's death: so by merely giving to the word ἡγεμονίας, which Luke hath used, (and upon the true meaning of that word the whole question turns,) the identical signification which other words of a similar derivation unquestionably and invariably bear, wherever that Evangelist hath introduced them in other places; and, on the other hand, by rejecting that meaning which, in other places, the same writer employs a totally different word to express, (and surely it is a fair test by which to try the real import of any author's language,) the preliminary chapters of Matthew and Luke, and the stated age of Jesus, are caused perfectly to harmonize.

What then is the result but this? That it is Mr. Thomas Belsham's "*Calm Inquiry*" into the subject which is "COMPLETELY FALSIFIED," and not the narrative which is contained in the preliminary chapters of Matthew and Luke.

(To be continued.)

UNIVERSALISTS IN THE UNITED STATES OF AMERICA.

To the Editor.

SIR, *Hackney, Jan.* 15, 1827.

I REQUEST permission to lay before your readers part of the contents of a letter which I have lately received from a respectable minister of the gospel, before unknown to me, residing in the United States of America. This

gentleman is the Rev. Thomas Whittemore, pastor of a Universalist Society in the town of Cambridge, near Boston. He informs me that, in connexion with his ministerial brother, the Rev. Hosea Ballou, second of Roxbury, (a town which adjoins Boston on the South,) he is engaged in collecting materials for a history of the doctrine of Universal Salvation or Restoration; and he entreats answers to a number of biographical and historical questions relating to this work, some of which I may hereafter propose, on behalf of my correspondent, to your readers.

Mr. Whittemore tells me that the American Universalists were originally the disciples of Mr. Relly, who, I believe, deduced the doctrine of Universal Salvation from the high Calvinistic scheme. The doctrine was introduced into America by Mr. Murray, a follower and zealous admirer of the founder of the sect. The following account of the present state of the Universalists of the United States, in the words of my correspondent, is a pleasing proof of the natural tendency of serious minds towards scriptural truth, when they are not checked by the influence of institutions bearing a mingled civil and religious character.

"The denomination to which I belong is composed of upwards of three hundred societies, and about two hundred preachers. These numbers are continually receiving accessions. We have increased most in New England, New York, Ohio and Pennsylvania; though there are Universalists scattered all over the United States. It will, perhaps, be pleasing to you to learn that this sect is, with indeed a very few exceptions, entirely Unitarian. I know of but three ministers, in the whole order, who are Trinitarians; and I believe the greater proportion are Humanitarians. With the few exceptions just mentioned, we concur in rejecting, as absurd and unscriptural, the old idea of Atonement; believing that this scheme of man's redemption from sin originated in the Father of all, who sent his Son to commend his love to mankind.—Devoted to the interests of this order in the United States, are ten or twelve periodical publications. We have six societies in, and within fifteen minutes' ride of, Boston, each accommodated with an elegant, commodious house, and each maintaining a preacher."

My friend, as the tenor of his communication allows me to call him, apprises me that the ministers of his denomination in Boston and its neighbourhood, have sent me a package of their publications, "presuming that it will be agreeable to the Unitarians in England to become acquainted with the numbers, doctrines and arguments of the Universalists in the United States." Of these, when they arrive, I may perhaps furnish you, Sir, with some account.

In the package, I am informed, is a "Treatise on Atonement," by Mr. Ballou, whose labours, Mr. Whittemore says, have greatly promoted the change which has taken place amongst the American Universalists, with regard to the Atonement and the character of Christ. Of this "Treatise" and its author, he further says,—"that it is the first American work in which the doctrine of Unitarianism was ever advanced and defended. Here you find it distinctly stated and argued. This work was first published about the year 1803, two years before Sherman's Treatise, which has generally but erroneously been considered the first public attack on Trinitarianism which America afforded; Dr. Priestley, being an European, I except. Mr. Ballou's work is the fruit of his own mind, aided only by the Scriptures. He never read an author, either on Atonement or the Unity of God, till after he wrote. He is now fifty-six years old, in good health, and joint-editor

with myself of the Universalist Magazine. He is also a decided Humanitarian."

I believe I have now extracted the whole of the intelligence relating to the Universalists, furnished by my highly-valued correspondent, which would be interesting to your readers, and remain,

Your obedient servant,

ROBERT ASPLAND.

THOUGHTS ON THE PROGRESS AND FUTURE PROSPECTS OF UNITARIAN CHRISTIANITY.

THOSE Christians whose peculiar tenet is the worship of one Supreme Father through Jesus Christ, have sometimes been reproached for the want of that fellowship and co-operation which distinguish most other sects, and for the little zeal which they appear to exhibit in the active propagation of their opinions. Without attempting to justify these deficiencies, so far as they arise from indifference and worldly-mindedness, I think a brief survey of the history and circumstances of Unitarianism may serve at least to explain them.

Most sects have passed off at once in a considerable body from the National Church on the ground of some disputed point of discipline and practice, which interested the prejudices and excited the imagination of the multitude, and became the broad and distinguishing badge of a party. Unitarianism, through a gradual change in the belief of individuals, has grown up imperceptibly in the bosom of a religious body with which it owned no necessary or original connexion. The spirit of Puritanism, to which, with all its extravagancies, England is deeply indebted, and which may be shortly characterized as a spirit of *ultra* opposition to Catholicism, embodied itself, as is very well known, in the course of the seventeenth century, in three leading sects, alike distinguished for their hatred of episcopacy; which, after the Revolution, were recognized by the laws as the three denominations of Protestant Dissenters, and jointly partook of the benefit of the Toleration Act. These three sects separated from the Establishment on the avowed principle that it was only half reformed, and that a great deal of Popery still lurked under its gorgeous and imposing ceremonial. This was a definite and intelligible principle, and it warmly interested the feelings of the people, who carried their abhorrence of the Roman Catholics to a most extravagant length. But with regard to the leaders of these Dissenting bodies, and especially of the Presbyterians, who numbered amongst them some of the nobility and many of the inferior gentry, it may be asserted, without any violation of truth and charity, that they were actuated by political as well as by religious motives, and that their contest with episcopacy was, in great measure, a contest for power. United with the Church for a time by a common dread of Popery, and in achieving the glorious work of the Revolution, the Presbyterians naturally expected, amongst the results of that event, some scheme of comprehension which should admit them to a share in the honours and emoluments of the Establishment. Disappointed of this expectation, the party still retained for a long time the political impulse by which it was originally actuated, and, together with it, an attachment to its peculiar mode of worship and ecclesiastical discipline. This impulse, however, grew feebler and feebler; persons of elevated rank disliked the stigma of belonging to an

excluded sect; while the favour shewn to Dissenters during the earlier periods of the Hanoverian dynasty, and the intimacy which subsisted between the more eminent Nonconformist divines and the Low-Church dignitaries of those days, contributed to soften the prejudices of the Presbyterian gentry, and gradually to absorb them into the bosom of the National Church. Their peculiar discipline being at length entirely abandoned among the Presbyterians, and the doctrines of the Establishment at this period being at least as liberal as those of the Dissenters, and preached with more grace and eloquence, there seemed little left to excite sectarian vigour and zeal: and the spirit of Presbyterianism, such as it ever existed in England subsequent to the Revolution, had it not been superseded by a new interest, must inevitably have died out before the close of the eighteenth century, from the mere want of definite and palpable objects on which to employ itself. The case was somewhat different with the other two bodies of Dissenters. They consisted more of the lower classes of society; their discipline was more popular; their ministers lived in closer dependence on their flocks; they had less of literature and refinement, demanded a more earnest and impassioned style of preaching, and were animated by a stronger spirit of opposition to the established hierarchy. These were sources of life and vigour that did not exist, generally speaking, amongst the Presbyterians. But, on the other hand, the situation of the Presbyterians was highly favourable to the prosecution of deep and earnest inquiries into religious truth. Their strength lay in the genteel and well-educated portion of the middle class, ennobled here and there by a lord or a baronet. Their ministers were usually men of education and learning, who diligently betook themselves to biblical studies, in prosecuting which they were wholly unrestrained by creeds and articles from following truth into all its consequences. The result was a gradual change of opinion from Orthodoxy to Arianism, and from Arianism to what is now more peculiarly called Unitarianism; perhaps first in the minister, and then in the most intelligent and inquiring members of his congregation. The ministers, in regard to liberality of opinion, were usually in advance of the majority of their people, and could not look for any sympathy or co-operation from them in the promotion of views which they were not yet prepared to receive. To demand union and zeal from such a scattered few, who had rarely opportunities for interchange of thought, and who, for the most part, were men of retired and studious habits and averse from publicity, and to expect that they should exhibit all the ardour and activity of a sect, would be absurd: and the dilemma, in which they found themselves placed, of being unable either to preach any longer the orthodox system, or to carry the feeling of their congregations along with them in the open avowal of new views, drove them to occupy a sort of neutral ground, in which they followed the example of the more liberal clergy, and to preach almost entirely on moral topics, enforced by the general sanctions of Christianity. The sermons of our most celebrated Presbyterian preachers, forty or fifty years ago, evince the correctness of this remark. This style of preaching was ill suited to the multitude, and hardly compatible with that affectionate warmth and scriptural unction of manner which is found so interesting to their feelings; and as for the more wealthy and ancient families, amongst whom the old spirit of Presbyterianism might have been expected to survive, they were every year passing over in increasing numbers to the Establishment. The Presbyterian interest was almost extinct: its ambiguous and unmeaning character, the aversion which it fostered to an open avowal of Unitarianism, and the consequent want of plain and scriptural

preaching, had brought many of our congregations to the verge of dissolution, in which they would inevitably have sunk, had not the intrepidity of Dr. Priestley awakened a new spirit and given a new impulse to the public mind. The timid and undecided policy of a former period was abandoned. Associations were now formed amongst Unitarians for their mutual support and encouragement: preaching on their peculiar tenets became frequent and was sometimes popular: they, who had hitherto been only scattered and insulated individuals, were drawn together, and began to assume the solid consistency and definite movement of a sect.

Nevertheless, with the strongest conviction of the scriptural truth of Unitarianism, and with the most confident expectation that it will at length prevail universally, I much question whether it can ever become the rallying word of a very enthusiastic and closely united party; whether, in short, it be capable of being made subservient to the purposes of violent sectarianism: and I ground this opinion on the superior importance of Unitarianism itself, on the more vital character of the doctrines which are its essence. Did it insist on any minute rite or particular discipline; did it impose some outward badge, or gratify that unaccountable fondness for extravagance and singularity for which the weaker portion of mankind are so remarkable, I should expect to see it spread through a numerous and zealous sect, and excite the greatest enthusiasm in its adherents. For, however humiliating a confession for human nature it may be, it is nevertheless perfectly true, that, in the present state of society, a certain degree of secular feeling seems essential to the activity and zeal of a religious party. Only touch some worldly prejudice or gratify some political antipathy, and, dull and sluggish as its movements may have previously been, you inspire it at once with an almost preternatural life and energy. I have observed, that the preaching even of Unitarianism has sometimes been most popular when it has flattered a feeling of imaginary superiority above other Christians, and coincided with that propensity to inveigh against political and ecclesiastical abuses which is always prevalent in a free country, but is not very closely connected with religion. In genuine Unitarian Christianity, such as it was professed and adorned at a very early period by a Firmin, and in later times by a Lardner and a Lindsey, there is nothing to gratify either personal vanity or political prepossession; it leaves the individual no ground of merit, no means of distinguishing himself above his fellow-christians, but what consists in a more patient and exemplary fulfilment of every moral and religious duty. It admits of no substitute for virtue, nor will accept the zeal of proselytism and sectarian activity in place of doing justly and loving mercy and walking humbly with God. Let not these remarks be understood as discouraging popular and zealous exertions, or as intended to deter our ministers from scattering as widely as possible the precious seed of sacred truth. We believe ourselves to be the holders of a most important doctrine, a doctrine which we trust will finally spread, for the blessing of mankind, over the whole earth. Most certainly then does it behove us, by every means of writing and preaching, to make this doctrine extensively known to the public, and in such a manner as most effectually to promote those moral and devotional ends on which, when properly conveyed, it bears with the directest force, and from which it derives its only value. But we should beware of confounding the nominal increase of a sect with the extension of the vital influence of pure Christianity, and of mistaking the bare recognition of past errors for the practical adoption of new and living truths. Our ministers ought not to be discouraged if numbers do not embrace Unitarianism

immediately on its first announcement: let them trust to the sure and silent progress of knowledge and intelligence, and provide for its future interests by fixing the principles and confirming the faith and deepening the moral and religious sensibilities of the rising generation. There are a thousand circumstances to deter men from the open avowal of Unitarianism; but its friends have accomplished a great part of their object, if by their appeals to the public they have made their principles known; these principles, fostered by the influence of knowledge, will work in secret, and be ultimately productive of the most lasting and powerful effects.

In some respects, Unitarianism is a truth of too grand and universal a character ever to form the bond of a single sect. It is the form towards which I believe Christianity to be tending in all sects. Some minor question of doctrine or discipline may give birth to a sect and inspire it with delirious energy, till it has so far partaken of the intelligence of the age as to abandon first the reality, and then the very name, of its former errors. But a truth of deep and essential character cannot be confined by the trammels of a sect; it will assume a diversity of outward forms, and suit itself to every variety of taste and disposition. The great principles of the Reformation were soon dispersed among a number of sects, each of which, with some distinguishing peculiarity, retained a portion of the celestial substance and immortal vigour of truth. And so it will ever be with all those doctrines which God intends to survive the transitory caprices of opinion, and to work important changes in the moral condition of mankind.

I do not expect, therefore, I do not even wish, to see Unitarianism diffuse itself into an immense sect, distinguished by a perfect uniformity of doctrine, discipline and outward worship. In its susceptibility of various outward forms, I fancy I can discern some indications of its being destined to live for ever, and to spread through all nations as the universal character of Christianity. By the adoption of more enlightened principles of scriptural interpretation, by the prevalence of juster notions of the moral and intellectual nature of man, and by the wider diffusion of general knowledge, it will grow up imperceptibly in the bosom of various sects, as it did formerly in this country under the cover of Presbyterianism, as it has more lately in the Calvinistic Church of Geneva and amongst the Independents in America, first prompting a modification of the hereditary creed, and destroying the power, before the name, of orthodoxy; till some unforeseen occurrence shall call for an explicit declaration of opinion; when Christians of very different denominations will be astonished to find how nearly, in their real and inward convictions, they were agreed.

To me, I confess, it is delightful and encouraging to believe, that the glorious truths of the Divine Unity and Benevolence may hereafter be recognized in a form, and invested with an outward worship, suited to the genius of different characters and the temperament of various climes; here, solemn, imposing and majestic; there, simple and unadorned, or perhaps cherished with devotional enthusiasm and inculcated with all the ardour of popular eloquence; but, under all these forms, inspiring with equal fervour whatever is most sublime, touching and consolatory to the heart of man, and breathing that deep feeling of devotedness to God, that glowing sentiment of universal charity, which shall soften the now harsh and jarring tones of sectarian bigotry into the distinct, though harmonious, accents of a hymn of praise to the universal Father.

X.

MORNING HYMN.

My earliest praise, my earliest prayer,
To God alone belong:
To Him my grateful song I bear,
Who hears my grateful song.

When helpless on my bed I lay,
Sweet peace my pillow blest:
He made the darkness safe as day,
He gave the weary rest.

He watch'd my slumbering solitude,
Guarded the unguarded hour;
The springs of being he renew'd,
From weakness waken'd pow'r.

He taught the curtains of my eyes
To veil their light in sleep;
He bids the day in glory rise,
Calls brightness from the deep.

'Tis Thou! my God and Father, Thou!
My life, my all is Thine;
Be Thine the praise, the glory, now
Another day is mine.

The evening came—the night is gone,
The morning beams break through;
Night's rest is Thine, Thou gracious one!
And morning's duties too.

Now let Thy heav'nly grace descend
Around my path to be;
And may my every footstep tend
To Thee, my God! to Thee.

Mark out, and guide me in my way,
Salvation's crown to win;
Be Thou a Shepherd when I stray,
A Father, when I sin.

To Thee, to Thee, O God! I turn,
For light, for faith I pray;
Give me a spirit prompt to learn,
And ready to obey.

O lead me on from youth to age
'Midst peace and praise and love;
My life, a quiet pilgrimage,
My resting-place, above.

To chace despair, to soothe distress,
Shall be my soul's employ;
My sweetest, dearest bliss, to bless;
My joy, to kindle joy.

So in Thy service, in Thy fear
And favour, let me be;
And death, that bounds my journey here,
Renew its course with Thee.

ARTICLES OF THE CHURCH OF IRELAND.

To the Editor.

SIR,

I BEG to offer to your correspondent *Clericus Anglicus* the following solution of his questions respecting the articles of the Church of Ireland, derived from Dr. Aikin's "Lives of John Selden, Esq. and Archbishop Usher." 8vo. London, 1812.

"In 1615, a convocation of the prelates and clergy of the Irish Establishment being held at Dublin, it was determined that they should assert their independence on the Church of England, of which they had hitherto been regarded as a kind of colony, by drawing up a set of articles of religion for their own Church. Dr. Usher was the person chiefly employed in this work; and in these articles, which were 104 in number, the doctrines of predestination and reprobation, according to the system of Calvin, were stated in the most explicit terms. And as the keeping of the Sabbath-day holy was enjoined in one of the articles, and Usher was moreover known to maintain the opinion that bishops were not a distinct order in the church, but only superior in degree to presbyters, some officious persons took occasion to represent him to King James as a favourer of Puritanism," &c.—P. 25.

The fate which awaited the Irish articles in after times is thus recorded:

"Laud, now become Archbishop of Canterbury, was induced, not only by his personal love of power and his notions of the necessity of uniformity in religion, but by his attachment to the Arminian tenets, in opposition to the Calvinistic, to wish for the abrogation of the Irish articles of faith. . . . . At the opening of the convocation, therefore, in 1634, Bramhall, Bishop of Derry, was instructed to move, that the whole body of the English canons should be adopted by the Irish Church. This proposition, however, was opposed by the primate and others as too derogatory to the independence of the Irish Church; and at length, after much discussion, the compromise was agreed upon of admitting a certain number of the English canons, and retaining such of the Irish as had a particular reference to the circumstances of that church and kingdom. With this modification, Laud, in a letter to Usher, declares himself satisfied, though he would have preferred the adoption of the entire English canons.

"But his triumph with respect to the articles was more complete; for although the convocation, in the same spirit which influenced them in the case of the canons, would not absolutely abrogate their own, yet they decidedly accepted those of the English Church, as was declared in the first of the new canons, drawn up by the primate himself. It runs thus: 'For the manifestation of our agreement with the English Church in the confession of the same Christian faith and in the doctrine of the sacraments, we receive and approve the book of Articles of Religion agreed upon between the archbishops, bishops and body of the clergy in the synod of London of 1562, for the removal of difference in opinion and the establishment of consent in true religion. If, therefore, any one shall hereafter affirm that any of the said articles are in any respect superstitious or erroneous, or such as cannot be subscribed with a good conscience, let him be excommunicated, and not absolved till he shall publicly have retracted his error.' It was impossible to frame a more explicit, indeed a more submissive, adherence to the rule of faith adopted in the sister island: and the expedient employed to save the authority of the Irish Church, that of obliging the candidates for ordination to subscribe both sets of articles, was only requiring an inconsistency, provided the doctrines of the two were in any respect contradictory; which the primate, however, who understood the articles in a Calvinistic sense, probably did not suppose. But this double subscription at length appeared so irreconcilable to good sense and propriety, that it was disused, and a petition was presented to the Lord Deputy, that he

would please to suffer a confirmation of the Irish articles to pass by way of a bill in parliament. The proposal, however, was so little agreeable to his principles of government, that, if credit is given to a charge brought against him, when become Lord Strafford, by the Scotch commissioners, he threatened Usher and the rest to have the articles burnt by the common hangman, if they did not desist from their purpose. The subsequent confusions suspended ordinations in the Irish Church; and after the Restoration, the English articles alone were subscribed, as they have been ever since."—P. 247.

It might be a curious speculation, what would have been the state of religion in Ireland at the present day, had the bigotry of Laud and the despotism of Strafford permitted her to retain a national Protestant Church, allied in doctrine to that of Scotland, and not unlikely to have attracted into its bosom the Presbyterians of the North. The clergy of the Establishment would in that case have shared with the Catholic priesthood the advantage of being natives, and they would have found little temptation to become absentees; their influence on all classes would consequently have been greater and more salutary. The opportunity of providing for their sons in a church so opulently endowed, would powerfully have encouraged conversion in families of the higher ranks; and the lower orders would imperceptibly have become proselytes to a clergy by whom their wants were relieved and their prejudices conciliated. In short, had the Church of Ireland been suffered to preserve its separate and independent existence, it seems not irrational to believe that, long before the present period, it might have become the Church of Irishmen.

A.

THE CULDEES OF IONA.

To the Editor.

SIR,

YOUR correspondent "Clericus Anglicus" seeks for information as to ecclesiastical history in *Ireland*. Allow me to propose to your correspondents, as an interesting topic of illustration, the early history of Christianity in *Scotland*, with reference to the old church of the Culdees, their literary establishments at Iona, and the peculiarities of their church government. I am aware that this is a point of ecclesiastical history on which there has been some warmth of discussion; but I apprehend your readers will not have so much of either genuine Scotch or Presbyterian blood in them as to quarrel very stoutly on the question, whether the standard of Episcopacy or Presbyterianism was more or less approached by this venerable establishment.

Lloyd, the Bishop of St. Asaph, in his "Historical Account of Church Government, as it was in Great Britain and Ireland, when they first received the Christian Religion," (as I find from quotations of his works in other authors,) boasts "of having completely prostrated the adversaries of his order, and demonstrated Episcopacy to be coeval with Christianity," and has, accordingly, taken great pains to dis-presbyterize these original promoters and teachers of the Christian faith. Dr. Jamieson is equally zealous to clothe them again with the character of which the Bishop is so jealous. But not much troubling myself, as I presume you will not do, to settle what name the overseers of this primitive foundation gave themselves, or the precise mode of exercising their authority, I think a concise account of these followers of a simple and unadulterated faith, who voluntarily selected, in a barbarous land, a most unenviable position, in a worldly point of view,

favourable to nothing but the active and devoted discharge of what they esteemed their Christian duties, and who, in the midst of darkness, kept a light burning, from which Europe was illuminated during ages of gloom, would be a valuable contribution to your work, to which I sincerely wish success.

LAICUS ANGLICANUS.

THE CASE OF LOT'S WIFE.

To the Editor.

SIR,

PROFESSOR PARKHAT'S work, entitled, "Disputatio de Mythico Sacri Codicis interpretatione," may not be in the hands of many of your readers. His explanation of Genesis xix. 26, appears to me rational and satisfactory. Previously to my seeing it, I had rested in the conjectural reading of Le Clerc of חדשיאר בחלח for חדוד בחיל בלח, adopted by Dathe, and commended by Rosenmüller. A suspicion, however, always attaches to explanations which depend upon conjectural emendations or alterations of the text: I therefore prefer the interpretation of Professor Pareau: it is in substance as follows, incidentally introduced as illustrative and confirmatory of the necessity of attending in our inquiries into the meaning of the sacred text, to the following canon, "ut in libris sacris interpretandis ratio habeatur sermonis et usus loquendi." From not attending to the peculiar style and phraseology of Scripture, and by aiming at a too literal sense, Bauer, the great patron of the Mythic system of interpretation, has compared the case of Lot's wife with the legend of Eurydice and the fate of Niobe; and commentators of the most acknowledged talents have advanced explanations, which have afforded a too serious handle to infidels and objectors. Several of these absurdities are enumerated by Pfeiffer in his Centuria, Vol. I. pp. 65—67 of his Works. Pfeiffer's own view of the passage is then given, which is as incredible as are those of his learned precursors, and will in the present age, I conceive, have few patrons. It is given in a note below.* But to return to Pareau.

First, in reference to the expression, "looking behind," at ch. xviii. 16, the words *looking toward* Sodom, unambiguously mean to go in the way thither: this is quite clear from the connected mention in that verse of Abraham going with them, i. e. the angels or *messengers*, and bringing them on their way. The same signification of the phrase is evidently implied in the 17th verse of the 19th chapter, where it occurs again, and where "ne respicerent" must be understood as importing that Lot and his companions were to continue with all speed their retreat, and to give up every thought and purpose of returning. How the formula "*looking back*," came to signify the same as *going back*, is easily accounted for, from the circumstance of persons keeping their faces in a direction towards the place whither they are journeying. So Luke ix. 53, it is said, they did not receive him, because his *face was as though he would go to* Jerusalem, that is, they perceived *he was going to Jerusalem:* such was his design and pur-

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* Decisio. Uxor Loti ob incredulitatem, extremam in re servatu facili inobedientiam et præposterum terrenorum desiderium, vere et *substantialiter conversa est* quoad corpus, seu diriguit in statuam constantem e sale minerali, sive *metallico*, ut esset ceu *marmoreum* quoddam divinæ castigationis monumentum. So Pfeiffer decides the point, "credat Judæus Apella."

pose. The wife of Lot is said to have looked מאחריו, "hoc est," (I here give the Professor's own words,) "ad verbum ac barbarè *a post eum*, scilicet *maritum suum*, sive *marito suo relicto*, ex vi, quam habet utriusque præpositionis conjunctio, cum alibi tum, Ruth i. 16, ubi מאחריו manifesto significat *te relicta*." That Christ understood the phrase in the sense of an *actual decession* and an attempt to return, Mr. Pareau thinks is plain from Luke xvii. 31, 32, where he warns his followers, in the impending destruction of Jerusalem, to keep in recollection the case of Lot's wife, and, if in the country during that awful visitation, not to think of returning home—*μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω*.

In regard to the expression, becoming a "*pillar* of *salt*," it is observed, that though no principle of grammar hinders from translating נציב (netsib) by a *statue* or pillar, yet such a rendering of it does not accord with Scripture language; no where in the Old Testament is the word used in such a sense; and the term employed in Genesis to designate a statue or monument (cippus) is מצבה. Why, therefore, by the gratuitous assumption of such a strange metamorphosis, expose this passage of Holy Writ to objection and ridicule? Mr. Pareau considers the word נציב (netsib) to be the same as the Arabic نصيب which properly signifies *constituted, established*, hence also a *part* or *portion*. Agreeably to this, he proposes to translate the passage, "She, the wife of Lot, became a *portion* of the salt water which then inundated the once fertile plain of Jordan;" that is, as a punishment for her temerity in disobeying the heavenly mandate, she perished in those waters which then broke forth, and in their overflow converted the vale of Siddim into that lake which, from its water being so strongly impregnated with salt, is called the *sea* of *salt*, ים המלח Gen. xiv. 3. When she formed her rash purpose, the low grounds were inundating, and safety only could be had by escaping to the higher country. Psalm lxiii. 11, furnishes Mr. Pareau with a formula which he thinks supports his interpretation: it is there said of the wicked, מנת שועלים menat shugnalim, They shall be a *portion for foxes*, i. e. they shall be devoured by them. I shall close my communication by giving Professor Pareau's own words in comment upon the verse: "*et facta est uxor Loti portio salsuginis; hoc est, in temeritatis suæ pœnam ab erumpentibus subito et undique irruentibus salsæ paludis aquis absorpta iisque submersa interiit.*"

Π7.

HACKNEY NEW COLLEGE.

To the Editor.

SIR,

ALLOW me to solicit information from any of your correspondents on a subject which I was equally inquisitive about in the Old Series of the Monthly Repository, without having my thirst for knowledge in any way satisfied. I am desirous of having, from some one competent to give it, a short history of the formation, purpose, dissolution and present disposition of the fund raised for the establishment of what was called the Hackney New College. The whole of the proceedings of this institution may be said to belong to a generation before my day. All I at present know, or at least believe from what I have from time to time heard, is, that it originated in much the same sort of generous public spirit that now patronizes the London University, that it met with noble support from the rich and powerful

of various communications, was communicated by the Rev. Thomas Hill, by their duly as trustees, became embarrassed, and made several applications of its income of its endowment, which the rules for the disposal of the income of the fund to any purpose but the maintenance of a school, and to which each was subsequently added a further account of the permanent fund, made previous to the disposal of the second afterwards.

What is now mainly interesting to the public in this matter is the question of public importance is, it appears how far the income of the permanent fund are now disposed of, and with reference to the opinion of the trustees, many of whom are still living, how far they have by their security and application, and whether any measures for the better future of the survivors of the body, or of their successors, the surviving of the contributors? There are, as I understand, existing between the parties with the College proceedings the duty of this fund, its history as a to the and its objects; many of the trustees, who are of course acquainted with it, are living; and I cannot think it can be necessary for any one to suggest curiosity to inquire of all who can give the information, what money remained after the appropriation of the permanent fund to the use of the College, and how, when, and where the trustees have disposed of the interest; and in the same way, with respect to a share of the bequest subsequently made, what are the particulars, both as to security and appropriation, in the receipts of the trustees, a which were given, and if there be any doubt as to what should be the appropriation of these funds what difficulty there would be in calling together the parties interested, and determining how the intent of the donation, or the consistent with it, could now be best carried into effect.

MONT-BLANC AT SUNSET.

I saw Mont-Blanc when the evening fell
From a green vale in whose lovely dell
When the course of the river ceased to flow,
And the moon in the heavens hung low.

I marked the planet, and its ray—
For there was nought else that was inspiring there—
I marked that planet—for there perhaps true
Of a day without cloud, all bright and blue.

And I thought of the time of the Creator: for
When he gives to a mother what can be,
And no guilty cares, nor thick thunder
Break the peace of the spirit, that's worthy, I ween.

O thou Father of Lights, and God of Love
Who knowest the thoughts of thy creatures here,
Send down thy blessing, this night I pray,
And manifest it, by your countenance to-day.

Then we, when I'm called to the mansion above
From the scenes of this earth, and these mountains of mine,
I may quit without pain this frail covering of clay
And be received with joy in the realms of the just.

Geneva, Sept. 17, 1825. L. W.

MEMOIRS OF THE SOCINI.

BARTHOLOMEUS SOCINUS.

MARIANUS SOCINUS* left at his death several children, of whom Bartholomeus pursued the legal profession, and was deemed to have equalled or surpassed his father in his erudition, and his celebrity as a jurist. The precise date of his birth is not known, different authorities assigning it variously to the years 1433, 1436 and 1437.

His early education was conducted with the utmost care, and he was solidly grounded in the knowledge of the Greek and Latin languages. After he had passed, with much applause, through the usual course of elementary instruction, he applied with great diligence and success to the study of the civil and the canon laws under the ablest masters of the age. He first studied at Siena under his father and Thomas Doctius: he afterwards placed himself under the tuition of Alexander Tartagonus and Andrew Ballatius, at the University of Bologna; whence he removed to the Academy of Pisa to avail himself of the instruction of Francis Aretinus. His progress and attainments under these celebrated professors were rapid, brilliant, and profound. He returned to Siena to take his Doctors' degree, and it would appear that he commenced his professional career in his native University, where he was Professor of Canon Law in the year 1471.

The distressed situation of Florence at this period having caused the University of that city to be nearly deserted by the students, Lorenzo de Medicis directed his attention to the improvement of the Academy of Pisa, which had recently fallen under the dominion of the Florentines; and he invited to the chairs of the different faculties the most eminent men in each which Italy could furnish. In the number of these was Bartholomeus Socinus, who was appointed to the professorship of Civil, and afterwards of the Canon Law, with the liberal stipend of eight hundred florins a year.

The assembling together in one institution of so many men of distinguished talents and erudition in the various branches of literature and science, at a time when learning was comparatively a rare accomplishment, soon produced consequences upon which it is probable that Lorenzo had little calculated. A spirit of jealousy and rivalry soon sprung up among the professors, and led to dissensions that required all his discretion and authority to allay. Bartholomeus Socinus took umbrage, on this occasion, at the appointment of Jason Maynus to be his associate in the same faculty, with an equal salary. He embraced every opportunity to disparage his talents and acquirements, and to bring them to the test by provoking him to public disputations on points connected with their professional studies. The celebrity of the men gave great interest to these contests, and drew to them crowds of auditors. So much did they at last engage the public attention and curiosity, that Lorenzo himself went purposely from Florence to Pisa in order to be personally present to hear the parties. It is related, that in one of these public disputations, Janus, being hard pressed by his opponent, and unable to repel his arguments by legitimate reasons, resorted to the stratagem of feigning a text or fictitious authority, which he advanced to strengthen his case. Bartholomeus instantly detecting the artifice, feigned a counter authority to destroy it, which he enforced by a suitable commentary. Janus, astounded by the promptness and the force of the reply, demanded where

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* See above, p. 23.

Bartholomeus had found his text. The latter answered that he had discovered it very near that which Janus had himself produced. The exposure of this trick brought the contest to an end. Janus, mortified by his defeat, quitted Pisa, and Bartholomeus was fixed higher than ever in the esteem and favour of Lorenzo.

Although Bartholomeus enjoyed high reputation at Pisa, he does not appear to have been at any time perfectly satisfied with his situation. This was probably occasioned in part by the circumstances of the Academy, but it chiefly arose, there is reason to believe, from the fickleness and capriciousness of his temper. The state of his mind at this period disposed him to listen to a flattering overture made to him by the senate of Venice, to accept the juridical chair at the University of Padua, which was strengthened by the offer of a large addition to his annual salary. His engagement with the Florentine Government had not at this time been completed. When, therefore, he had determined to remove, he thought it necessary to plan his measures with the utmost secrecy. He collected together his books and other property, among which were some articles of value pertaining to the Academy, which had been deposited with him in trust to be used during the term he held his office. Having carefully concealed these in some Lucca wine casks, he had them privately conveyed out of the city. He afterwards attempted to escape under cover of the night, but being betrayed to the magistrates by a Florentine servant, he was arrested in his flight, and sent prisoner to Florence. Here he was shortly after brought to trial for the double offence of violating his engagement, and purloining the property of the State, declared to be guilty of treason against the Republic, and sentenced to lose his life. Lorenzo, however, interposed to prevent the execution of this harsh sentence, alleging that he who excelled in science ought not to be put to death;* adding, that if they lost this Socinus it were vain to look for another.†

The Senese took a deep interest in the fate of their illustrious countryman during these proceedings. They sent a special ambassador to Florence to treat with the Government for the liberation of Bartholomeus. The Florentines raised every possible difficulty to obstruct and defeat the negociation, and at length fixed upon conditions that, they were well aware, would be tantamount to an absolute refusal. They demanded sureties to the amount of 18,000 florins, 10,000 of which must be obtained in Florence, and 8000 were to be procured at Siena. At the latter place, the amount was raised without difficulty, but it was found impossible to procure the stipulated sum at Florence, it being understood that the persons who might come forward to pledge themselves for it would be sure to incur the displeasure of Lorenzo. The negociation being thus broken off, Bartholomeus remained a prisoner. His confinement was, however, but of short continuance; for Lorenzo not only restored him to liberty, but in the course of three years reinstated him in his professorship at Pisa with an augmented salary of 1000 florins.

It is scarcely possible to believe that the Florentine Government, in the extraordinary severity of these proceedings against Bartholomeus, were actuated by the single view of the real offences alleged against him, whatever aggravations might have attended them. Nothing, indeed, could excuse the

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* *Huic turpi judicio audacter obstitit Laurentius, illa usurpans verba,—excellentem in arte mori non debere.* Fabronius, in Vita Laurentii Medecis, p. 52.

† *Si hunc perdidissemus ubi alium Socinum invenimus.* Pancirolus in Vita B. Socini.

fraudulent abduction of the property of the Academy, and the rank and character of the man rather heightened than palliated the crime. Neither can any justification be pleaded for the violation of a solemn contract to remain a stipulated time to discharge the duties of his office. But, after all, there seems no proportion between the measure of criminality, taken in its full extent, and the capital punishment awarded it, or the exorbitant securities demanded afterwards on the remission of that punishment. There is ground to suspect that the severity was assumed for the purpose of retaining Bartholomeus in the Academy of Pisa, which had acquired high honour by the reputation of his talents, and depriving the other Italian universities of an accession which might raise them into formidable rivals. It is well known that other Italian states were exceedingly desirous of engaging his services, and he occasionally yielded to their importunities. Though he passed most of his time at Pisa, we find him some years occupying the juridical chair at Ferrara, at other times at Bologna, and at others at Padua, but his biographers do not fix with precision the dates and the duration of his stay at these universities.

During his residence at Pisa, which continued with occasional interruptions for about twenty years, he frequently took a lively interest and a personal concern in the affairs and polities of his native city. Whenever a sense of duty impelled him to quit the retirement of the Academy to take part in the political contests which were agitating the Republic of Siena, he always lent the powerful aid of his great talents and influence to the popular side, embarking invariably with the citizens in the defence of their liberties against the tyranny of the aristocracy. On one occasion, he is said to have entered the city more like a soldier than a lawyer, at the head of an armed body of horsemen, and by his personal influence to have new modelled the government. On several occasions he was employed by the Senese as their ambassador to other states.

Bartholomeus is to be viewed as a melancholy example of intellectual endowments of the highest order, tarnished and debased by low and degrading vices. Nothing can excuse or palliate the meanness, not to say the criminality, of his conduct in purloining the property of the Pisa Academy. Gaming was his ruling passion, and this was probably the parent of all his other moral failings and delinquences. It was his frequent custom to spend whole nights at cards and dice. His inveterate devotion to play necessarily interfered with his professional pursuits and duties, and led him to defraud his pupils of the lectures to which they were entitled. This course of life proved his ruin: he lost by it all the property he had inherited from his father, besides a handsome fortune which he had acquired by his professional practice as a lecturer and pleader. His necessities drove him in the latter part of his life to resort to unworthy expedients to raise temporary supplies of money. He died in great penury in 1507, in the suburbs of Siena, and was buried at the public expense. He was deprived some years before his death of the use of his speech by a paralytic seizure. This calamity compelled him to relinquish his public employments, and to confine his legal practice to the business of a Chamber Counsellor.

Pancirolus relates of him that his memory entirely failed him on two remarkable occasions. In the year 1492, he was appointed by the Republic of Siena to be their ambassador to congratulate Pope Alexander VI. on his elevation. Scarcely had he begun to deliver his address, which was dictated to him by Angelus Politianus, when he stopped, and was wholly unable to

proceed. The Pope, perceiving his embarrassment, instantly relieved him by lifting up his hand as a signal for him to desist, and observing that he well knew the talents of the man. As a testimony of his respect, he immediately named him his Consistorial Advocate. At another time, when on an embassy to Venice, and attempting to address Augustus Barbadicus, the Doge, on the subject of his mission, his recollection forsook him, and he was obliged to remain silent.

Bartholomeus was the author of many works on the Civil and Canon Laws, which were regarded by jurists as of high authority. The Consultations of himself and his father were printed together in four volumes. His writings obtained for him the title of the Papinian of his age.*

R. S.

THE BELLMAN'S VERSES FOR THE YEAR 1827.

January 14th.

A FRAGMENT.

WAN fugitives! that at the stern behest
Of this unwontedly impetuous blast,
Athwart my window flit in crowds—where bent
Ye know not—onward still in reckless flight,
All hasting to a grave—ye bring to mind
Our *human* glories, past and gone like yours,
The *moral* wrecks of the departed year.
How comely were ye some few months ago
In all your firm luxuriance! Ye could then
Smile at the tempest's impotent assaults,
Braving their utmost fury; now, alas!
Its seeming pastime, as in vengeful mood
And mockery of your lost, defenceless state,
It sportive roar'd—"Where are your triumphs now?"
And parted so each from its stay in air.
What troops of joys have mourned their parent stem,
In this our higher realm of brittle life,
While o'er their prompt divorce and fall'n estate,
The common tyrant of our kindred race
Grins ghastly, as he bids his whirlwind drive
Their shattered fragments o'er his dreary waste!
Of guilty joys I speak not—but of joys
Like gems in Nature's choicest liv'ry dight,
Gladd'ning her fair creation, and around
Dispensing health, and harmony, and peace.
A matron here—that to her throbbing breast
So lately press'd a cherub's roseate lip,
And wanton'd in his smile, has watch'd, and watch'd,
And watch'd again his little cheek grow pale

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* Panciroltus, *de claris legum interpretibus*, lib. iii. Tiraboschi, *Storia della Letteratura Italiana*, Tom. VI. Part. i. Bock, *Hist. Antitrinitariorum*, Tom. II. p. 573. *Diari Senesi di Allegretto Allegretti*, inserted in Muratori's Collection, Vol. XXIII. Roscoe's Life of Lorenzo de Medicis, under 1472, *note*.

Upon its marble fount, how faintly pluck'd !
Till pluck'd no more, it tells her of a sleep,
O God ! not transient now—ne'er, ne'er to wake again.
A maiden there—whose deep blue, love-sick eye,
Kindling in secret at the nuptial torch
In fancy's golden vision, and the blush
Nor yet of bashfulness when none look'd on,
Bespoke the hour of rapture passing nigh—
Now nightly weeping o'er a lover's grave.
Yon widow'd wretch ! the statue of a man,
But yesterday—it seems no more—a groupe
Of merry prattlers throng'd around his knees,
Hung on his lips, and with responsive smile
Look'd artlessly into his smiling face.
And they are there to day. He heeds it not—
He knows it not—not he !—The vacant chair
And chilling silence of the table's top,
Bereave him of his sense ; an alien now
From home, (witness that speechless stare !) absorpt
Within the circuit of the mother's tomb.

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Sw———ys. I. I. C.

THE TEST AND CORPORATION ACTS.

To the Editor.

SIR,

I CANNOT but offer my sincere thanks for the services you are rendering to the cause of freedom, by endeavouring to rouse the spirit of the Dissenting body to a feeling of the necessity of exertion. I am glad also to observe that you are giving publicity to the proceedings of the Deputies. They will now see that the public eye is upon them, and I hope will be as vigorous in deeds as they now and then have been in words. Your first Number commenced, it was hoped, a series of instructive essays on the legal and political situation of Nonconformists ; surely you will not abandon so fruitful a subject.

I for one have long suspected that the influence of the body of Deputies, except in their vocation of attending to secondary grievances, has been and will (unless greatly improved) continue to be injurious, instead of advantageous, to the progress of the cause in which the civil rights of Dissenters are engaged. Judging from the experience of thirty years, it does not seem that the sort of energy necessary to push on a popular object is to be expected from such a body of so long standing, and so little used to put themselves out of the way. There is a great want of unity of feeling, as you observed in your last Number. Those who would refuse Catholic Emancipation may be right or may be wrong, but it is clear that the principle of religious liberty cannot be actively pushed or maintained with cordiality where the movers are not agreed ; where one party is always checking the other lest it should go too far ; and, above all, where their parliamentary leaders will be all unanimous in not doing for them what they would not give to others. My own opinion is, that if those who wish for liberty for themselves, but (conscientiously perhaps) will not seek it or allow it for others, will not at any rate see the propriety of abstaining from putting themselves forward to

oppose their neighbours getting equal privileges with themselves, the sooner a breach takes place the better. The party of the seceders from the broad principle would be, I trust, insignificant, if not in numbers, yet certainly in talent and consideration in the country, and the others would be able to pursue an even, single minded and hearted course, without the restraints and thwartings which now paralyze their exertions and make them blush for the body to which they belong.

When we see what can be effected by a little well-directed combination on far less important subjects, one cannot doubt but the Dissenting body would soon understand their rights and relative duties, and would zealously vindicate the one and perform the other: and there are many members of Parliament of energy and moral courage enough to vindicate principles which only want to be stated and canvassed. If the Anti-Catholic Dissenters were left to themselves, we should see their nakedness, and I am very much mistaken if they would much longer be known among us.

I have always lamented the effects which the apathy and neglect of the leaders among the Dissenters have produced on the political character of the body. No opponent would wish for a result more favourable to his views. The present generation of Dissenters have never even heard the question of their rights discussed. Very many know really nothing of their political situation as compared with other countries. They have heard and believe wonderful things of what is called an Indemnity Bill; and the protectors of their civil rights have never either shewn them how degrading this perpetual pardon for offences committed is, or ought to be, felt to be by those who are conscious of no offence, or told them that this Indemnity Bill is all a farce and a delusion. What really is its operation? Nothing; except so far as the spirit of the age gives an operation to it, and would give it whether the Indemnity Bill passed or not. The Test and Corporation Acts are intended to prevent certain persons from holding offices, and this object it seeks to effect by giving a power to inflict sundry penalties and provisions; and does the Indemnity Bill relax the object in view? Not a bit, though it modifies the means. Penalties, which the country would not bear to see enforced, are certainly remitted; but the legal incapacity remains. The Dissenter cannot be elected if objected to; his votes are thrown away; and if returned, he is removeable by *quo warranto*. This is all that a persecuting spirit would dare to do at this day, and all this it can do when wanted; what it is prohibited from doing it would not dare to do, and does not want to do, for the law allows it still to do a great deal more than it ventures upon. Public feeling, then, is the Dissenters' protection, not the Indemnity Bill, which just as much accomplishes the object proposed, of keeping the Dissenter excluded when wished, as the Test and Corporation Acts themselves, only modifying the penalty, which it is found not necessary, and perhaps impossible, to enforce.

I lament exceedingly to see how much the Dissenters have lost the habit of looking to certain principles of civil liberty as belonging to, and rendered sacred by, their connexion with religious freedom. The name of Dissenter is no longer evidence, even presumptive, that the person who bears it is not and cannot, with any consistency, be the passive subject or instrument of oppression. As a political body, they can hardly be said to exist; and indeed one of the largest divisions of them is notoriously becoming every day more and more friendly to principles that look very much like passive obedience and complacent non-resistance, or at least indifference, in matters of politics.

X. A.

REVIEW.

ART. I.—*The Lady of the Manor: a Series of Conversations on the Subject of Confirmation. Intended for the Use of the Middle and Higher Ranks of Young Females.* In 4 vols. 12mo. pp. 303. By Mrs. Sherwood, Author of Little Henry and his Bearer, &c.

MRS. SHERWOOD writes religious tales and tracts with astonishing rapidity and great success. In the course of about ten or twelve years, she has published at one press alone upwards of fifty different works; she has been Editor of a Magazine, called Mrs. Sherwood's Magazine; besides employing her pen for Tract Societies. Out of the number of her tales for children, some have had a large circulation in India, where she resided for several years; some have been translated into French; all have reached third and fourth, many eleventh and twelfth, and one or two twentieth and twenty-third editions! A writer who has commanded so large a share of public attention, must be worthy of some notice: and when it is taken into the account that there is not a single tale or tract of Mrs. Sherwood's which does not contain an assertion, more or less strong, of the vital importance of belief in certain peculiar doctrines, and, moreover, that children and uneducated persons are the chief readers for whom most of her publications are intended, it is clear that she has long possessed large opportunities of doing both good and harm, and that all Christians are interested in knowing how she has used them.

But leaving Mrs. Sherwood for a while, we would briefly remark the change which has taken place in the mode of communicating religious instruction among those who hold certain religious opinions with peculiar strictness. No one could read the lives of some of our excellent Puritan forefathers without pitying from his heart the weary destiny of their children, so cruelly bereft of all *pleasurable* religious instruction. To sit out, with invincible patience or stupidity, sermons of two hours in length; to repeat Catechisms and passages of Scripture, selected with little regard to the learner's capacity; to disguise the vacancy of the mind by a look of affected solemnity,—were the *natural*, though possibly not invariable, consequences of the discipline of those times. Now, however, a better light has broken upon us, and Calvinism itself is setting an example of the adoption of more rational, more pure, more pious principles and modes of recommending piety and religion to the youthful mind. It is found out that it will not do to place religion on one side and enjoyment on the other. The power of pleasurable association—the advantage of drawing the mind gently to the obedience of the gospel by mild and winning representations, is seen, and our Saviour's example is, in this respect at least, acknowledged to be worthy of imitation. We hope the time is not far distant when the religious libraries of young people of all denominations will be better supplied with books at once interesting and useful. Hitherto, even among Unitarians, who have been less ascetic in their system, there has not been sufficient reference made to the tastes of children themselves. Books read and admired by the parents are too hastily imposed upon their children as things which they must read and admire too, and which it is a kind of disgrace not to like. This is not the way we act with regard to other subjects; we rather avoid

forcing upon young people any thing which it is particularly wished they should value; and more discretion might certainly be used in finding out, and adapting to a child's state and turn of mind, the reading suitable to encourage proper religious impressions. For instance, if learning by rote be burdensome, and to some children it is much more so than to others, what a grievous loss of opportunity is incurred, what chances run of inspiring disgust instead of relish, by compelling them to get by heart even Mrs. Barbauld's beautiful Prose Hymns! There are few children, probably, so dull as not to be touched and impressed by these compositions when judiciously read by a parent; and before the unfortunate association of learning by rote has been formed, we have been eagerly importuned by very young children to read them again and again, and have witnessed their delighted attempts to read for themselves. Nothing but forbearance on the parent's part is wanting to make such delightful books as acceptable and popular among children as among adults; nothing is easier than to make a child's association with the best things unpleasant. It would be well, too, if there were more stories unexceptionable in point of doctrine, and pleasing in style, which taught something better than mere worldly morality. It is surely not right to put tricks upon children, or to have them tutored to be good by the notion of being "always happy." It is as well, too, not to make such a motive as the love of their parents and friends, the *constant* stimulant, though it should, no doubt, have a high place in our list of worthy motives. They should, as early as they can bear it, be led to feel the ground on which they stand as candidates for immortality; they should see, as far as possible, to what point their education is tending; that it is the beginning of a discipline through which all must pass; that certain dispositions will, by a moral necessity, lead to misery, and therefore must be shunned; that others, on the contrary, as certainly will issue in final happiness; and that the directory by which we attain the knowledge of good and evil is open to both parent and child. When these principles are recognized, they may be exemplified in a thousand engaging forms, and it is not giving them a fair advantage to withhold that species of illustration which is perfectly allowable and compatible with the most accurate notions and principles of religion. Let us not, however, be misunderstood when we maintain that it is an essential point to give a child a strong feeling of interest in religion: we do not mean to say that what amounts to constant excitement is desirable. A well-judging parent will not lavish all the stores of pleasure in the early periods of instruction, and leave nothing but drudgery for succeeding years. Information must be imparted on these as on other subjects, in a more or less inviting form; and if there be one point more than another which needs the strictest attention, it is that of conducting *the understanding* and the affections together in the way of life.

Mrs. Sherwood's Tales for young people have served an important purpose in connecting pleasurable ideas with religious subjects, and on that account, their wide circulation is, on the whole, beneficial. Her stories on the Church Catechism (a closely printed 5*s.* volume, which has now entered the 12th edition) have, in the hands of teachers of charity-schools, not to mention parents, been the means of making that part of the "National" instruction interesting, and of communicating some ideas which it is probable never would have been formed in the mind of a child, had the Catechism been left to do its work alone. This, however, is equivocal praise. "The Lady of the Manor" is an attempt of the same kind for the benefit of the middle and higher ranks of young females; and, widely as we differ from

Mrs. Sherwood in her doctrinal expositions, as well as in her sentiments on various subjects connected with practice, both the attempt and the manner of its execution are deserving of no small praise. There are few (be their religious sentiments what they may) who do not feel pleasure in the reflection that there is a strong party in the National Church which goes beyond a feeling of attachment to creeds and formularies, merely because they are established; which labours diligently, according to its light, to point out the connexion between faith and practice, thinks lightly of the outward profession, unless the heart and spirit be profoundly impressed, and strives at least to make its members conversant with all the reasons it has to give for the hope that is in them. It is a great point to have got so far as this; and may we not venture to say, that real Christians of all denominations, if they allow themselves time to think, will uniformly recognize here the earnest of better things? Provoked to impatience, as we sometimes allow ourselves to be, by instances of narrow-mindedness which come in our way in our intercourse with Evangelical Churchmen; flattered and soothed as our vanity now and then, on the other hand, is by smooth speeches and compliments from what is called the Liberal party, we are apt to overlook the substantial good of an honest principle in education—we do not feel the advantage which is given to the cause of truth by training up the members of a church to receive its doctrines, not because they are established, not because it is genteel or expedient or liberal to belong to the National Church, but because those doctrines are, in the estimation of its teachers, scriptural. This is, at least, an acknowledgment of the only true foundation of truth; it is a great step in the way of integrity. It takes us directly from the evasive, hollow pleas of expediency, which, early infused into the mind, confound all moral distinctions. We cannot but think it a grievous error to prefer the lax concessions of those who pique themselves on their superior liberality, to the blunt honesty of those who, from conviction, not motives of policy, are members of the Established Church. There is, however, a degree of ignorance with regard to the opinions of other people which stands in the way of all just judgment; and from whatever motives this may spring, it must so far deviate from our idea of religious integrity. This, unhappily, is the case with regard to many of the instructors of the young among the Evangelical party in the Church, and the only hope for its removal is laid in the partial progress they have already made in implanting a spirit of examination, and bringing their systems and habits to the test of popular discussion. Fettered as their pupils are, deterred from rational inquiry in every direction, beyond a certain point, these restrictions will, nevertheless, cease to have much permanent force when once it has been allowed that every individual must stand or fall on his own ground; that it is not receiving the Sacrament, or being baptized in a National Church, which will avail; that, in short, there is a far higher authority than that of the Church, as such.

Before we enter more particularly upon the volumes before us, it is but justice to mention one valuable characteristic of Mrs. Sherwood's writings —the fearless severity with which she animadverts on the practical errors of the party to which she belongs. Nothing can be more obvious than that it is not her desire to exalt a party by vindicating or concealing its weaknesses; but to make young people religious, according to her conscientious notions of religion. Her quick eye discerns the increasing influence of worldly motives, and she spares no pains to get rid of all that is defective in the principle or practice of obedience. The deceitfulness of sympathy, the proneness of the mind to prefer noisy efforts to do good, to the slow process

of self-subjection and submission to domestic and homely difficulties the love of human praise, the willingness to give to the dangers of mere romance without deep conviction, these,—and the minor failings of spiritual pride, exaggerated expressions, &c., are all duly and sensibly animadverted upon.

There is a great deal of shrewdness and worldly considerable merit displayed in her works: but the spirit of severity would let much against her with young people who have been brought in according to modern ideas. She evidently wishes to bring back the days of Lindsey's more austerity and formality: she is too violently opposed to the manners and spirit of the times. Had she a little less zeal, or a little more, she would have a better chance. But to a certain extent she is perfectly right. Modern education is, as far as respects the discipline of forms, to blame: and in this concession we are strengthened by the authority of one whose calm and benevolent spirit is as far removed from the desire to make the duties of filial obedience galling and oppressive, as is its deportment from the uncourteous manner which it reprobates. *Dr. Arnold's Principles of Education*, pp. 143—147. Mrs. Sherwood is a person, we understand, the mother of a large family: and parent, therefore, be addressed as a teacher in education: but her manner of imparting religious instruction would, it must be confessed, appear ill calculated to effect the desired purpose. The doctrine of the Trinity is with her the beginning and the end. It is the prime, grand truth apparently upon which all the rest hangs. Instead of beginning, like most orthodox teachers, at what may be considered as of personal application, namely, the propensity to evil in corruption of human nature, she mostly presupposes the fact of the redemption and sacrifice of the Deity, and then proceeds to inquire how it was that this was necessary. This is the basis of all her doctrinal instruction. In a manner it is inverted?

"That striking peculiarity of the Godhead which is revealed in Scripture, namely, the Trinity in Unity, is pointed out as the means and motive of his conversion. The word of God," Mrs. Sherwood continues, "shews the believer how God the Father, who foresaw the fall of man before the foundation of the world, brought about by the malice of Satan, provided for him a Saviour, who should have power to overcome his spiritual foes, and to present him before the bar of Divine justice, clothed in unblemished and spotless righteousness. It points out also how God the Son, the second person in the Godhead, coequal and coeternal with the Father, undertook to become the Saviour of mankind, and to endure the utmost weight of the Divine anger against sin, in order that he might bring the sinner to glory; and, finally, it shews the nature and offices of the Holy Spirit, the third person of the ever-blessed Trinity, by whom the redeemed are convinced of sin, and taught their need of a Saviour, having their dead souls regenerated and quickened by his infinite power."—I. 65, 66.

But this is nothing to the "scriptural" instruction given to a young child by its mother:

"At one time, she would point out to him the first appearance in Scripture of the second person of the Holy Trinity, under the type of light, which, at the command of the Creator, poured itself upon the dark face of the earth: and then she shewed him how this light was embodied, on the fourth day of the creation, in the substance of the sun, that heavenly luminary thus becoming the image of God incarnate, who in the fifth millennial was revealed to man in human flesh in the person of Christ. Hence she led him to trace this emblem through Scripture in all its various bearings, until she brought him to the completion of all things, when the man Christ, having finished his office,

and delivered up all things to the Father, it shall be said, 'The city hath no need of the sun to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.' (Rev. xxi. 23.)"—IV. 10.

Now, as Mrs. Sherwood has sometimes put the case, the doctrine of the Trinity, taught in early life, and received as an important part of Christianity, *may* afterwards be turned to some practical account. Suppose, for instance, a mind powerfully acted upon by a sense of guilt and danger; and then let the doctrine in question, with its usual concomitants, *previously believed*, be brought home and impressed on the mind. Let the threefold relation in which the Almighty is supposed to stand to his creatures, as Father, Son and Spirit, be present to the mind—the Father as the dispenser of justice, the Son as Redeemer from the punishment of sin, the Spirit as purifier and restorer of the erring soul; and there is no doubt but a mind piously disposed, and deeply persuaded of the truth of these doctrines, may not only derive comfort, but strong moral impressions from them. Mrs. Sherwood may have seen cases of this kind, and she devoutly thinks that without this belief other faith is nearly valueless. Hence it is her first aim to fix the practical, if she can, but at any rate the speculative belief in this doctrine in the minds of young people, trusting that it will one time or other produce its effect. Now, however judicious in other respects Mrs. Sherwood may be; though *she*, perhaps, may by various means contrive to awaken the minds of her pupils to a sense of the value of religion, others will feel nothing but fear for the result, when a system like this is pursued by inferior teachers. There are doctrines, abstractedly solemn, interesting and impressive,—doctrines which it requires no learning to explain, no subtlety to apply, no human skill to modify. There are simple, gentle, wholesome teachings in the Scriptures, which ignorance on other subjects, and moderate capacity even on these, cannot widely abuse. There is the example of Jesus, who communicated knowledge to his followers but "as they were able to bear it," and yet there are teachers who make a point of commencing with darkness and mystery. Incomprehensible and unscriptural as the passages we have quoted from Mrs. Sherwood appear to be, our readers must remember that *they* are selected from a work containing much that is good and calculated to impress —but were it not for this, what would become of the pupil? Where would be his religion if these and the other doctrines of Calvinism were less enlivened by passages of practical worth? Where would be his morality, if he were left to deduce it from what Mrs. Sherwood thinks the all-important points? If no practical impression be made, in connexion with these points, positive harm would be the more probable result; not that harm only which may accrue from the reception of an unscriptural creed, but the deeper evil of a hardened and disgusted mind.

After these very general observations on Mrs. Sherwood's writings, we proceed to give some account of the "Lady of the Manor." "The Lady," then, is an inhabitant of the manor-house in a country village, and, being well known to devote much of her time and thoughts to religious studies, is requested by the clergyman of the parish to undertake the preparation of some of the most respectable young females in the place for confirmation: this charge, after some modest doubts, she accepts; and, accordingly, the young people are assembled at her house. After some preparatory observations and inquiries as to the state of their minds in the prospect of ratifying the baptismal vow, the Lady relates a story, designed to exemplify the necessity of early preparation for death, and concludes with some passages from Richard Baxter, not at all judiciously selected, and prayer. The succeeding

conversations, as far as Mrs. Sherwood has proceeded, (for she is not yet half through the task she proposes to herself,) are on the different clauses of the Catechism, including the Ten Commandments.

The last-mentioned portion of her work is much the best; she has often powerfully enforced the claims of the Deity to man's obedience, and disclosed the fallacy of his evasions. None of these stories, however, are without passages of a very objectionable nature. The quaintness and formality of the style are occasionally very annoying, and the artificial language put into the mouths of the young ladies and gentlemen who are her pattern characters, is equally so. The best story, on the whole, perhaps, is that of Anna Williams, which is a very close, practical application of the Third Commandment to the cases of a multitude of religious professors of our day.

The extent to which the name of God may be "taken in vain," by an affectation of feelings never experienced, by mere giving into the slang of a party, is extremely well shewn. The danger, also, of deserting homely duties for such as are more noisy and fashionable, is pointed out, and several characters are sketched with a very clever hand. As a specimen, may be selected a scene, in which the heroine, a quiet country girl, is introduced into an evening party of religious professors.

"Mrs. Humphreys, addressing herself to Miss Parker, inquired if they were not to have the pleasure of their dear minister's company that afternoon?

"Miss Parker answered, that he had certainly promised to come; but he had begged her not to wait tea for him, as his time was never at his own command.

"Several persons now echoed Mrs. Humphreys' voice, who had just expressed her fears that their beloved pastor would ruin his constitution by his labours; adding, that no man could, uninjured, long support such a round of duties, or answer such constant calls upon his time.

"Many voices were instantly raised in admiration and pity of this excellent man, whom all represented as undergoing, in addition to his labours, mental and bodily, the severest persecutions which the enemies of religion could inflict. And so touching were the outlines which these good people drew of their beloved minister, that Anna, whose imagination had been very busily, and very injudiciously, at work the whole of the day, had just finished a picture in her own fancy of this respectable pastor, in which she had blended together such symptoms of suffering and Christian resignation, as one should naturally expect to discover in a portrait of David Brainerd, or the venerable Swartz, when a loud rap at the street door was the immediate forerunner of a brisk step in the hall, which speedily brought into the room a well-looking, ruddy, boyish-faced young man, in a genteel clerical dress.

"The joy expressed by the greater part of the company at the appearance of this young pastor, brought up some old-fashioned blushes into Anna's face, particularly as some of the ladies, who had expressed so much delight, were quite as young as herself, and therefore could not claim the privilege of years for their freedom of manner.

"In the meantime, Mr. Burton, (for such was the name of the young clergyman in question,) politely refusing several chairs offered to him in different parts of the room, stepped up to Miss Parker and Mrs. Humphreys, who were sitting near together; and having paid the usual compliments, was going to sit down quietly, when Mrs. Humphreys called him to account for being so late.

"To which he made answer, that his time was not at his command; and that his calls were so numerous that he hardly knew in what way to answer the one half of them; but that he could not deny himself the pleasure of joining

the present party, 'although,' added he in a whisper to Mrs. Humphreys, 'I shall be obliged to sit up half the night in consequence.'

"Mrs. Humphreys immediately repeated his whisper aloud to Miss Parker; adding, that she hoped Miss Parker was sensible of the favour done her party by Mr. Burton's present appearance among them. And then, without waiting for the young lady's answer, she proceeded gravely to caution the young clergyman against over exertion in the way of duty, telling him how many persons had ruined their health in order to embrace a larger field of usefulness, and beseeching him particularly not to deprive himself of his rest at night.

"She spoke so largely on these subjects, that Anna, who had been kept in a state of amazement all the day, could not help looking up again to the young gentleman's face, to see if she could observe there any symptoms of fatigue or lassitude; but the placid and blooming appearance of the supposed sufferer, and the liveliness of his eye, induced her to suppose, that his labours and trials, like her own, had only existed in Mrs. Humphreys' imagination, and that the young man had not more to do than what conduced to his health and the promotion of his robust appearance. She was soon, however, disturbed from her quiet reflections on this subject, by Mrs. Humphreys' requesting that she might have the pleasure of introducing their dear minister to Miss Williams; adding, that Mr. Burton was fully acquainted with her piety, her filial affection, and all the trials to which she had been called, as well as the wonderful manner in which she had been supported through them.

"Anna had no time to recover from the confusion into which she was thrown by this sudden address, before she found it necessary to answer the bows and fine speeches of the young clergyman, who, upon being thus called upon by Mrs. Humphreys, thought it incumbent on him to say something civil to the young stranger, particularly as her appearance was agreeable, modest and unaffected, and such as is generally looked on with respect, if not with admiration.

"The tea-table being arranged, and Miss Parker placed at it, with several of her young friends to assist her, Mr. Burton was making his escape towards it, when Mrs. Humphreys, addressing him again, said, 'that she had another subject of complaint against him, and that she must call upon him, in the name of all the company present, to defend himself. This heavy charge,' said Mrs. Humphreys, 'is, that you left us last Sunday and placed a stranger in your pulpit. Now,' added she, 'we all protest against a repetition of this offence.'

"'Indeed we do,' repeated many voices.

"'We shall be very angry if you make such an arrangement again, without having just cause,' said Mrs. Humphreys.

"'But,' said Mr. Burton, 'the gentleman who took my place is one of the first preachers in the county!'

"'First or last,' said Mrs. Humphreys, 'we will decidedly not allow of any exchanges of the kind; so beware of a second offence.'

"'But,' said a young lady who had risen from her chair at the other end of the room on the first opening of this cause, and walked up quite close to Mr. Burton, 'I am come to enter my protest against all monopolies. Are not we poor starving creatures, who live at the other end of the town, and go to a church where the old curate preaches us all to sleep—are we quite to be shut out from all that is good and animating? Mind not what they say, Mr. Burton,' added she, putting her hand upon his arm, 'but come to us whenever you can get any one to fill your pulpit.'"—III. 140.

Of the danger of self-deception and hypocrisy among young people who have been familiarized to religious sentiments and examples, Mrs. S. is well aware, and in her story of Jenetta Mannering (Vol. II.) she has drawn a striking picture of the bad effect of injudicious parental observation and praise of early appearances of religious or devotional tastes or habits in a

child, arising probably from mere accidental circumstances, and persisted in, in a spirit of vanity and deception, merely because observed to attract attention and applause.

It will only be doing Mrs. Sherwood justice to allow her again to speak for herself in her story of "Human Praise," given as an illustration of the First Commandment. *Story*, indeed, it scarcely deserves to be called, for the incidents are few and simple; but the characters, the scenes, and the moral, are excellent, and they furnish instances of the unsparing manner in which the errors of the religious world are censured. Mr. James Eliot is a respectable gentleman who, after residing some years in the interior of India, merely as a merchant or trader, without feeling much interest in the good, moral or religious, of the people around him, is led by a visit to Calcutta, and some intercourse with English Missionaries, to adopt serious religious views, and, on returning to the jungles, sets himself to work in good earnest upon the improvement of the poor natives around his residence. Nay, so far does his Christian charity carry him, that he gives up the idea of returning to England to enjoy the fortune he has acquired, and determines to devote himself to the work which he considers appointed for him to do.

"He established schools, and built a small place of worship, where, in default of a more duly qualified person, he read and expounded the Scripture himself in the native tongue: he provided readers to go into the neighbouring villages; he assisted the poor, sick, fatherless and the widows; and used every lawful means in his power to make himself acceptable to the untaught Heathen round him. He found in this his blessed career many disappointments and some encouragements; and though he endured much fatigue, particularly from labouring in a climate so peculiarly relaxing as that of Bengal, yet he was blessed with great peace of mind, and an entire freedom from that dejection of spirits to which he, in common with the greater part of the European inhabitants of Bengal, had formerly been very liable. It is true, that, when he read the accounts of what his Christian brethren were doing in other parts of the world, especially of the great anniversaries of the Bible and Missionary Societies in England, where thronging multitudes, made up partly of the great and noble among men, were assembled together to promote the work of their heavenly Father, he would sometimes look round from the solitary elevation on which his house was situated, on the villages with their bent roofs and bamboo porches, on the swampy plains, the tops of trees, and the vast meadows on which herds of buffaloes cropped the rank pasturage; and as he looked he would feel a momentary dejection of spirit at the thought of his entire separation from all Christian society. At these seasons he could not forbear crying out, 'Had I but one friend, one Christian brother, to whom I might open my heart, to whom I might relate my perplexities, and tell my difficulties, what consolations and encouragements should I then experience!' But while the Almighty saw good to deny him this consolation, he gave him one which was as infinitely superior, as that which is heavenly is above that which is earthly. He led him to feel that he who seeks comfort or encouragement from a fellow-creature, rests his support on that which may break or pierce his hand; but that he who makes *the Lord the Spirit* his guide, his friend and comforter, rests on that rock which is able to support him 'when all the host of heaven shall be dissolved.'"—II. 232, 233.

"After Mr. Eliot," however, "had been working for some years in his solitary situation with great faithfulness, he was visited by a gentleman who had much the same Christian views with himself; this gentleman was, of course, much pleased with what he saw and heard of Mr. Eliot's conduct; and, on returning to his friends, failed not to give a relation, though with much simplicity, of the blessed work which was going on in the jungles. This relation was by far too interesting to be slightly passed over by those who take

delight in such sacred reports, and, in consequence, it soon spread from one to another, till at length it reached the mother-country, where it offered a desirable article to many of the religious periodical papers of the day. In this manner, though unknown till a long time afterwards by the person himself, the name of James Eliot became celebrated in the religious world; and he was particularly commended for his conduct, at a time when his people were visited with a severe and dangerous fever, during which he hazarded his own life by visiting the miserable huts of the sick."

Meantime, this good man himself, quite unconscious that his name and deeds have been sounded so far, goes on quietly working among the natives of his retired jungle. At length a severe illness attacks him, and he is ordered, as his only remaining chance of life, to return to England. On his arrival in his native land, it occurs to him that, having two cousins, elderly, single ladies, residing in a small town in one of the inland counties, he cannot do better than fix his residence near them for the present, and accordingly he writes to them requesting their assistance in procuring him lodgings. Now, it happens that these two ladies, the Misses Clinton, have very recently, in consequence of the example and admonitions of a certain fashionable religious neighbour, a Mrs. Essington, become very desirous of establishing their own character for attention to these subjects; they "declared that they begun to see things in a new light, spoke of their past lives as a dream of sin and folly, lamented the wickedness of their hearts, and gave notice that they should thenceforward give up dancing and renounce whist: and, in accordance with these professions, they were observed to take the artificial roses from their bonnets." On the receipt of Mr. Eliot's letter, two causes of satisfaction were opened to these ladies: the one, that they might supply certain deductions which unforeseen circumstances had made in their own regular incomes, by letting apartments to their cousin; the other, that they should obtain some portion of eclât from the circumstance of having such a well-known religious character as Mr. James Eliot beneath their roof. "It was marvellous what pains they took to state the high character which he bore in the Missionary world; the great benefits he had rendered to the Church in India; his exalted piety," &c.: and, to crown all, they took care to have the before-mentioned publication, relating to Mr. Eliot's exertions, always lying open on their parlour-table, by which means, and with the assistance of Mrs. Essington, whose energies were presently all excited on the occasion, they raised such a commotion among the religious professors in the town, before Mr. James Eliot could arrive from London, that every window of the street through which he must pass, might have been expected to overflow with young and old, had the hour of his arrival been exactly known. In the meantime, the good old gentleman, who was altogether a plain, unpresuming man, with as little pretensions as possibly could be to any thing out of the common way, or in the heroic line, was travelling down from town in the inside of a heavy coach, perfectly unconscious of all the expectations he was likely to excite, and occupied with some schemes of his own for making himself of use in the place of his future residence. We hope there are none of our readers so entirely sceptical about the existence of characters who "do good by stealth, then blush to find it fame," as to regard the confusion, and almost ludicrous vexation, of the worthy man, at the first discovery of his own notoriety, as exaggerated or unnatural. We cannot make room for the scene,—and, besides, it is a good deal spoiled, as almost all Mrs. Sherwood's best scenes are, by a very laboured and learned doctrinal harangue, which, besides wandering egregi-

easily from the mark, is out of all the bounds of ordinary conversation. We prefer extracting the meeting with Mrs. Essington, who takes the earliest opportunity of making acquaintance with the celebrated Mr. James Eliot.

"While the gentlemen were discoursing, several shrill voices were heard on the stairs, among which one was distinctly heard, exclaiming, 'Where is he? I am all agitation. Where is the dear old gentleman?' A moment after which, Mrs. Essington entered with an air all impatience, and without ceremony rushed forward with her hand extended to Mr. Eliot, at the same time pouring forth such a profusion of compliments, that the astonished old gentleman evidently drew back confounded, though he failed not to bow with his usually respectful and modest air. 'Is there no one here,' said Mrs. Essington, 'to perform the ceremony of introduction? Miss Clinton, Miss Esther, how you forget yourselves!' turning to the ladies; 'I am very angry at your slowness. You have compelled me, all impatient as I was, to shock this gentleman by my forwardness in introducing myself. Come, come, since none of you will speak for me, I am under the necessity of introducing myself; my name is Essington, and for the last two years I have been dying, absolutely dying, to see Mr. Eliot. I should have been here on Saturday or Sunday, but these hard-hearted ladies would not suffer it; and now I am come, they leave me to say all for myself.

"'Well, but now,' added she, sitting down, 'now we are met, you must tell me, Mr. Eliot, indeed you must tell me, how you left all those dear good creatures in India, all the good people in the jungles. Aye, jungle; that is the word; O that delightful account in the Magazine! Dear Mr. Eliot! do tell us all about it! How could you part with them? How could they part with you? Well! but it is a perpetual feast for you to think how you have laboured among the Heathen, and how many are and will be the better for your exertions! Well! what a privilege! what an honour to have been employed in such a work! You have lived to some purpose, Mr. Eliot! you are a happy man. What sweet reflections you will have on your death-bed! I absolutely envy you.' During this time the old gentleman remained perfectly silent, but seeing, with mixed wonder and curiosity, the fair, faded, fashionable creature who thus addressed him with such a mixture of vanity, thoughtlessness and good intention."

A good deal more to the same effect passes; but our Indian Missionary is not yet initiated. After some time has elapsed, during which he has been allowed to follow his own inclination, and bestow his time and attention on such objects as he thinks most deserving, a Missionary Meeting takes place in the town, and the clergyman requests he will favour them with his presence and a speech. Somewhat to the surprise of his cousins, he accordingly comes forward, though with some reluctance, yet without perturbation, and gives a plain but interesting account of the state of the people among whom he had resided so long, their wants, and the degree of help which had been afforded them.

If Mrs. Sherwood's own friends do not quarrel with her for her report of the concluding proceedings of this meeting, *we* have no business to do so; but, in fact, we believe her severity will offend very few. It is, we believe, acknowledged by the most judicious and truly religious among the Evangelical party, that a great deal of harm has been done to their cause by the lavish panegyrics upon individuals connected with that cause, which have been bestowed by speakers at public meetings. They have not only *begun* to feel, they have for some time felt, sensible that the effect of these panegyrics is particularly bad, as far as respects the female character, and they will heartily thank Mrs. Sherwood for her assistance in counteracting it. We must make room for Mr. Anthony Beverley's speech.

"He first, in a florid and elaborate, yet common-place style, complimented his country on her missionary exertions and her indefatigable labours, her mighty works of self-denial, and the glorious pattern she exhibited before all nations. He spoke of her Bible Societies and her Missionary Societies; he congratulated her on her valiant sons and her beautiful daughters, the greater part of whom, he said, were engaged in one mighty labour of love, viz. the conversion of the Heathen, the spread of the Bible, and the relief of the afflicted. He then passed some very well-turned compliments on his own town; and next he proceeded to utter a high panegyric on a certain individual, whom he did not name, but whom he described as having spent a long and laborious life devoted to missionary labours, in a voluntary banishment from his country, his home, his friends: subjecting himself to endless privations, excessive fatigue under the burning sun of a tropical climate, and exposed to every kind of indignity; and he called on his town to receive and reward this Christian hero with every testimony of love, honour and approbation, and to hold him up as a burning and shining light to their sons and daughters.

"While the young orator was thus vehemently labouring his point, in a manner, and with an expression, to which I despair of doing justice, the Misses Clinton, as parties nearly concerned, were hiding their blushes with their fans, while the good old gentleman, to the astonishment of Mrs. Essington and her party, sat perfectly unmoved, looking at the speaker, and not being in the least able to comprehend what he meant. At length, being struck with some very extraordinary expressions, of which he could make neither head nor tail, he turned to Mr. Sandford, who sat next to him, and very simply asked him the name of the extraordinary person of whom the young gentleman was speaking. Mr. Sandford smiled and said, 'Do you know any man to whom this description answers?' 'In some points,' said Mr. Eliot, 'it might suit David Brainerd, but in others, no mere man can deserve such praise.' . . . . . So saying, the good old gentleman settled himself in his chair, hemmed twice, took a pinch of snuff, and prepared himself to listen again with undisturbed curiosity. In the mean time, the young panegyrist finished his harangue, and retired gracefully to his seat; while Mrs. Essington's party excited a second thunder of applause, which lasted long, bursting forth again and again, while every eye was fixed on Mr. Eliot, who sat, as I before remarked, perfectly unmoved, except that on the clapping continuing somewhat too long, he turned to Mr. Sandford and said, 'Too much of the theatre in this business, Mr. Sandford! too much of the theatre! Are not you of this opinion, my good Sir'?"

Mrs. Sherwood has occupied a large space, but another point or two must be remarked. It is, perhaps, not extraordinary that she should record so confident an opinion respecting the acceptance and available repentance of a profligate sinner, of whose sincere conversion no proof whatever is given; but can she think it judicious to bring forward in so prominent a manner, as she does in the story of Altamont, (Vol. I.,) what she is pleased to call an instance of the power of Divine grace, not for the purpose of comfort to the despairing sinner, but for the sake of instruction to the young? We must add, that there is abundance of womanly decorum in her advice to young females, but so great an absence of womanly tenderness, that it is questionable whether her counsels will have weight where they would be most valuable. In drawing broad lines of distinction between the converted and the unconverted, she seems to have lost sight of all care for the differences of natural disposition. Every thing, however amiable in itself, is bad, if it be not directly religious, in her uncompromising sense of the term: there is no help to the feeble and halting Christian.

To conclude; it is sincerely to be desired that some writer for the young might come forward, endowed with equal or superior talent, impressed as

deeply with the importance of religious truth, to counsel, guide and interest the heart, and equally earnest in its inculcation, but disposed to give it a more amiable and engaging form, and to feed the understanding with a wholesomer and purer aliment.

Y.

ART. II.—*Recensio Synoptica Annotationis Sacræ*, &c., &c. By the Rev. S. T. Bloomfield, M. A., &c.

(Continued from p. 61.)

WE have already laid before our readers a general account of the plan and execution of Mr. Bloomfield's work.

In the present article we propose to review a few of those annotations, which, from their own interest or the importance of the subjects to which they relate, seem to have the strongest claims on our notice; and if amongst these we have most frequently selected comments in which we cannot agree with the learned editor, we hope that this will be attributed to a desire of rendering our remarks more useful, not to any disposition to depreciate a work which we consider as upon the whole truly valuable.

We are happy in being first called upon for the expression of our approbation. The note on Matt. i. 21 ("He shall *save* his people from their sins") is too important, as illustrating the character of the work, to be passed by in silence. It is chiefly derived from Wetstein and Dr. Maltby. We translate a part of the passage from Wetstein. "By *salvation*," he says, "is here understood a remission of sins, not such as could suggest to the sinner the hope of impunity and license, but such as requires serious repentance and purification of the mind from former vices, from which arises a perfect security and assured hope of eternal felicity; all which things, as they are in their nature closely connected together, are included in the word *salvation* or deliverance, not imperfect and temporary, but complete and worthy of God." The extract from Dr. Maltby is much to the purpose: "The verb σώζειν, to preserve or save, and σώζομαι, to escape, to be preserved or saved, occur perhaps more than one hundred times in the N. T. The significations may be classed under four general heads.—I. To *preserve generally* from any evil or danger whatsoever. II. To preserve from sickness or any bodily disorder; *to heal*. This sense is the most easy to distinguish, yet it has not been duly attended to in every instance by our translators. III. To *preserve* from the *temporal* anger of the Almighty, such as was manifested in the destruction of Jerusalem. This notion appears to have been originally founded upon expressions in the Jewish Prophets. IV. To give future *salvation in heaven*."

It might have been added that the two last senses are not always clearly distinguished; salvation sometimes meaning all the blessings of the gospel, both with respect to this life and that which is to come; both peculiar to the first age and common to all believers. It is worth notice, as explanatory of the IVth and, theologically speaking, principal sense of the word, that the expression of the angelic messenger is, "He shall save his people from *their sins*," not from the wrath or vengeance of God.

On Matt. i. 22, there is also a useful note derived from Knapp and Wetstein, the substance of which should be fixed in the minds of those who would be intelligent readers of the New Testament.

"The Jews," says Knapp, "were accustomed to prefix prophecies even to statements of facts, and to connect and accommodate to their prophecies unexpected occurrences, and they were very fond of speaking in words and phrases derived from the Old Testament, especially when some kind of resemblance existed between the passage of the Old Testament and the subject of discourse. Hence the expressions, *to be fulfilled, to be accomplished*, occur in various senses in the Rabbinical books and in the New Testament; and the oracles and declarations of the prophets are said to be *fulfilled* or *accomplished*, not only when that very thing which was predicted has occurred, but also when any thing similar has happened which brings those words to our recollection, and in any manner confirms and illustrates them." Knapp apud Kuinoel.

There is, in fact, a great similarity between our own common practice of expressing our thoughts on any subject of discourse in the appropriate words of a favourite poet; and the Jewish applications of their prophecies, and the formula, "that it might be fulfilled," &c., frequently meant nothing more than "to use the words of the prophet." It is not, therefore, without much caution, that we must press applications of passages from the Ancient Scriptures, as expressing the real and original sense of the authors, and we should not improve, as interpreters of the Old Testament, by adopting indiscriminately the explanations of its words which are to be found in the New.

Matt. iii. 11, "He shall baptize you with the Holy Spirit and *with fire*." On the much-disputed question, whether the *fire* be *explanatory* of the Holy Spirit, or *contrasted* with it; whether it refer to the tongues of flame on the day of Pentecost, or to the punishment of the unbelieving Jews in the destruction of Jerusalem, our author has thrown little light, nor is it easy to discover his own opinion. At first he seems to express approbation of the former interpretation; yet we should suppose him to incline to the latter, when, without any censure or caution, he says, "This *purgation* (by fire) Wetstein explains of all those *calamities* which the Jews soon after experienced in the burning of the temple and the destruction of Jerusalem, and of the state." We think the question will be set at rest, if, attending to the ambiguity of the word πνεύματι, *spirit* or *wind*, we consider that the following verse is a mere explanation of the words now before us, the image of the threshing-floor having been already in the Baptist's mind when he mentioned the *two* means of purification, *wind* and *fire;* by the former of which, the Holy Spirit, the good should be distinguished from the bad, as the wheat is from the broken straw and chaff, by the blast from the winnowing fan; by the latter the bad should be consumed, as the straw and chaff are in the fire which is prepared near the floor. "Whose fan is in his hand, and he will thoroughly cleanse his floor, and gather his wheat into the garner, *but* will burn up the chaff with fire unquenchable." The gifts of the Holy Spirit were bestowed as a distinctive sign on the true believers. *Fire* is the appropriate representative of dreadful calamities of whatsoever kind, and was surely never more justly applied than to those which befel the unhappy Jews who obstinately rejected the proffered salvation.

The word ἀσβέστος, unquenchable, is explained by ἀκατασβέστος, not to be restrained or appeased, and manifestly refers to the rapid burning of the broken straw and chaff, so that when once lighted it could not be extinguished; so when once God's judgments should overtake the opposers of the Messiah's kingdom, no means of escape would be afforded them, the destruction would be neither to be restrained nor resisted. Since then this word here refers only to *temporal* judgments, and our author himself so explains

in the above quotation from Wetstein, he need not have told us, that "the remark of Theophylact *deserves notice*: ὥστε φλυαρεῖ ὁ Ωριγένης λέγων ὅτι ἴσως τίλος τῆς κολασεώς.

Ch. iv. On the temptation, Mr. Bloomfield seems to adopt the hypothesis of Farmer, referring to Maltby's Sermons for a particular explanation. He takes no notice of the common notion of the personal presence of the Devil, whether in his own form or disguised as a good angel. We are glad to see that a learned and orthodox divine of the Church of England, does not consider this notion as any longer deserving notice: of course, nothing is said of the opinion that the narrative is a figurative mode of expressing what passed in our Lord's mind, since that may be thought to imply his simple humanity; but a curious speculation is slightly mentioned respecting which many readers would have thanked him for more particulars: "Among the diversity of opinions entertained on this passage, I must notice one recently devised by some German theologians, who maintain, that the διάβολος here mentioned was either the Pontifex Maximus, or one who had passed the office of High-Priest, and had considerable influence with the people, and who, at intervals, as occasion offered, had a mind to try Jesus—whether he was really the Messiah and would deliver the Jews from the Roman subjection."

On iv. 24, the first mention of demoniacs, Mr. B. gives a very useful epitome of Wetstein's note, shewing that demoniacs were persons afflicted with madness and various other diseases, and that these diseases were not really produced by the Devil or any spiritual beings, but that the name *demoniac*, like *lunatic*, merely expressed the vulgar opinion. A farther examination of the subject, with due notice of what has been written by Mede, Farmer, &c., is promised in a future note, but if any such is to be found, it has escaped our careful search. We were a little surprised to find Mr. B. (on Mark xvi. 9, "Mary Magdalene, out of whom he had cast seven demons") speaking as if he believed in the reality of possession:

"Markland observes," he says, "that this seems to be one of those places of the New Testament of which no satisfactory account has yet been given, viz. what is meant by ἑπτὰ δαιμόνια (seven demons). For my part I see not in what the difficulty consists, at least according to the *common opinion* on the subject of demoniacs. The difficulty can only be found by those who adopt the new hypothesis. They are fain to interpret the expression of curing a dangerous epilepsy or melancholy. Or they take it of a person in whose mind an opinion had been fixed, that seven demons had occupied her body, which is yet *more* harsh. Neither can I bring myself to admit with Kuinoel, that *seven may* be taken, by a certain figure of speech, as a certain for an uncertain number."

We cannot profess for ourselves to feel much of Markland's difficulty. The Jews, it seems, spoke of those who were afflicted with violent madness, or epilepsy, as being possessed by a number of demons: thus the madman, cured by our Lord in the country of the Gadarenes, conceived himself to be possessed by a whole legion of evil spirits; and Mary Magdalene was spoken of, on the same principle, as having had, not only one, but many demons. We agree with Kuinoel as to the use of the number *seven* to express an indefinite number. Examples of it are cited from the Old Testament, but we refer to Schleusner's article, which seems to us satisfactory. The Hebrews, from the earliest times, regarded the number seven as a perfect number, and used it in various ceremonies to express the completeness of the action, as, bowing seven times to mark entire respect, sacrificing seven animals, mourning seven days, and other similar instances; what then could be more natu-

ral, according to their ideas, than expressing complete or violent madness by the possession of *seven* demons?

The learned note on Luke xiii. 11, *(a woman having a spirit of infirmity,)* also relating to the same subject, is of a very different character from that on which we have now remarked, certainly implying disbelief of the reality of possession, and thus leaving us in doubt as to our author's real opinion. It shews that the Jews attributed presiding spirits to almost every thing, especially, that they believed diseases to be inflicted by demons; and it concludes with the remark, (from Hardt and Moldenhauer,) that the Evangelist speaks according to the opinions of his countrymen.

Mr. B. has two annotations relating to the important phrase ὁ υἱὸς τοῦ ἀνθρώπου "the Son of Man," Matt. viii. 20, xii. 8. It is disputed whether this is to be accounted a title of *dignity* or of *humility*, and what is the precise idea on which it is founded. Our author takes it as a title of dignity, equivalent with *Messiah*, and seems to adopt the opinion of Heinsius, Scholten, and Rosenmüller, that it denotes "him who is said to be the second after Adam; for in the Jewish writings there is frequent mention of the first and second Adam; and Jesus was accustomed to signify his dignity thus obscurely." But *Son of Man*, with the Hebrews, was an expression of depreciation, applied to the human race as contrasted with the eternity and perfect holiness of the Deity, and to those in a low and wretched condition as opposed to the great and powerful. No reason can be given for connecting the phrase with any thing which is said in Rabbinical writings of the second Adam. It is observed that the title is applied to our Lord in a prophetic vision *of his glory*, (Dan. vii. 13,) "I saw in the night visions, and behold one like unto *a* son of man came with the clouds of heaven and came unto the Ancient of days." But surely the meaning here is to mark, that, notwithstanding the great power and dignity which was to be conferred upon him, and the glorious manner of his appearance, the object of the vision was in his personal appearance like to other, and even to very humble, mortals, and made no outward show of the superiority which belonged to him, a circumstance peculiarly applicable to the voluntary humiliation of our blessed Lord; so that, even if it be allowed that the title was in part, at least, founded on this passage and conveyed an obscure intimation of Messiahship, it would still express humiliation, not exaltation. Two passages (Matt. xvi. 13—16, and xii. 32) are often referred to as proving "the Son of Man" to be of the same meaning with "the Christ;" but the same passages are also generally produced on the opposite side to illustrate the difference between the two phrases, and we think with much more reason. We would seek then the *rationale* of the title in the meanness of condition, want and sufferings, voluntarily submitted to by our Lord for the accomplishment of the ends of his mission, which rendered him pre-eminently *the humbled and afflicted one*. We are satisfied that Jesus employed it as a modest and unpretending way of speaking of himself, and we think its having, with a single exception, been used by none but himself, strongly confirms this view of the subject. If any reference was intended to the passage in Daniel, it was as the most humble, and, at the same time, as *an obscure* method of implying his claim to the high dignity which belonged to him. Considering the nature and use of the corresponding Hebrew phrase, we cannot conceive with what propriety this title could have been applied to any but a *human being*, and the contrivances resorted to for evading this conclusion, though various and perhaps ingenious, have always appeared to us far-fetched and unsatisfactory.

But we must recall our attention to Mr. Bloomfield, and quote a remark to which he appears to attach importance:

"I must deny," he says, (on Matt. xii. 8,) "that the formula ὁ υἱὸς τοῦ ἀνθρώπου, ever signifies merely man or a man. I think I may venture to maintain that it always signifies *the Son of Man*, the Messiah; and I defy the Unitarians, who have always strenuously battled for this sense as lowering the dignity of Christ, to prove that it ever does."

We cannot help thinking that Mr. B. is right in enforcing the distinction between ὁ υἱὸς τοῦ ἀνθρώπου and υἱὸς ἀνθρώπου. The article marks the appropriation of the phrase as the *title* of an *individual* to whom it was peculiarly applicable, and is therefore always employed when Jesus is intended; but this does not alter the sense of the formula: and let it be remembered, that the interpretation, which we join our author in disapproving, of the Son of Man being lord of the Sabbath, though adopted by some Unitarians, belongs not exclusively, or even generally, to them, and has the high authority of Grotius and Kuinoel in its favour. Mr. B. has here strangely forgotten himself. He makes profession of candour and liberality; yet here, because some Unitarians, *in common with some learned and distinguished men of orthodox sentiments*, prefer an interpretation which he and *many Unitarians also* disapprove, he can accuse the Unitarians *as a body* of being guided in their explanations of Scripture by a desire of *lowering the dignity of Christ;* and all this in reference to a phrase of which the Unitarian interpretation is so decidedly the most obvious and natural, that they might well reserve their arts, if capable of using any, for some occasion on which they might be more needed.

We do not observe any similar accusation of Mr. B. against the evil spirit of Unitarianism, where it would be quite as judicious and well-timed, in his comment on Mark xiii. 32, ("Of that hour knoweth no man, no not the angels, *nor the Son*, but the Father only,") where, indeed, he seems at a loss which of three attempts at an orthodox explanation of the passage to prefer, and modestly says, "On this *most difficult* question I dare not venture to offer an opinion." We wish, though his note is already somewhat long, owing to the "*extreme difficulty*" of the passage, that he had favoured us with the SATISFACTORY PROOF which, he assures us, is afforded by Muller, Kidder, and Masch, that our Lord's ignorance in this instance does not detract from his divinity. Truly, the Unitarians must be possessed by a very determined purpose of *lowering* the Master whom they profess to honour and serve, or they could never understand such passages as these as interfering with his divine nature or omniscience.

Matt. xxi. 2. The account of our Lord's triumphant entry into Jerusalem is given by all the evangelists. Matthew is peculiar in his mention of *two* animals, as well as in quoting the words of Zechariah. We have no hesitation in understanding the passage in Zechariah of *one* animal, "sitting upon an ass, even a *young ass*;" and the exact fulfilment of the prophecy is marked by two evangelists, who mention that it was one "on which never man sat." It is *possible* the young ass may, as described in Matthew, have been taken from its mother, and that the mother may have followed, whilst the expression "upon them," twice in ver. 7, may be used vaguely, the writer not undertaking to say upon which Jesus rode; but a suspicion arises in the mind of the narrative used by Matthew having been somewhat conformed to a mistaken view of the prophecy of Zechariah. The various readings respecting the twice-repeated word αὐτῶν in ver. 7, and even, probably,

the reading adopted by Griesbach in the 3d, ἀποστίλλει for ἀποστελεῖ, seem to us to have arisen from a desire to bring Matthew into better harmony with the other evangelists. We should therefore adhere throughout to the common reading, but should be disposed to give ourselves little trouble in *explaining* the circumstance of there being *two* animals, on which we cannot implicitly depend. Our author has some good remarks on this passage, but seems, from his note on ver. 5, and the pains he takes about αὐτῶν, ver. 7, to have been a good deal embarrassed by the mention of the two animals.

The note on Matt. xxviii. 19, is remarkable for passing in silence the argument for the Trinity, probably as being, in our author's opinion, too plain to need illustration. It does, however, after a dissertation on infant baptism, on which we shall not now dwell, introduce a very important question, which has an immediate bearing on the doctrinal application of the text, whether the words of our Lord contain a formula of baptism prescribed by him, or whether they indicate the *end and purpose* of baptism—we should rather say, the *subjects* of the instruction to which baptism was the introduction. Our readers will perceive that the argument of Trinitarians is founded on the first supposition. It is acknowledged that the mention, in one place, of Father, Son, and Holy Spirit, cannot establish their united and equal deity, nor even the *personality* of each; but it is contended that the baptismal *formula* implies a dedication to all three, or a joint invocation of them. Supposing a formula, we should be content with the explanations of it which Mr. B., after Wetstein, has given from the Apostolical Constitutions and Canons (supposititious works, probably of the fourth century): "The Father is mentioned as the cause, the Son as the messenger, the Spirit as the witness. We make known to you that there is one only God, the ruler of all things, with whom is no other, and that you should pay religious homage and worship to him only through Jesus Christ our Lord, in the Holy Spirit," &c. These passages clearly recognize the supremacy of the Father, and leave us to form our opinions from other places of the nature of Christ and the personality of the Spirit.

Mr. B. decides in favour of the formula; we must confess that our judgment greatly inclines against it. Our author's is the more common opinion; ours is that of "Piscator and Gataker, and, in our own day, of many German theologians, especially Kuinoel." A statement of the arguments on both sides is given from Kuinoel, which will shew many who had before no conception of it, the great uncertainty, to say the least, of any formula being given; it does not, however, entirely express our views. We should say that the leading object of the passage is to direct the apostles as to the *subjects* of their teaching, and that baptizing is but incidentally named as the ordinary method of receiving disciples for instruction in the doctrines of the master whose *authority*, by submitting to that ceremony, they acknowledged. With Schleusner we take ὄνομα to be redundant. Such expressions as "baptizing into Christ" and "into Moses," "into the name of the Lord Jesus," "into the name of Paul," fully justify us. Being *baptized into the name of*, or *into*, any messenger of God, is acknowledging the authority of that person to teach, and being introduced into instruction concerning him and his doctrine—to be baptized into any *thing*, *doctrine*, or *subject*, or into the name of it—is to be admitted to instruction by those who baptized upon that subject. The Samaritans circumcised into the name of Mount Gerizim, i. e. they used the rite of circumcision as an admission to a religion distinguished by the doctrine that this mountain was the place to worship God. So we may understand what the Apostle Paul says, (Rom. vi. 3,) that "as many of us as were baptized

into Christ Jesus, were baptized into his death." If we have at all entered upon Christian instruction, the death of Christ must have been brought before us as a subject of such leading importance, that it might be said to be for the sake of that subject, with express reference to it, that we were baptized, whence we are led to the following allegorical representation of the change produced by the reception of the Gospel. Now we observe, that the Father, the Son, and the Holy Spirit, may be very well taken for doctrine or instruction upon those subjects, which in fact are those upon which instruction was particularly needed—the mutual relation of God and Christ illustrating the character and dealings of the Father; the dignity and authority of the Son; and the gifts of the Holy Spirit, which were promised to the faithful as the means of convincing others, and a constant witness to themselves of the truth of what they had believed.

These were the subjects respecting which the apostles were to instruct their converts, or *into the name of* which they were to baptize them, and thus the text is, we think, best understood, not as a formula for administering a rite, but as a direction to the first ministers of the gospel, which recognizes baptizing as the ordinary mode of receiving disciples. "Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit;" the particulars respecting God and Christ, expressed by the words *Father* and *Son*, and the promised gifts of the Spirit being the points respecting which instruction was most needed—"teaching them to observe" (this is part of the same sentence, and the word *teaching* expresses nearly the same as *baptizing into the name of*) "whatsoever I have commanded you." We should think that an attention to the connexion of the twentieth with the nineteenth verse might sufficiently prove that the latter cannot be accounted a formula.

ART. III.—*Observations on the History and Doctrine of Christianity, and, as historically connected, on the Primeval Religion, on the Judaic, and on the Heathen, Public, Mystical, and Philosophical; the Latter proposed as an Appendix to the Political and Military History of Greece.* By William Mitford,* Esq. 12mo. pp. 192 and 198. Rodwell and Martin.

THIS little volume has been some time before the public; but we are induced to take this late notice of it, on account of the many valuable criticisms and remarks which it contains, and which derive weight from the learning and celebrity of the author. Mr. Mitford is the well-known historian of Greece. His merits in that character are disputed. All admit his erudition; but his prejudices in favour of the aristocracy, which he scruples not to avow, have given an evident bias to his pen, and determined his estimate of characters and events. He writes Grecian history as an English Tory, and as if he were fearful that his pages should be soiled by mechanic thumbs or turned over any where but in the drawing-room. A greater fault could scarcely be attributed to an historic writer. Still, his learning, his independence of former historians, and his earnestness and laboriousness, give no small value to his work, which will always be consulted by scholars, though, if we read the book of fate aright, it will never be much used by the

* Whilst we are reading this proof-sheet, we learn with regret the death of Mr. Mitford. His death is rather oddly announced as a loss to his brother, Lord Redesdale.

people. The author's style is indeed a bar to its popularity; for he affects involved sentences and crabbed phrases, as if he wished to warn off the public liking, and to inscribe upon his composition as well as upon his sentiments the motto of *Noli me tangere.*

Now this very character of Mr. Mitford as a writer enhances in our view the importance of the present work, which he wishes to be considered as supplementary to his historic volumes. We have here the reflections which he made and the conclusions which he drew in his long and laborious course of Greek reading. He is no reformer, but he is too aristocratic to submit to the dictation of the priest. He is not a student of theology, properly so called, and indeed confesses his unacquaintedness with some English books which we are too prone to regard as known of necessity to every man who is in any degree entitled to the name of a scholar. For this very reason, some of his observations are of more value: though not uncommon, they are original as to the writer, and from this circumstance serve to confirm more strongly the reasonings and conclusions of preceding writers. So far from wondering at this gentleman's little knowledge of theological works, we may well be astonished that, amidst the active duties of the military profession, he should have been able to acquire such stores of Greek learning, and to have digested his extensive reading into such profitable order; and we are really surprised that with his occupations, and what we may, without offence, we hope, call his prejudices, he should, in so many instances, have formed such a rational scheme of scriptural interpretation and so liberal a system of religion. His is the testimony of a layman, and is on every account to be hailed by that large and happily increasing number of scholars and Christians who place that which is agreeable to evidence and reason above that which is acceptable with the multitude, and who regard orthodoxy as lighter than air when placed in the scales against truth.

Mr. Mitford's book is divided into two Parts, and these again into Sections. Following these, and in what is paged as another volume, are some Letters to a Friend, partly in apology for, and partly in explanation of, the preceding Observations.

The First Section of Part I. is entitled, "Apology for the Undertaking—Foundation of Faith." Here we find some remarks savouring of a truly Protestant spirit: the Bible alone is represented as the authority for matters of faith, and the Bible only, as every one, with such instruction as he may obtain, can understand it. (P. 4.) The author wishes to avoid offence both to sectaries and to many of the Church of England, especially ecclesiastics, but this he fears is impossible: he avows himself a member of the Church of England, but disclaims the persuasion of her infallibility. (Pp. 6, 7.) He further makes up his mind to incur the disapprobation of those of our legislators that are in favour of Catholic emancipation, which in his judgment is wholly incompatible with the safety of our Protestant establishment. Why he should have thus deprecated the displeasure of liberal statesmen, we can hardly conjecture. Possibly, he felt that he was about to surprise some of his admirers with his free private thoughts, and hoped that he should quiet their apprehensions in part by declaring beforehand that he reserved one at least of his former habits of reasoning. Then follow some sensible, or, as in the phrase now in vogue they may be called, philosophical, reflections upon Theism.

Section II. is "Of Creeds and Prayer." Under this head the author makes some excellent remarks upon the Apostles' Creed. He points out the additions that have been made to this venerable symbol, which have, he

thinks, injured it greatly; and pronounces, that were it reduced to its original purity, it would be unexceptionable, and for the great body of Christians, even at this day, useful. A passing remark discloses his small valuation of the creed "called of St. Athanasius" (pp. 17—19), his full judgment on which we shall hereafter have the pleasure of laying before the reader. He complains of the tediousness of the Liturgy of the Church of England, in which the frequent repetition of the Lord's Prayer, objected to by some churchmen, is to his mind a relief (pp. 20, 21); an exculpatory observation, for which the regular eulogists of "the best-constituted church in the world," will, assuredly, not thank him.

The IIIrd Section is "Of the Lord's Prayer," a subject partly anticipated in the conclusion of the Second, where he quotes some of the sentiments of Socrates, who, in one of his well-known prayers, nearly approached the spirit and even the language of this admirable form. The several phrases of the Lord's Prayer are here commented on and shewn to teach the justice and goodness of the Almighty; and the use of the whole of "this short but comprehensive prayer, declaring our belief in Almighty God, to whom it is addressed, implies also" (says the annotator) "our faith in the birth, doctrine, death and resurrection of Jesus Christ, as related in the Gospels which give us the prayer." (Pp. 31, 32.)

The heads of Section IV. are "The Old Testament. History of the Creation. Probation the Purpose of Man's being on Earth. Fall of Man." The author speaks his mind freely concerning the book of Genesis:

"If, then, under all the circumstances known of a book so old as that describing the creation and the immediately following events, order occasionally fails; if repetitions here and there seem to mark some derangement of the narrative; if omission or transposition of some words may appear indicated; if the sense of a word or a phrase is occasionally disputable; I esteem these to be proofs of the honesty of those who, having found a work, so altogether valuable, in that state, scrupling to use their ingenuity for its correction, have given it to posterity exactly as they found it. With the great critic of antiquity, (supposed a heathen, though how far, or whether at all, disapproving the better doctrine of Christianity, which must have been known to him, none can tell,) I can admire the occasional sublimity of the account of the creation, and say with him, that 'its author was no ordinary man,' notwithstanding that the very first words, 'In the beginning,' as they stand in the English and Septuagint translations, are to me unintelligible."—Pp. 36, 37.

On the origin of evil, Mr. Mitford could not be expected to throw any light. He is in doubt whether the account of the fall of our first parents should be taken according to the letter, or as allegory and parable. What is clearly stated by the historian, and confirmed by frequent reference to it in following passages of Holy Writ, is (he says, pp. 44, 45), "that our first parents were subjected to trial, in which they were found failing; and for their failure were punished *in this life*."

Section V. is entitled "Death of the Body. Institution of Sacrifice." Mr. Mitford understands the threatening against the disobedience of Adam and Eve to imply only natural death. He observes, "that in Sebastian Castellio's Latin Translation of the Bible, made for King Edward the Sixth, the expression (Gen. ii. 17) 'on the day' is omitted, so that the sense is simply, 'thou shalt die,' without declaring when." He says that, not being versed in Hebrew, he knows not what may warrant the omission, but the context satisfies him that the historian meant, "On the day on which thou eatest thereof thou shalt surely become mortal." (Note, pp. 46, 47.) This is a proof of Mr. Mitford's sagacity: he repeats, without being aware of it,

one of the most ancient interpretations of the words that is extant. "*Morte morieris.*] Vires tuæ, sustentatæ ante per arborem vitæ, deficient: quæ via est ad mortem. Syri interpretes hîc habebant, *mortalis eris*: quod notant Ambrosius et Hieronymus." *Grotii Annot.* ad loc.

Mr. Mitford's theory of the origin and design of sacrifice will scarcely satisfy the typifying divines of our day:

"Presently, then, after the account of the fall, a matter is related altogether strongly commanding observation, but, in part, of questioned import. Sacrifice, without any previous notice of such a rite, is mentioned in clear terms as an established duty of man, and as the means still graciously afforded by the Creator for immediate communication with himself. Together with the condemnation to mortality, it had been declared that the spontaneous productions of the earth should no longer suffice for man's subsistence; by his labour he was thenceforward to earn his bread. It seems to me then enough implied that, with the institution of the rite of sacrifice, the grant, in a following part of Scripture distinctly stated, of every inferior animal as lawful food for man, was made to Adam on his removal from Paradise; thenceforward wanted, not only as of quality best supplying the failure of the life-preserving fruit, but also, as the world into which he was turned is constituted, farther necessary for maintaining the multitudes to be born in it. Man's constitution, however, remaining, as far as holy writ informs us, unaltered, animal flesh in its natural state was not suited to his power of digestion, as to that of the inferior carnivorous animals: the agency of fire, which man was endowed with ability to produce and use, with art of preparation, easy to him, but not within their capacity, were requisite.

"The combination here then is eminently remarkable. When man, sinful and perishable, was suddenly turned from the ready plenty of Eden into the wide world; not to be led, as the inferior animals, by instinct, but endowed with reason, yet reason uninformed and unexperienced, he would often want instruction, both for supplying his needs and performing his duties. Accordingly the Almighty still graciously allowed immediate communication with himself, through the rite of burnt-offering, which was to hallow the meal of meat insuing; for it is abundantly marked in Scripture, and by heathen writers, that the sacrifice, among both Jews and Gentiles, always afforded a meal. That meal, though thenceforward a main support of life and strength, must have been, till familiarity produced reconciliation to it, disgusting both in preparation and in use. But its religious purpose is obvious. Man was thus at once reminded of his degradation and of his final lot in this world; the salutary severity nevertheless being softened by the appointment of that very rite of burnt-offering, with all its degrading circumstances, for the exercise of his yet high privilege, peculiar to himself among surrounding animals, of communicating with his Creator."—Pp. 48—51.

He points out the "near concurrence of heathen customs derived from remotest antiquity, with the law given by divine authority to the posterity of Abraham." In both, "the meal of meat" was a sacred ceremony; insomuch that Xenophon has described cattle, taken for the subsistence of a plundering army, by the title of Ἱερά, sacrificial offerings. In some of the Grecian states the public sacrifices furnished a principal part of the subsistence of the poor. The author might have observed, that some of the Apostle Paul's counsels to the churches were occasioned by this fact, which was not a little embarrassing to the first Christian converts in Heathen countries.

It is suggested in a note, (p. 54,) "that the word *murder* should not be applied to Cain's act, at least without explanation. The degree of favour shewn by the Almighty to Cain might admonish, that to estimate his crime we are not furnished with sufficient information, and that to define it, therefore, must be rash."

The contents of the two next Sections, are, VI. "Length of Human Life. Pre-existence. The Flood. Renovation of Mankind, with Life shortened." VII. "Laws of God for renovated Mankind. Extensive Wickedness. A Family, to produce a Nation, selected. Severe Probation of the Selected."

It appears to the author beyond reason to imagine any other origin for the rite of sacrifice than the Divine command, as already explained by him, or any other cause for its extension over the globe than the derivation of all mankind from one family holding it sacred, as reported not by Moses only, but also by heathen tradition." (P 70.)

He thinks that the Old Testament, whilst it *remarkably avoids* giving direct assurance of a future life, nevertheless abounds with intimations of it; amongst which he reckons the severe punishment of the whole Egyptian people on account of the fault of their king. (P. 74.) Admitting the Divine justice, an argument may be founded upon this case for a life to come; but where is the "intimation"?

Section VIII. is of "Laws for the selected Nation." Here Mr. Mitford declares his faith in the divine origin of letters, which cannot, any more than that of the invaluable grain, wheat, be traced up to a human source:

"The delivery of the Decalogue being the first occasion on which writing is found mentioned by any author, it has been supposed by some that letters then had their origin, graciously communicated by God himself. But it is observable that writing is not mentioned by the inspired historian as a novelty; on the contrary, mention of it, several times repeated in his following narrative, rather marks it as already well known and in practice among the Jews, and, almost consequently, also among the Egyptians. Its real origin thus remains equally unknown with the origin of that invaluable grain, wheat, which, though, under cultivation, flourishing in widely-varying climates, has never yet been found indigenous in any part of the earth. I will venture to own that no supposed origin of alphabetical writing appears to me so probable, so little loaded with difficulty, or even impossibility, as that it was, equally with language, the gift of the Creator to the antediluvian world, and thence, together with wheat, transmitted to following mankind."—Pp. 76, 77.

He speaks in terms of high, but in our judgment not extravagant, admiration of the character and authority of the Decalogue:

"The character of this compendious digest, the Decalogue, assorts with the account of its origin. Like the Lord's Prayer, it may be most advantageously compared with all that has reached us, concerning the duties of man, from Greek and Roman philosophers; and, if any may think the addition respectable, Indian and Chinese. It is not likely to have been unknown to the great heathen critic, nor out of his view, when, as formerly noticed, he declared his opinion of the lawgiver of the Jews, that he was no ordinary man.*

"The accordance then, such as it is, of heathen memorials with the Pentateuch, concerning the origin of the world, the early state of mankind, the deluge, and what followed the deluge, together with the doctrine of some of the earliest Grecian poets concerning the Godhead and the duty of man, both to his God and his neighbour, strongly marks, to my mind, tradition from antediluvian times, and is altogether to me highly gratifying. That letters, defective as were the ancient materials for using them, should have been lost in migration and ensuing contests for settlements, while the traditions were preserved in memory, is nothing wonderful. The early poets, the philosophers of their day, were, both for notions of the Deity and for moral precept, no unworthy predecessors of the best following, in the best times of Grecian science. Poetical measure was their resource for supplying, by its assistance to memory, the want or the failure of convenient materials for any extensive

* "Longin. de sublim."

use of letters. Their age, little ascertained, is reckoned within that called the fabulous, because the earliest heathen political history, possibly cotemporary, abounds in fable. Their doctrine, however, carrying evidence of its origin, in what age they severally lived is comparatively unimportant.

"But, among evidences of its origin, some deserve more particular observation. In consonance with the first commandment, those philosopher-poets asserted the unity of God.* No such commination as that of the second against the worship of either a pluraliiy, or of images, appears to have reached them. A plurality had already, in their time, obtained vulgar credit; but of image-worship in their country, in their age, no indication is found. An opinion of the duty of respect for the sanctity of oaths inforced by the third commandment, has obtained, in all ages, the world over."—Pp. 77—79.

For the alteration of the Sabbath, he allows that there is no specific command. It rests on unvaried custom, derived from the earliest times of Christianity, yet with *some appearance of authority* from the apostles themselves. P. 83.

We pass over Section IX., on the "Continued Severity of Trial for the selected Nation," and come to Section X., entitled "The Historical Books of the Old Testament unsuited to general Edification," where we find the following free remarks, which are, we think, upon the whole, judicious.

"To persons at this day, educated and habituated to thought and reflection, it cannot be necessary to remark that the indiscriminate slaughter of nations, the particular severity of the prophet Samuel to one of their princes, with other matters related in the Old Testament as warranted by that Almightiness which can largely reward, in another life, suffering in such or in any other way, in this, have clearly not been proposed as examples for man, of his own judgment, to follow. Far from wanting Christianity to ascertain so much, those examples were not even for the Jews to follow, but only to tremble at, as admonitions of what, under divine authority, might come upon themselves. Through these, however, and other matters recorded in the Old Testament, that book is surely hazardous in the hands of the uneducated; and liable to be perverted, as, in modern instances, it has been, to ill purpose by the designing, whose views to their interest might lead them to impose on the simple. But among the Jews, their sacred book could not come readily and extensively into such hands. The art of printing did not then afford means to distribute numerous copies among those who would presently dispose of them to any for wanted food or pernicious drink. Every synagogue probably would have a copy, more or less complete. But it was only for persons appointed, under strict rule, to read and to expound to the congregation parts duly selected. Christ himself undertook this office; thus apparently affording intimation sufficiently authoritative, that, for the bulk of mankind, selection and exposition are needful. The founders of the Church of England accordingly, not inattentive probably to this admonition, with which their own judgment on the subject would correspond, have not proposed the whole, nor nearly the whole, of the Old Testament for public instruction, but have appointed only what they have properly denominated lessons, selected from it, to be read to the people."—Pp. 95—97.

We believe we speak the sense of educated pious churchmen when we say that the founders of the Church of England have left much more of the Old Testament in the daily Lessons than agrees with the modern sense of decency. But one of the evils of a National Church is, that no reform in the least important customs can take place without as great an alarm as if the foundations of the Church were about to be torn up. This is seen at the present moment in Prussia, where there is a great outcry on the revision, by royal authority, of the Liturgy. In England we are so deeply entrenched in prescription, that whatever has been must continue to be, and though the

* "Aristot. de mundo."

members of the Establishment have been for ages calling out for some changes, "since the fathers fell asleep all things continue as they were from the beginning."

The last Section of this Part is "Sequel of Jewish History." To account for Solomon's becoming an idolater in his latter years, Mr. Mitford ventures to suggest that he had become deranged! Various remarks are made in this chapter upon the ritual and civil law of the Hebrews, which will interest the thinking reader. The author's political bias appears in what he says on slavery, though he envelopes his meaning in the thickest cloud of his peculiar phraseology. He concludes this division of his book with a declaration which he deems venturous: we leave his style as we find it:

"At Rome, under the first emperors, Jews were numerous, probably some wealthy, but all, for those called their superstitions, despised. Had I been then educated a heathen there, having before me the Jewish history as delivered in the Septuagint, and therewith all the heathen traditions concerning preceding times of which I have any knowledge, I think I should have accepted the account, in the Old Testament, of the Almighty's dealings with man as a very valuable addition to all that had been received among other nations; explaining much, correcting much. Nevertheless I should be doubtful of much, as unable to see its consistency with the best human notions of an almighty, all-wise, and all-good Creator: especially the selection of one small nation, from among the unnumbered of mankind, for extraordinary favour, and for promises of peculiar protection on condition of constant obedience; that nation being acknowledged by its own historians to have been, through a course of centuries, continually refractory, often grossly rebellious, consequently suffering almost all that a nation could suffer short of extinction, yet remaining a separate nation, but in subjection to others, whose religion they were bound by their own to abhor, would be what I might least be able to bring my mind to conceive; solution, as far as Almighty Wisdom appears to have thought fit for our state of trial, remaining for the next period in the history of the world."—Pp. 115, 116.

The conclusion of this passage is agreeable to Mr. Mitford's favourite theory of explaining all difficulties by man's probationary state, and of referring them to the solution of a future world. Piety in the closet frequently requires the submission of the soul to the hidden decrees of Infinite Wisdom, which eternity only can reveal; but we more than doubt the propriety of raising objections in order to lay them by this charm. In fact, they who can admit the answer have never felt the difficulty. The author has evidently undergone the process of doubt and inquiry, but he has never allowed himself to mingle with doubters and inquirers, or to read their works; and whilst he belongs to this class, he writes for another, for thorough church-goers and believers, who never stumbled at an article of faith or sighed for more evidence. Had he trusted to his own powers of mind, he might have found reasons for the peculiar calling of the Jewish people, and moral uses in their separation from the nations, which would have satisfied him even in this world; though undoubtedly in every case of perplexity, and all moral cases are as yet more or less perplexed, it is not unreasonable to believe that there will be a more ample development of the Divine wisdom, and a more complete explanation, for the satisfaction of the human mind, in the state in which "that which is perfect will be come, and that which is in part will have been done away." To this extent, we agree with the author in the sentiment which he has quoted from Erasmus, (in the Second Part of his Observations, the notice of which we must leave to the next Number,) "We may talk of referring difficulties to the next general council: in my opinion it were better to refer them to that blessed time when we shall see God face to face."

CRITICAL NOTICES.

ART. IV.—*Notes and Reflections during a Rumble in Germany, by the Author of "Recollections in the Peninsula," &c.* London. 1826.

THIS is a sensible volume; the work of a soldier, though no man of blood; but of liberal and Christian tastes and feelings. From such an observer we are glad to quote the following commentary on Mr. Rose's observations on the State of Religious Opinion in Germany:

"The German youth have a solidity of thought and sincerity of heart which colours all their conversation on subjects of a deep moral interest. They are largely tolerant on religious matters; not, as some have unfairly forced the inference, from indifference to religion, but from a holding fast of what is essential in it, and declining all controversy, all bitterness and quarrelling about the rest.

"The Roman Catholic of Germany is unlike any of that great family elsewhere. The Calvinist and the Lutheran love each other as Christians; all are inclined to mysticism in some slight degree, save the Rationalists, who are as inconsiderable in numbers as they are uninfluential on the mind of the public at large. The school of the Rationalists has not been without its use; for man never appears so weak, so helpless, so ridiculous, as when he lights the feeble taper of his reason to examine and pronounce upon the credibility of the facts related, and the mysteries revealed to us in the Bible. 'To live and move and have our being,' a miracle to ourselves, and among created miracles of every possible variety; to find our reason baffled by the first pebble we pick up beneath our feet, all the properties of which we can most scientifically describe, but of the essence of which we know nothing; and then to explain away the less wonderful miracles of Scripture, *because* our reason refuses to give credit to them, is a something so palpably absurd, that even the patient, inquiring German could not listen to such lectures long, if they did not sooner drive him forth by inflicting a severe wound in his heart.

"I was present in the great church of Leipsic at the administration of the Sacrament. The communicants stood in long files and advanced reverentially towards the altar; they received the holy elements standing, and passing round the altar, again rejoined the congregation. The congregation, whether composed of those who were about to communicate, or had done so, or of those who merely assisted at the ceremony, sung a hymn or hymns throughout the whole service. After deducting largely for the effect produced on me by the sweet and solemn singing of this assembled multitude, and by the black skull cap, the ancient ruffs, (like those of the Elizabethian æra,) and the reverend aspect of the officiating ministers, I certainly was impressed, and that strongly, with the feeling and sincere devotion of the communicants. We *kneel* at the altar; another church *sits* at the communion table; these *stand* and sing a hymn. We all do it in remembrance that Christ died for us, and he knows in all those congregatious those who are his, those who feed on him in their hearts with thanksgiving."

"The Roman Catholic of Germany in his church seems quite another being from *that* [the Catholic] of Italy; and the character which Goldsmith has so beautifully and faithfully given of the latter applies in nothing to the German. He is seldom careless or irreverent at the mass; seldom timid, or formal, or slavish, in his acts of devotion. There is a something staid in his outward performance; but 'the soul's sincere desire' is perceptible, and plainly so, in the expression of his countenance when engaged in prayer."

Of the statue of the Emperor Joseph II. he says,

"Considering the shortness of his reign, I think it doubtful whether his condemned precipitancy and enthusiasm are to be regretted. Whatever he had attempted against the civil power of the Church of Rome, the priest would have worked step by step in counteraction of his measure: whereas he stripped her of immense and irrecoverable influence, when he opened the treasures of his convents, dispersed their wealth, drove forth the corrupt and idle members, and alienated their wide possessions. The half of what he suppressed never have been

can be re-established. Per-
ne individual of the Austrian
s more deserved a public mo-
nd it is to the credit of his
have erected this statute to

ription is,

blicæ vixit non diu sed totus."

- *Three Months in Ireland.* English Protestant. 8vo. , 1827.

this volume issues from the
ouse of Mr. Murray, it tells
varying tale of Irish wrongs.
ord space for but a few short
to the state of feeling towards
ant Establishment, that most
and scandalous anomaly in
of political and ecclesiastical
ment.

Protestant it certainly is a me-
ask to have to contend with
uch entitled to respect from
d functions, however blame-
eir private characters; and in
al point of view nothing can
npolitic and dangerous than to
y amongst so strong and pow-
ly as the clergy, which, as one
members well observes, 'al-
s in defence of the person at-
id butts against the offender
y extended front.' But are we
all delinquencies on account
eration due to the delinquents,
that sacred rank, which is
aggravation of their faults, be
e for leaving them unnoticed?
on the contrary, our duty to
as far as in us lies, so great a
scandal to the Protestant and
o the Roman Church, from
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of the stratagems to which the
gy have most frequently re-
repel their assailants, and still
revent attack, is to charge with
and impiety all those who pre-
blame them. '*Touches aux*
voilà qui crient à l' Athée,' is a
ying completely verified in this
• • • Were the Irish Church
poor and as irreproachable as
it would wish us to believe, it would re-
joice in any proposed investigation, as the
best means of securing its adherents
and silencing its adversaries. But no:—
they are too well aware of the truth:
they shun—they deprecate examination;
they shroud themselves in convenient
darkness, and will not unveil their pro-
ceedings or possessions to unitiated eyes.
They endeavour, on the contrary, to
prevent all inquiry, by asserting the in-
violability and sacredness of their situa-
tion, and raising the cry of sacrilege
against all audacious intruders."

The author proceeds to shew that
Catholicism has of late "prodigiously
increased."

"Indeed this increase is admitted by
every one, even by those who carry the
supposed number of Protestants at pre-
sent to an extravagant height; and the
only questions in dispute are, the ex-
tent of this increase; and, whether it
continues at present; which I am sorry
to say there is too much reason to be-
lieve. Now then, I ask, to what cause
can we attribute this admitted growth of
Popery in Ireland? The Catholic will
answer, 'To the force of truth.' But
this reply will not suffice to us Protes-
tants, who believe truth to be enlisted
on the opposite side. To what cause,
then, can be attributed this increase of
the Catholics in spite of the force of
truth? 'To the superior allurements
of Popery,' say some persons. No
doubt, it must have been peculiarly al-
luring to be exposed to the pains and
penalties, to the persecuting rigours of
the most atrocious penal laws that ever
blackened the annals of this or any other
country! No doubt peculiarly alluring to
resist the richly-baited conversion-traps
offered, in charter-schools and pensions
to converts, of forty pounds a-year! No
doubt, it must have been a great tempta-
tion to Popery, to be excluded thereby
from all places of power or emolument,
and to have remained for so many years
in a state of unmitigated slavery! No
doubt, it must be particularly pleasing to
have to fast strictly on Fridays and in
Lent, to submit to severe acts of penance,
and be obliged, in addition to enormous
tithes and Church-rates, to pay for one's
own chapel and minister besides! Were
these the allurement to Popery? What
then, I ask again, was the cause of its
admitted increase? I assert, that the
cause is to be found in the extortions,
the mal-administration, and the indo-
lence of the Protestant establishment.
It is to them that the Popery of Ireland

should mainly be attributed; it is in reality the Protestant clergymen who have made, and still make, the converts to the Roman Catholic religion.

"This strong *primâ facie* evidence against the Protestant clergy will be found strengthened and confirmed by all the details recorded in history, or transmitted by tradition. In former times they were the constant advocates and executors of the bloody penal laws, as now they are the chief opponents to all Catholic claims. Their ready subservience to all constituted authorities was only tempered by their hatred to those whom they were appointed to protect, and from whom their fortunes were derived."

ART. VI.—*A Charge, delivered at the Triennial Visitation of the Province of Munster, in the Year* 1826. By Richard, Archbishop of Cashel. 8vo. pp. 24. Milliken, Dublin; Rivingtons, London.

WE hail the appearance of another plea for peace and charity from the Primate of Munster. Dr. Laurence is reproached for his moderation by the bigots of the two communions, the Romish and British; but their censures proceed from the very causes that secure him the respect, esteem and confidence of enlightened and liberal men of all parties.

In addressing his Reverend Brethren the Archbishop congratulates them, that amidst the general stir on the subject of the Roman Catholic claims, since the last Visitation of the Province, there had been no meeting convened, no association formed, no addresses, persuasive, flattering or intimidating, sanctioned by the clergy of Ireland, nor any petition from them to Parliament. They had suffered the storm of discord to pass unheeded by, that they might not disturb the dearest charities of life. (Pp. 2, 3.)

Widely different had been the conduct of the English Clergy. Upon them the Archbishop passes no censure; but he gives it as his opinion that the Clergy best consult their own dignity and usefulness by abstaining from political conflicts. (Pp. 4, 5.)

Dr. Laurence is not enamoured with the fancy of uniformity of faith, nor alarmed at the existence of difference of opinions. Parties, he says, there have always been and will always be; the more unfettered we are in the formation of our opinions, the more will parties predominate; and to parties we are indebted for our most valuable rights and constitutional privileges. (Pp. 5, 6.) He cautions his clergy, at the same time, against the excess of party-spirit—though he acknowledges the happy state of his own Province in this respect:

"It should, however, console us to reflect, that in this province, in which the proportional difference of numbers between Roman Catholics and Protestants is much greater, the irritability arising from a diversity of creeds is much less, than in those provinces in which the respective numbers are more equal. Here, with very rare exceptions, we live together in undisturbed harmony; nor is the intercourse of life constantly embittered by religious animosities. To what is this state of things attributable, but to the moderation of both parties? And while it is but common justice to ascribe herein a full share of merit to the clergy and laity of the Church of Rome, I cannot, on the present occasion, withhold from you my expression of that commendation which is so much your due. Influenced by a conviction, that there exists between you and them a perfect concord in all the great doctrines of Christianity,* and that those in which you differ from them are merely the superstitious additions of after ages to the Creed of the primitive Church, you laudably avoid a perpetual altercation with them upon points where compromise would be dishonourable and where unanimity is impossible."—Pp. 10—12.

The Archbishop (how unlike some prelates whom we could name!) deprecates all attempts at proselytism, in the peculiar state of Ireland. The clergy of the Church of Rome, he tells his brethren, have the same right, both in reason and in law, to tamper with the faith of Protestants, as they have to tamper with the faith of Roman Catholics. (P 13.)

An union of the two churches, sometimes contemplated by moral theorists, the Primate of Munster consider

* "Contained in the three Creeds which are received by both Churches. Some writers of our own Church, among whom was the pious Bishop Taylor, have held, that those only which are contained in the Apostles' Creed are essential to salvation."

to be chimerical; every attempt to prove it, he suggests, must "be attended with a submission of the understanding, and with a slavery of the conscience, which the spirit of the times would not endure." (Pp. 14, 15.) We are glad to find one eminent prelate who does not teach that "the prostration of the understanding" is the first step in the pursuit of Christian truth; who ventures, indeed, to proclaim the contrary opinion, though in so doing he may expose himself to the charge of heresy from his brother of London.

With a true Protestant feeling, Dr. Laurence disclaims the notion that salvation is confined to any pale:

"— I should lament to hear the doctrine of exclusive salvation fall from *your* lips. A high and ardent spirit indeed, disclaiming every feeling, and deriding all toleration of opinion, not countenanced by his own infallible church, may treat with contempt and proscribe as 'fulsome nonsense' the persuasion, that no Christian will not be condemned to eternal punishment for believing a little more or a little less than another; but charity is justified of her children. Judged we must all hereafter be by our good and gracious Redeemer; but let not theological prejudice induce us to entertain the vain conceit, that our faith in the doctrines, and adherence to the communion, of this or that particular church upon earth will prove the criterion of our acquittal or condemnation at the last day; induce us to abandon the more rational as well as scriptural opinion, that our final doom will be determined, not by our participation in certain creeds and communions, but by the sincerity of our faith, and by the holiness of our lives."—Pp. 17—20.

In agreement with this admirable passage, the Archbishop laments that some Protestants, alluding to the "Evangelical" party in the Church, have "narrowed the terms of acceptance with God more than reason approves or scripture warrants." He portrays to the life the extravagance of this busy sect, whose worst feature is their uncharitableness (pp. 20—23); and concludes with this exhortation, worthy to be inscribed on every Christian pulpit,—

"Under whatsoever religious denomination, therefore, we may be classed, where Providence has been pleased to assign our lot, there let us live together as brethren, and be kindly affectioned one to another; satisfied, that we all are worshipers of the same God, believers in the same Redeemer, and heirs of the same Salvation."—Pp. 23, 24.

ART. VII.—*A View of Rome at the present Period.* 8vo. pp. 56. Edinburgh, Oliphant: London, Nisbet. 1826.

THIS pamphlet does not answer to the title. It is a farrago of "No-Popery" exclamations, indictments and prophetic calculations, brought together to prejudice the cause of Catholic Emancipation. Can such a publication find readers in the Northern metropolis?

The compiler might probably have made a readable publication, for he would appear to have visited Rome, but he should confine himself to facts and not attempt theories. Almost the only passages of any interest in his pages are the two following, which fight against the purpose for which they were penned.

"Pius VII., as an act of courtesy to the English, permitted them to open a chapel in Rome; and Leo. XII., for political reasons, reluctantly permits its continuance. Before the door is placed a sentinel, which may be intended as a mark of respect; but there is a sentinel also placed to guard the Jews, whose residence is confined within gates, in an obscure part of the city. The present Pope is as much averse to toleration, as were ever any of his predecessors in the holy see. It is his aim to revive the superstition of centuries, and to reduce the people under stricter subjection to their priests. He has granted privileges to the Jesuits, and restricted the Jews: he is an enemy to Christian education: he forbids the admission of any religious Protestant books into his dominions, with the exception of Cobbett's late work on the Reformation, which was immediately reprinted, and advertised against the walls: and he fulminates against the Bible Society; for he hoards the Scriptures like the miser his treasure, which he will neither use nor disperse."—Pp. 4, 5.

"— it may excite surprise that the present Pope should have ventured last winter to make such an observation as follows, which rests on the word of the gentleman to whom it was made: 'The best reply which can be given to so prejudiced a speech as that of the Duke of York in the House of Peers, is the constant fidelity of the Catholics to the British throne; and I hope that they will persevere in shewing their loyalty.'"—P. 54.

OBITUARY.

WILLIAM GIFFORD, ESQ.

ON the 31st of December last, at his house, in James Street, Buckingham Gate, in the 71st year of his age, WILLIAM GIFFORD, Esq., author of Baviad and Mæviad, translator of Juvenal and Persius, Editor of the Quarterly Review, &c.

Mr. Gifford was a native of Ashburton, in Devonshire, where he was born in April, 1756. His paternal ancestors had been persons of property and respectability, but the family had fallen into indigent circumstances through the wild and extravagant conduct of his father and grandfather. His father settled as a plumber and glazier at South Molton, and his mother was the daughter of a carpenter at Ashburton. A foolish attempt to create a disturbance in a Methodist chapel compelled his father to go to sea; and after his return, at the end of eight years, habits of dissipation kept him in poverty, and brought him to a premature grave. His mother followed shortly afterwards, leaving himself, at the age of thirteen, and a brother, only two years old, in destitute circumstances, "without a relation or friend in the world." His little brother was sent by his godfather, on whom the charge of them had now devolved, to the almshouse, and he was himself sent to a farmer to drive the plough, an employment for which his constitutional weakness unfitted him, and which he quitted in disgust after one day's trial. His mother had given him some instruction in spelling and reading, and he had now picked up a little knowledge of writing and arithmetic. These attainments were thought to qualify him for a situation in a store at Newfoundland, which his godfather hoped to procure for him, but failed to obtain. This *kind* protector then sent him to sea, and put him on board a small coasting vessel at Brixham. Here he continued for twelve months, enduring all the hardships incident to such a condition. Whilst in this employment he nearly lost his life by drowning. He was now eager to add to his scanty stock of knowledge; but having no books on board his master's vessel, he was in the habit of resorting to other ships in hopes of obtaining the loan of some. In attempting to get on board another vessel, with this view, his foot slipped, and he fell into the sea. He was taken up in a state of insensibility, and with difficulty recovered.

The remonstrances of persons to whom Mr. Gifford's family had been known, prevailed on his godfather to take him from his degrading employment, and send him to school to qualify him for something better. Young Gifford had been but a dull learner hitherto, but his proficiency was at this time more rapid. His favourite study was arithmetic, and with such success did he prosecute it, that he was soon able to assist his master in teaching the other children. He now formed the idea of devoting his future life to the business of schoolkeeping, and indulged the hope of succeeding a schoolmaster of the place, who was grown old and infirm. But his godfather treated his scheme with contempt, and, to young Gifford's great mortification, apprenticed him to a shoemaker for the term of seven years. His master was a rigid Presbyterian, whose only reading extended to the tracts published on one side of the Exeter Controversy, and on these he was a very pertinacious controversialist.

At the time of his apprenticeship Mr. Gifford had read nothing but the romance of Parismus and Parismenus, a few loose magazines of his mother's, his Bible, and the Imitation of Thomas à Kempis. He hated his new profession, and therefore made no progress in it. He still indulged his favourite idea of becoming a schoolmaster, and to qualify himself applied every leisure hour he could command to the prosecution of his studies. At this time he had but one book, a Treatise on Algebra, which had been given him by a young woman, into whose hands it had accidentally fallen. But as it supposed a knowledge of simple equations, it was to him an useless treasure. One of his master's sons, who was intended for a schoolmaster, had purchased Fenning's Introduction. Of this he obtained possession for a short period, and he made such good use of his time as completely to master its contents, and to qualify himself to enter on his own book. Difficulties, however, still opposed themselves. He had no pens, ink or paper; as a substitute for these, he beat out smoothly some pieces of leather, and on these worked his problems with a blunted awl.

time he had not thought of
His attention was drawn to it
by attempt of another youth to
a village sign-painter, who, in
ing to delineate a lion, had
dog. Gifford thought he could
re of the subject; wrote some
d was pronounced the superior
fter this he composed some
rt pieces, which he used to re-
he entertainment of his neigh-
ho recompensed him by small
s of money. This was to him
aluable return, for it was the
ey ever placed at his own dis-
e immediately applied it to fur-
rants of writing materials and
but his literary pursuits inter-
h his business, his master ob-
session of his little stock, and
d to his studies.

driven to despair by these seve-
poetical compositions attracted
e of Mr. Cookesley, a respecta-
on in the town, who from this
ame his friend and patron. This
n having informed himself of
ing history, made his case known
is friends, raised a subscription
ame his indentures, and to pay
ducation for two years. At the
his period he was pronounced
for admission to the University,
ugh the interest of Mr. Thomas
of Denbury, he obtained the
Bib. Lect. at Exeter College.

ecuniary means being scanty, it
posed that he should publish, by
tion, a translation of Juvenal,
friends in the country warmly
ed the design. He proceeded,
r, with the work but slowly, and
abandoned it, and returned most
ubscriptions, postponing the pub-
till he was able to undertake it
his own satisfaction, and under
vourable auspices.

lent obtained for him an intro-
to the late Earl Grosvenor, who
ately became his warm and zeal-
tron. In corresponding with a
friend, who occasionally resided
don, he sent his letters under co-
Lord Grosvernor. Having forgot-
direct one of his letters, his Lord-
supposing it meant for himself, pe-
it: the contents interested him.
uired into the history and pros-
f the writer, and then declared that
charged himself with his present
t and future establishment." And
rdship generously acted up to his
e.

Gifford after this travelled with Lord Belgrave, the present Earl Grosvenor, for several years on the Continent, and on his return, retired, as he writes, in competence and peace. He now prosecuted his long-abandoned project of a translation of Juvenal, which he published, with a dedication, just before his death, to the late Earl Grosvenor, and a sketch of his personal history, from which these facts are extracted. To the third edition of his Juvenal, which appeared in 1817, he added a translation of Persius. He had before this published his Baviad and Mæviad, a severe and able satire on certain fashionable poetry of that day. This, perhaps, is the ablest of his works. He edited the plays of Massenger and Ben Jonson. At his death he had just finished printing an edition of Ford's Works, and nearly completely an edition of Shirley's Works. On the establishment of the Quarterly Review he was entrusted with the Editorship, which he held till within two years of his death, when he was compelled to relinquish it by the growing infirmities of old age. It is understood that he received to the last a handsome pension from his steady friend, Earl Grosvenor. He held the office of Comptroller of the Lottery, with a salary of £600 a-year; he was also paymaster of the band of gentlemen pensioners, with a salary of £300 a-year. He died in opulent circumstances, and left behind him a select and valuable library.

Henry Cline, Esq., F.R.S.

Jan. 2, at his house in Lincoln's Inn Fields, aged 76, Henry Cline, Esq., F.R.S. His death was occasioned by a gradual bodily decay, consequent upon an intermitting fever under which he for some time laboured more than three years ago. During his decline, which was attended with extraordinary emaciation and weakness, he retained his mental powers in a remarkable degree, and possessed a vigour of intellect and liveliness of fancy, and a cheerfulness of disposition, which made life desirable.

During the active part of his life, he was for a great number of years one of the surgeons of St. Thomas's Hospital, and gave lectures there upon Anatomy and Surgery; and by his professional skill maintained the high character which former surgeons had given to the Hospital, and by his talents as a lecturer increased the reputation of its school of Anatomy and Surgery.

He was eminently successful as a pri-

vate practitioner. It might be invidious to say, that he was the first of the London surgeons of his day, but it is apprehended, that every person competent to form a judgment will readily admit that he had no superior. It is believed that no such person will maintain that he was inferior to any one of them, with respect to acuteness in discovering and ascertaining disease, soundness of judgment, skill in operating, the number, together with the rank of his patients, and, above all, with respect to the confidence with which he inspired them. He was regarded by his professional brethren with good-will and esteem and respect in a remarkable degree; and his patients looked upon him as a friend as well as a professional adviser. It would, perhaps, be difficult to name a person whose intercourse, in the way of his profession merely, gave occasion to an equal number of private friendships.

He was indebted for this success very little to adventitious circumstances. It was principally owing to his skill and knowledge; it was owing likewise in a considerable degree to his general talents, to his strength of mind, and to the mildness of his manners.

His feelings, both selfish and social, were ardent, his imagination lively, his intellectual faculties powerful; but the exercise of all his feelings and powers was under the complete controul of his will, so that he was able to exhibit, and he did exhibit habitually, in his countenance and deportment, an equanimity not to be disturbed by accident, and a mildness and kindness of disposition which conciliated people at first sight. This early prepossession in his favour was strengthened by a further acquaintance, which discovered his patient attention, his caution and prudence, his knowledge and skill, his fruitfulness in resources, his dignified self-command, and that calm and well-grounded confidence in himself, which universally excites the confidence of others. Thus the favourable opinion of him, which was at first a prejudice, became afterward a reasonable ground of attachment and of earnest recommendation.

He distinguished himself as a surgeon, and a teacher of Anatomy and Surgery, but he was a person who would have distinguished himself, whatever had been his situation and calling. His strong intellect, his self-determination, his steady adherence to his purpose, and his consummate prudence, would have ensured him success in any career of honourable ambition.—*Gent. Mag.*

J. Mason Good, M.D.

Jan. 2, at the house of his daughter at Shipperton, after a few days' illness John Mason Good, M. D. F. R. S. M. R. S. L. [We shall feel obliged if any friend for a memoir of this able and voluminous writer.]

Dr. John Jones.

— 10, at his house in *Great Coram Street*, John Jones, LL.D. M.R.S.L. author of the Greek-English Lexicon and other learned works. We shall give a memoir of this eminent scholar in the next Number.

John Evans, LL.D.

— 25, at his house, *Islington*, the Rev. John Evans, LL.D., for more than thirty-five years Minister of the meeting General Baptist congregation in Worship Street, Finsbury Square.

Born at Usk, in Monmouthshire, Oct. 2, 1767, Dr. Evans traced his descent through an almost unbroken line of Baptist ministers, from a Thomas Evans, one of the ministers ejected by the Act of Uniformity. He acquired at Bristol the elementary parts of his education, and in November, 1783, became a student in the Bristol Baptist Academy, over which his relative Dr. C. Evans then presided as Theological Tutor. About this time, being convinced of the obligation of a personal profession of Christianity, he was baptized with twenty-seven others by his relative Dr. C. Evans. Dr. Evans preached his first sermon before the age of seventeen, and on various occasions before he finally quitted the Academy he exercised his talents in supplying the places of several ministers in different parts of the country.

After remaining some time at the Academy, Dr. E. went to Scotland in 17[illegible] where he passed three winters as a student at the College at Aberdeen, then adorned by the talents of Drs. Campbell and Gerard; a fourth winter was spent by him at the University of Edinburgh. Having attained the degree of A. M., he returned from Scotland in June, 1791.

Although educated in those tenets which are designated *orthodox*, it would seem that his liberal and feeling heart shrank from the unamiable views of God and man which they presented. Entertaining serious doubts respecting the truth of several of the Calvinistic doctrines, he in 1791 accepted an invitation from the morning congregation of General Baptists, at Worship Street, London, where, after officiating a few months, he was chosen pastor, and o

May 31, 1792. This his *first* his *only* pastoral engagement, and, irty-five years of uninterrupted y, terminated but with his exist-
Of his friends and associates, . Evershed, Kingsford, David, gton and Winter, (now Dr. ,) who assisted at his ordination, ept the last have passed before their long rest.

ly impressed with the truth and nce of the leading principles of omination he had thus joined, and l by the laudable desire of re-he cause Dr. Evans upon his set-drew up an Address to the Ge-aptists, and an Appeal to Young on the Necessity and Importance ion, both of which are contained recently published collection of ts.

ministerial labours, however, y no means exclusively confined own immediate denomination. nteen successive winters, from 1810, he and his intimate friend Hugh Worthington, in conjunc-erally with various other minis-t during one winter by them-arried on a series of lectures on nesday evenings at Salters' Hall, actical subjects. During several so he had a permanent engage-afternoon preacher at the Pres-Meeting-house in Leather Lane, , since converted into a Trini-lace of worship.

Sketch of the Denominations of ndian World, by which the name Evans, to adopt the words of the r of his funeral discourse, "has identified with the history of s opinion," first appeared in the ag of the year 1795, in the form illing pamphlet. The circum-that gave rise to this production ions, and are narrated in the later of the work. The rapid sale of t impression called for a second In July of the same year, and a period of about thirty years, successive editions, comprising 100,000 copies, have been circu-and a fifteenth edition, now in rse of publication, had been com-by the author immediately before s illness. The book has been ed into Welsh and various con-languages, and several editions ppeared in the United States of a. In his dedication of the four-edition to his friend the late Lord , the author, after noticing the ve circulation of his work, thus to the impartiality by which it is mirly distinguished, *and to the*

inconsiderable sum for which he parted with the copyright: "Its impartiality has been the basis of its popularity. That it is altogether free from religious bias the author does not aver—but he has strove to divest himself of prepossession. The zealot has complained that in the perusal of the Sketch the opinions of the writer cannot be developed. This is a flattering though involuntary testimony to the accuracy of the work. Were vanity, my Lord, the object of the writer, it has been satiated; but a philosophy inferior to that of his Divine Master would have taught him to suppress so ignoble a passion when desirous of informing and improving mankind. Were filthy lucre the end in view, then indeed he has been disappointed. Unfortunately, the author sold the copyright of the Sketch for ten pounds; but his friends have administered to him a negative consolation, by reminding him that a similar sum was paid for the copyright of Watts's Hymns, as well as of that gigantic product of human genius, Paradise Lost."

In August, 1795, Dr. Evans married Mary, one of the daughters of the late Rev. John Wiche, for nearly half a century General Baptist Minister at Maidstone, and the friend and associate of Foster and Lardner. Of this union, productive to both parties of the most solid and lasting domestic happiness, three sons now live to cherish the remembrance and emulate the virtues of their father. Shortly after his marriage he opened a seminary, which, after conducting it first at Hoxton Square, and subsequently at Islington, with continued respectability and success for about thirty years, he ultimately relinquished in 1825, to enjoy that honourable leisure to which his previous exertions had so justly entitled him.

The observation, however trite, that the happiest portion of a man's life is that which affords the least material for the pen of the biographer, may be correctly applied to the long series of years which followed Dr. Evans's settlement and marriage, during which the uniform tenor of his life, marked by the constantly recurring duties of his pulpit and his school, was interrupted by few events beyond the preparation and publication of those numerous works on which he delighted to employ his intervals of leisure. The cultivation also of his numerous friendships constituted another favourite relaxation after the duties of his school. But about the year 1815, the symptoms of a complaint appeared, which, baffling all medical and surgical *skill, gradually* advanced upon him, and

terminated after a few years in the loss of the use of his lower limbs. This afflictive malady, rendering him wholly dependent on the assistance of his family, materially interfered with that active personal intercourse which he had been in the daily habit of enjoying with his various friends. It, however, enabled, or rather compelled, him to apply himself with increased ardour to his literary pursuits, and to the cultivation of those friendships which, from the distant residence of the parties, many of them beyond the Atlantic, admitted only of epistolary intercourse.

In September, 1819, a gratifying testimony of the estimation in which his character and talents were held in the United States of America, was evinced in the degree of Doctor of Laws, then conferred on him by Brown University in Rhode Island.

A twelvemonth, however, had scarcely elapsed before he had to sustain one of the heaviest afflictions to which humanity is liable. His third son, Caleb, whose strength of understanding was equalled only by his sweetness of disposition, after completing his education at the University of Edinburgh, became an efficient coadjutor of his father in the instruction of youth, and shortly afterwards also devoted himself to the Christian ministry. His services had been listened to in various pulpits, as well in the country as in the metropolis, with great admiration and interest: the reviving hopes of the General Baptist denomination, to which he had from deliberate conviction attached himself, had already anticipated in his rising talents a brilliant ornament and powerful champion of their depressed cause: and the fond wishes of his exulting father had already beheld in him his probable successor in the pulpit and in the school: when by an inscrutably mysterious providence all was marred by death—and by death rendered more awful by its suddenness and its origin. This beloved son died Dec. 6, 1820, after a few days' illness, in consequence of having swallowed a scarlet bean. The spirit of the parent was indeed wounded: the hopes of Christianity alone supported him; and on resuming his pastoral duties he delivered an affecting discourse on resignation, which was listened to with painful interest.

For the last few years, although his regular discharge of the duties of his pulpit and, while it continued, of his school, might have prevented his friends from inferring any peculiar decline of his bodily strength, closer observers perceived that his fragile existence depended on the unremitting attentions of those about him, and that his debilitated frame must inevitably sink under any material accession of indisposition. He had on the last Christmas-day exhibited an extraordinary degree of cheerfulness in the society of a few cherished relatives and friends, and on the Sunday which closed the year, he preached with more than his wonted animation. But on the next day a severe cold, which confined him to his bed, gradually wore down his scanty strength, until at last he tranquilly expired on the 25th of January, in the 60th year of his age.

His remains were on Thursday, the 1st of February, followed to the tomb by a numerous train of relatives and friends, and the funeral procession received a peculiar interest from being attended from his house to the grave by the children of the Wood-Street School, an institution supported by four congregations, that of Worship Street being one. His friend, the Rev. James Gilchrist, pronounced an impressive address at the interment before a large concourse of assembled spectators, and on the following Sunday morning delivered an affectionate funeral discourse from Heb. xiii. 7, to a crowded and deeply attentive audience.

The death of this estimable man has left a void in the religious world, and particularly in the denomination to which he more immediately belonged, that will not be speedily or easily filled up. Besides his pastoral connexion at Worship Street, Dr. Evans occupied various important stations among his own denomination. For upwards of twenty years he filled the office (now held by Mr. Smallfield) of Secretary to the Annual Association of General Baptists, holden at Worship Street on the Tuesday in Whitsun-week, under the appellation of the *General Assembly*. He was likewise for many years Tutor of the institution supported by that denomination for the education of young men for the ministry, and which, since his resignation in 1818, has been ably superintended by Mr. Gilchrist. For many years preceding his decease, he was a member of the General Baptist Committee. When requested to take his part in the late Lectures on Baptism, suggested by that Commitee, the sense of his corporeal debility almost deterred him from the task: but his enthusiasm being soon roused, no lengthened persuasion was requisite: and the vigour and ability with which he fulfilled the duty assigned him, left an indelible impression on his hearers. Designed as these lectures were to induce attention, especially among the more enlightened

n of Christians, to a question for a full and fair discussion had long ought, but in vain, the interest l by their delivery, and the dis- n occasioned by their subsequent tion, gave Dr. Evans the highest ation, and added to the last few s of his life a spirit and zest to his family still look back with a g recollection.

des the Sketch of Denominations, ans was the author of numerous , some topographical and others miscellaneous character, but all ing that spirit of charity of which s so ardent an apostle and so cuous an example. His detach- rmons and Tracts were in 1825 ed by him into a single volume, ed with a portrait. He likewise uted frequently to the periodical ls, and particularly to the former of this work, in which his recent s on Milton evince an unabated of mind. He had read with pe- interest the newly-discovered theo- l work of that immortal bard, and n common exultation in claiming hood with him, not only as a tian, but also in the more specific ter of a General Baptist. For the tian Moderator he lately contri- a series of biographical memoirs eral leading deceased Arian mi- s.

r words may suffice to describe Dr. 's theological sentiments. As a n, he maintained the essentially per- nature of Christianity, and the right ity of private judgment and indi- l conviction in matters of religion. *General* Baptist, he warmly advo- the unlimited, unpurchased good- f God. Resting on these two great ples, he seldom wandered into con- ial discussion upon topics less tinctly connected with practical re- : for he considered real religion nending on what we *do*, rather than at we *think*. In his estimation the st *heresy* was a WICKED LIFE. But s not without his opinions on the se subordinate topics that divide tians, nor was he backward, on r occasions, to declare and main- hem, as his sermon entitled "The tian Minister's Retrospect," and ' Letter to Dr. Hawker," testify. A believer in the personal unity and nal character of God, he claimed ppellation of Unitarian in its wider, as he contended, only correct appli- n. On the person of Christ, though ver attained, nor perhaps desired ain, that confidence professed by , he never appears to have seen reason to give up the doctrine of our Lord's pre-existence. Of Universal Restoration he was accustomed to say it was what every good man must wish to be true, but he seemed to think it wanted that conclusiveness of scriptural evidence which could justify a full conviction of its truth. To the theory of philosophical necessity he was no friend.

The great principles of civil and religious liberty ever found in Dr. Evans a firm and consistent advocate.

In the pulpit his chief characteristics were animation and simplicity. His melodious voice and easy delivery, joined to an extraordinary fluency of extemporaneous composition, eminently qualified him for pulpit eloquence.

The constant affection with which Dr. Evans discharged the several duties of a husband and a father, can never be effaced from the recollection of those to whom he bore those endearing relations. The benevolence and charity he so earnestly inculcated from the pulpit and the press, were fully exemplified in his own life, and few have left a more widely extended circle of sorrowing friends, among whom were many who held the most opposite theological sentiments. Notwithstanding his close connexion with a religious denomination, small in its number, and differing in many particulars from their fellow-christians, the exclusive spirit of party, the *odium theologicum*, found no place in his heart: and though a minister, he had nothing of the priest about him; and his exhaustless fund of general information and anecdote enabled him largely to contribute to those delights of intellectual intercourse which his cheerful temperament and social disposition eminently qualified him to enjoy.

His general character exhibited a rare assemblage of the nobler qualities that adorn humanity. His piety was without a tinge of bigotry, his charity without the shadow of ostentation. He was manly, generous and frank; and in him the elements were mingled so happily, that they constituted in their combination a beautiful symmetry and consistency of character. His amiable virtues, indeed, can be fully and adequately appreciated by those alone who were united to him by the ties of conjugal and filial affection: and with them the unavailing tear can only be dried by the prospect of a blessed reunion in that immortal state where the wise and good of every age and clime shall be assembled, and death and separation be known no more. "They that turn many to righteousness shall shine as the stars for ever and ever."

J. E.

INTELLIGENCE.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Test and Corporation Acts.

THE Committee have come to the following resolutions; and from the movements which we hear are making in several quarters, we trust that no long space of time will elapse before this question of Religious Liberty, on its broadest basis, will cease to be the only one forgotten and neglected by both friends and foes in the British Legislature.

Resolved,

That the Secretary be instructed to write to the Secretary of the Deputies, requesting to know whether a further meeting is contemplated of the united Deputations appointed two years ago; and communicating the strong feeling of this Association, that immediate and zealous attention ought to be given by the Dissenters to procuring a motion for the Repeal of the Test and Corporation Acts; and that longer delay is not only prejudicial to the cause, but injurious to the character of the Dissenting body.

That it be submitted to the Deputies whether it be not expedient to endeavour to arrange for a public meeting on the subject, at which some of the leading Members of each House of Parliament, friendly to the establishment of the principles of religious liberty, might be requested to attend.

Unitarian Marriage Bill.

THE Committee have requested, and are promised, an audience with the Earl of Liverpool, previous to determining the mode in which the application to Parliament should be renewed.

THE DEPUTIES.

First General Meeting for 1827. *26th January.*

WM. SMITH, Esq., M. P., in the Chair.

THE Minutes of the last General Meeting being read and confirmed, Mr. WAYMOUTH proposed the re-election of Mr. SMITH as Chairman, which was carried by acclamation. Mr. SMITH having returned thanks, and Mr. WAYMOUTH and Mr. COLLINS being reappointed Deputy Chairman and Treasurer, the usual annual vote of thanks was passed to the Trustees of Dr. Williams's Library for their permission to have the Registry of Births kept there, and to Mr. COATES, the Librarian, for his care and attention thereto.

Mr. RUTT then, after alluding to the discussion on the subject at the last General Meeting, moved that the Auditors' report on the Treasurer's accounts be read: which motion having been seconded, Mr. MONTGOMERY expressed his gratification at the proposition, which would much influence his vote on the subject which he understood was next to come before the meeting.

A DEPUTY expressed his wish that, before the motion was put, some explanation should be given of its effect. There must have been some ground for the practice, which had long prevailed of not making the accounts public. Legal difficulties might, perhaps, be the result of publicity; and he thought, at all events, that some reasons should be given for adopting a new course.

The CHAIRMAN was not aware that it could be properly said that there was any settled practice of concealment. The fact certainly was, the accounts had never been produced, and it was equally true that they had not been called for. There was a sort of tacit secrecy observed, to be sure, in which, perhaps, there was no harm or no good. It was quite competent for the meeting to follow any other system.

The motion was then put and carried almost unanimously. From the Report it appeared, that the present fund consisted of £7100, three per cent. Consols, and £3000 Reduced—that the income of the year consisted of the balance of last year's account, and the dividends on this stock, which, after sundry disbursements of the year, consisting mainly of the expenses of the room, the Secretary's account, and the annual vote to the Librarian at Dr. Williams's Library, for keeping the Registry, (amounting altogether to £127. 3*s*. 2*d*.) left a balance of about £250 cash in hand.

Mr. E. TAYLOR then moved the further consideration of the adjourned motion made by him at the last meeting. The printed Report, and the discussion on the former occasion, fully explained the views of the Committee in recommending the application of part of their funds (which it now appeared were ample) in assisting the University of London, as an object consonant with the views of this Society. He had only now to explain that, on reconsideration, the Committee had thought it best to suggest that the shares should not be taken altogether in the names of the present Trustees, but in distinct names, so as to secure as many votes as possible in the University,

instead of leaving all in one hand, as would be the case by the rules of that institution, by which the first name on a joint account was the person recognized as entitled to vote. He therefore moved the resolution in an amended form, which, after some suggestions from different Deputies, finally was put as follows:

"That this meeting authorizes the investment of a competent part of the funds of this Deputation, in subscribing for ten shares of the University of London, in the names of persons to be nominated as Trustees for the purpose; and that it be referred to the Committee to settle the most convenient method of such investment."

Mr. RUTT never felt a higher gratification than in seconding this resolution. No appropriation of a portion of their funds could be devised more consonant to the views and objects of their institution. Dissenters were most deeply interested in the establishment of the London University. We asserted our right to form and exercise variety of opinion, and nothing was more important than to be able to find a place of education where that right was not interfered with.

Mr. ALSAS HANKEY opposed the motion. Though wishing success most cordially to the London University, he still doubted, on general principles, the propriety of involving in it any portion of their funds, which he considered appropriated to different purposes. Those funds he considered intended for the keeping up of a permanent income for carrying on the objects of the Society, and ought not to be hazarded. He wished to hear from the Treasurer, as a lawyer, his views as to the propriety and legality of such a measure.

Mr. COLLINS said, it was his intention, even if he had not been so directly called upon, to have submitted a few thoughts on the questions, 1st, Whether this was an expedient disposition of the money; 2d, whether it was a legitimate application of the funds; and 3d, whether there were such inconveniences as would render it undesirable. As to the first point, he thought it would occasion a deficit in income for general purposes for some time at least. He stated the yearly balances for some years to shew that the amount of the interest of this money could not conveniently have been spared. As to the second point, he contended that the motion departed from the intent of the founders of this fund, which he considered a trust. The Deputation was founded to support the civil and religious rights of Dissenters, and their funds must be intended for that purpose. The question then was, whether the object in view was embraced by their institution. In his opinion it was not, and the appropriation to it of the money, therefore, would be a misapplication, and (though, to be sure, nothing of that sort was very likely here) would, strictly speaking, render the Trustees liable in law. In the third place, he thought there were inconveniences attending such an investment that should prevent it. The persons holding the shares might cease to be Deputies, or might die intestate, and great trouble and expense might ensue.

Mr. BENTLEY was surprised to hear it asserted, that it would be illegal to dispose of the fund in the hands of the Deputies, to any object which they should decide to be for the protection and extention of the rights and interests of Dissenters. He had himself brought considerable contributions to the fund, and was confident that all intended them to be applied as the Deputies thought proper in the furtherance of their interests. Was there any one object, except the Repeal of the Test and Corporation Acts, of more vital importance to Dissenters, than to redress the proscription to which they are liable, in the means of education, on account of opinion? Even supposing this vote should cripple their present funds, could there be any difficulty in getting more? They had ninety-eight congregations connected with them, and if each sent only a sovereign a-year, it would repay it threefold.

Mr. WAYMOUTH contended, that the object of the Deputation being the protection and extension of the civil rights and interests of Dissenters, it must be competent to the meeting to say what is or is not a right or interest to be protected or extended. If they were not to decide that question, who should? It was a mere question of discretion, which no one could doubt was entrusted to them, and which they were to exercise and determine as they saw fit. As to the diminution of income, even that was not clear, for though at present the shares would pay no interest, they might reasonably be expected to do so hereafter. The shares being vested in Trustees, there could be no more difficulty in transferring and dealing with them than there was as to the stock now held.

Mr. WILKS was still decidedly opposed to the motion. Their equal rights were, no doubt, invaded by the arbitrary system of the Universities, but on that very account he withheld his concurrence in such a half measure as this. He described the feelings which always agitated his breast on reflecting that they were debarred from entering the academic groves,

by a system of despotic controul over the rights of conscience; but he would sooner meet the great evil directly at once. The more deeply he felt on the subject, the rather would he prefer to strike a blow at the system altogether; to call on this Society to unite their efforts to open their way where they were unjustly proscribed, than thus mitigate and palliate the evil by supporting the new institution. He would say, with Mr. Hankey and Mr. Collins, with perfect good-will to the London University, that the merit of that institution was not the point before them. For himself, he was one of the first to join in and support that University. He hoped, and would earnestly recommend to all in their individual characters, to support so laudable a work; but as a member of this Deputation he asked, what was the advantage to those civil rights which they were there to support, to be derived from co-operating with such an institution? It appeared to him, that there were many reasons against it arising out of matters of detail, but it was sufficient to shew that it was not necessary to press this plan forward on such a Society as this. Gentlemen should recollect that this was, after all, only a joint-stock company, and brought with it all the liabilities of such undertakings. He had that day seen individuals torn from their homes and families for the engagements of such companies, and how could they then ask persons to take upon themselves such risks as their Trustees? The patronage never could be of any value. As many pupils, they might be sure, would be taken as could be sent or come from any quarter. But his great objection was, that there was no obvious unity of design between this Society and the proposed University. It was not a Dissenting institution. As connected with it, he should strongly deprecate such a patronage as injurious to it. It would be injured rather than advanced by the public assistance of Dissenting bodies. If they were to give money to institutions of the sort, let them give it to their own Dissenting Academies. The unity of purpose of those institutions with this Society was obvious, but he could see none in the present case.

Mr. Richard Taylor was sensible at how great disadvantage any one must follow the eloquence of the last speaker. But eloquence, however splendid, was sometimes a dangerous talent. It might lead its owner into gilded sophistry and adorn views which were only founded in fallacy. Let them take two of the learned gentleman's eloquent pictures, for instance, and he was much mistaken if they did not completely answer one another. He had painted in the gloomy colours the dangers to wh person taking a share in the Univ as Trustee for a Society like this, there was £10,000 to back and inde him, might be exposed of being torn his family and home, and consigne prison; yet another highly ornan part of his speech had called up those who had the means to enter and individually, at their own risk this undertaking, so fraught with and dangers. Eloquent as were th pictures, he had only to observe they were both equally so, and the were an exact answer one to the o

Mr. Wilks explained. He thou was a very different thing for indiv to run hazards in a meritorious pr and for a society to ask persons pose themselves to the risk as trust

Mr. R. Taylor left it to the m to estimate the alleged distinction a it was worth, and would proceed tice another objection made by the l gentleman. The object of the U sity, he had contended, was fore those civil rights and interests o senters which this Deputation w pointed to support For his part, both reason and scripture taught knowledge was the most precious possessions, he considered the r obtaining knowledge, and of obtai in the best and most effectual m by a public education, to be th valuable of all rights. Of the enj of this right, as regarded existi glish Universities, Dissenters we justly deprived. They were dep protect the civil rights of Dissente right of all to public education wa fore one of the most legitimate of their care. How then was thi whose value was admitted, to be at The learned gentleman himsel dwelt long and eloquently on the shades of academic groves; b were we to get there? He had them to unite in some effort to tal retreats by storm. For his part, content to take the more easy c providing as good a substitute could. But then it is said, You a senters; do not therefore subsc assist this University, for it is tended for Dissenters *alone*. W he contended, was the very reas it deserved their support. He because it was not sectarian. it was not so, and because it adopt a system of exclusion for o this Deputation, whose object it protest against proscriptions sort in every form, ought ab things to countenance it. It wa

the great misfortunes resulting to Dissenters from the existence of a Church Establishment, and the connexion between the Church and the Universities, that they were forced to acquire a sectarian character. But ought they to cherish such a character? Young men, instead of associating with others, were classed by religious systems, and became narrow and bigoted in their habits. It was the abolition of this mischievous result that gave the plan of the new University its value, and entitled it to support in preference to the limited, exclusive academies maintained by the several religious denominations.

A DEPUTY (we believe a solicitor) said he came prepared to ask several questions which the production of the accounts had rendered unnecessary. But he still wished to know something as to the *origin* of the fund; whether any of it came by will, or how? He was very doubtful, especially after what had fallen from Mr. Wilks and Mr. Collins, whether they had legally or equitably any right so to appropriate the money. He suggested that a case should be stated for counsel's opinion.

Mr. YOCKNEY did not presume to argue with legal men on legal subjects, but considered it perfectly competent to the Society to vote the money entrusted to it by voluntary contributors, for any purpose which in its discretion it considered consonant to the great principles they had in view. He was confident that they would do great credit to themselves in coming to such a vote.

The CHAIRMAN did not intend to take part in the debate on the propriety of the vote, but as questions had been asked as to the objects of the Society and the origin of their funds, he would give a short explanation on those heads. On referring to the printed history of their proceedings, it would be seen that the objects of the Deputation were declared to be in the most general terms, "for the management of the civil affairs of the Dissenters;" and the Deputies and Committee had always attended to any matters which they thought connected with the rights, interests, or civil situation, of the Dissenting body. With regard to the fund, not one penny arose from any bequest, donation, or specific appropriation of any sort. The object of it was therefore as general as the objects of their association. The Committee had from time to time made appeals to congregations and the public for subscriptions for their general purposes, and the money which was sent was disposed of at the will and pleasure of the Deputation and their Committee. *No* doubt the principal object of pursuit was always considered to be the Repeal of the Test and Corporation Acts; but this had only been prosecuted at intervals, and balances had from time to time remained in their hands, which they had disposed of as seemed best for the promotion of the interests of Dissenters. Meantime, for convenience, the balance had been invested in stock. They had, it was clear, adopted a wide discretion in disposing of their money; as, for instance, they had embarked large sums in suits not affecting general principles, but the private property of congregations, as in the Dudley cause. They had in other instances employed the money in prosecutions of offenders. In short, the Society had always freely exercised the discretion freely reposed. If then there was that unity or consonance of purpose in the proposed University with their principles and interests as Dissenters, which some thought, and on which it was the province of the meeting to decide as a fair matter of opinion and discussion, he could have no doubt that such discretion must be the law and rule. It was the sole question, he must think, to be decided, and those who thought the object not consonant with their views would of course negative the motion. On that question he did not intend to offer any opinion either way.

A DEPUTY observed, that it did not appear to be necessary to sell any of the stock at all. They had a balance of cash in hand, and could pay future calls out of their dividends.

Mr. THOMAS WILSON had taken no part in originating this motion, but must, as he trusted he always should do, take the liberal side and support it. He considered it quite clear that they could do it if they wished. The money was in no way appropriated to any specific purpose; it was merely money subscribed for them to apply as they saw best in the civil concerns of the Dissenters. They lay under restrictions from holding certain offices, and they were going to petition against such laws. They lay under similar restrictions as to education; here was a plan for obviating *that* grievance. Could any one doubt that it was an object for their support if they thought proper? The London University wanted support from every quarter, and it deserved it. It offered education to all, and it was of the utmost importance, particularly to Dissenters, to encourage such a principle. In so doing we were remedying as far as we could the worst infringement on our liberties, and he was sure our ancestors would have gloried in such an opportunity.

There might be difficulties attending the investment, but he had no doubt they might be obviated; but if not, if the money was absolutely voted away, what harm was done? They had abundant resources. The zeal and public spirit of the body of Dissenters were their funds to resort to. They made no scruple of embarking their money in law-suits and chancery-suits, in which they risked much larger sums about mere private disputes, and why not risk something here on a great question? They had of late been called upon to spend little in these matters, they had an accumulation of cash in hand, and how could they spend it better? But it was said, Don't attempt to found a new institution; make a vigorous effort to compel admission to the old Universities. Could such a proposition be seriously and fairly put? The proposer must know that they might as well try to pull down St. Paul's. The only way to make an approach to it was to support this plan. If the Dissenters would not do it, who should? He gave the motion his hearty concurrence, and conceived it an honour to vote for it.

Mr. BOMPAS (a barrister) anticipated very little difficulties as to the mode of investment;—they had only to take care and keep each share or number of shares in three or four names, and there would be no difficulty about deaths. As to the right to make this appropriation, he had felt at first that there might be some difficulty; but after the explanation given from the Chair, he could not believe any lawyer, knowing how these funds arose, without any limitation as to the discretion of the Society, could have a moment's doubt. A Society was appointed to manage the civil affairs of the Dissenters, and in the course of their duty received subscriptions for the purpose, which, instead of their spending, as they might have done, had, from accidental circumstances, accumulated. Could any one doubt that what such a Society determined in its discretion to be a fit mode of pursuing the interests of Dissenters, must be conclusive on the subject? If he thought there was a pretence for doubt, he would take an opinion on the subject; but as it stood, he could not for a moment believe that they had any other than a full and free liberty to decide for themselves what was or not for their interest; and if to decide, then certainly to act. Then the real question was, whether this institution were a desirable one for Dissenters to support? Every one who spoke acknowledged it was; every one exhorted Dissenters singly to encourage it. Why, then, if good in the eyes of all Dissenters individually, did it cease to be so to them collectively? But then they were told that this was doing things by halves, that they should attack the old Universities. Really, it appeared to him that the old proverb, that half a loaf was better than no bread, was quite sufficient answer to this reasoning. No one doubted that this institution, and the principle involved in it, deeply affected their interests, if they must not use the word rights; and why not spend some of this money, intrusted to them, after all, to spend, not to invest in the funds?

A Deputy opposed the motion at some length, under such frequent interruptions, by cries of "Question! Question!" that he broke off, and the Chairman, having put the question, and not being able to decide by show of hands, requested a division, and tellers being appointed, the numbers were declared to be,

For the motion..... 44
Against it 44

On which the Chairman gave the casting voice in favour of the motion.

The Committee then chosen for the ensuing year, were

Charles C. Bompas, Esq, Temple; J. B. Brown, Esq., LL. D., Temple; William Burls, Esq., 56, Lothbury; Edward Busk, Esq., Temple; Samuel Favell, Esq., Camberwell; W. B. Gurney, Esq., Essex Street; James Gibson, Esq., Great Saint Helen's; William Hale, Esq., Homerton; George Hammond, Esq., Homerton; Benjamin Hanbury, Esq., Blackfriars' Road; W. A. Hankey, Esq., Fenchurch Street; Samuel Jackson, Esq., Clapham; R. H. Marten, Esq., Mincing Lane; Samuel Medley, Esq., Threadneedle Street; John T. Rutt, Esq., Clapton; Benjamin Shaw, Esq., Cornhill; Richard Taylor, Esq., Shoe Lane; John Wilks, Esq., Finsbury Square; Thomas Wood, Esq, Little St. Thomas Apostle; Joseph Yallowley, Esq., Red-cross Street; William Yockney, Esq., Bedford Street, Covent Garden.

CORRESPONDENCE.

Several articles intended for the present Number have been unavoidably postponed. —*Clericus Hibernus* will appear in the next Number.—The Conductors will be glad to receive the remaining portion of the article from Chesterfield.—Mr. Holland's request has been complied with.

IE MONTHLY REPOSITORY
AND
REVIEW.

NEW SERIES, No. IV.

APRIL, 1827.

RECENTLY-DISCOVERED WORK OF LEIBNITZ, ALLEGED TO OVE HIS ADHERENCE TO THE ROMAN CATHOLIC CHURCH.

NG the mass of manuscripts in the hand-writing of Leibnitz which erved in the Electoral (now Royal) Library at Hanover, it had been ed that there was one entitled *Systema Theologicum*, in which he had d the doctrine of the Romish Church. During the existence of the alian government, a Frenchman of the name of Emerg, who had f this report, obtained the manuscript and transcribed it with a view ication; but he died before he had accomplished his purpose, and it ted at Paris with a translation, after his death, in 1819. From some r other, the original was not sent back to Hanover in the general res- of French spoliations after the overthrow of Napoleon; at least in the r of 1820 it still remained at Paris. No reasonable doubt exists as to ineness. It has been re-published in Germany with a translation Professors in the episcopal seminary at Mentz, and a preface by a professor at Heidelberg, tending to prove that Leibnitz was at heart an Catholic; and has excited some interest among the members of heran Church, to which Leibnitz always professed to belong. At the : moment, some notice of it may not be without interest to the En- ader. We must premise, however, that we know the work only h the medium of an article in the *Jenaische Allgemeine Litteratur-* y for November, 1822.

nitz is well known to have wished earnestly for the re-union of the n and the Lutheran Churches, and to have been engaged in a long ondence with Bossuet on this subject. It is not wonderful that wish should have been formed by many persons in Germany in er half of the seventeenth century, when we reflect what miseries had afflicted on that country in the earlier part of it by the war of thirty he consequence of the Reformation. Leibnitz had previously carried on spondence, tending to the same result, with Pelisson, a converted or ntly converted Huguenot, who enjoyed at that time considerable re- n as a fine writer in France; and the Bishop of Neustadt on the part Roman Catholics, and Molanus, Protestant abbot of Lokkum, near r, on that of the Lutherans, had proceeded so far as actually to have

agreed on twelve articles as a basis of re-union. (See Butler's Life of Bossuet, Works, Vol. III. p. 242.) Molanus having conducted the negociation thus far, appears to have resigned it to Leibnitz. His views differed in some respects from those of Molanus. Bossuet distinctly declared that the Church of Rome, though she might shew indulgence in matters of discipline, would not yield a single article of faith propounded by the council of Trent; while Leibnitz, aware that there were some of these articles to which the Lutherans could not assent, wished that the re-union should take place provisionally, these points being reserved to the decision of a general council, to which, if fairly constituted, the Lutherans should promise to submit. After a correspondence which lasted ten years between Bossuet and Leibnitz, the plan was ultimately abandoned, and the Catholic writers charge Leibnitz with having caused its failure by his presumption and double-dealing—an imputation from which Mr. Butler, in the passage before quoted, declares that in his opinion he stands free. The correspondence to which we have referred terminated apparently in the year 1701. If we knew the date of a letter of Leibnitz to Ernest, Landgrave of Hesse-Rheinfels, we might be able to decide whether the work of which we are speaking be that referred to in it or not. "Je veux," says he, "dresser un jour quelque écrit, sur quelques points de controverse entre les Catholiques et Protestans, et s'il est approuvé par des personnes judicieuses et modérées j'en recevrai beaucoup de joie. *Mais il ne faut pas qu'on sache en aucune façon que l'auteur n'est pas dans la Communion Romaine.* Cette seule prévention rend les meilleures choses suspectes." There is every probability that the work lately published is that which Leibnitz here declares his intention of composing. The manner in which the doctrines of the Church of Rome are viewed, is precisely that which would be required for the concealment which he deemed necessary in order to obtain an unprejudiced hearing. The inscription "Systema Theologicum Leibnitii" was not placed on the cover of the volume by Leibnitz himself, (it has no internal title,) but was given by some one who recognized his hand-writing and designated the work according to its contents. We proceed to mention what these are.

In regard to what are called the mysteries of religion, Leibnitz had already declared his opinion in the Discours de la Conformité de la Foi avec la Raison, prefixed to his Theodicie, that the doctrine of the Trinity (to which he adds creation and the distinct knowledge on the part of God of an infinity of things at once) is above reason, but not contrary to it, so that it cannot *demonstrably* be proved false. In pursuance of the same mode of arguing, he contends in this work, that the doctrine of Transubstantiation cannot be *demonstrated* to be false. Original sin he thus defines: "Peccatum originale genus hominum in primo parente invasit; i. e. contracta est pravitas quædam quæ facit, ut homines sint ad bene agendum segnes, ad male agendum prompti, obnubilato intellectu, sensibus vero prævalentibus. Etsi autem anima pura a Deo emanat (neque enim adhuc animarum [probably *impuritas* is to be inserted] intelligi potest) tamen vi unionis cum corpore ex parentum vitio prave constituitur, sive per connexionem cum externis peccatum originale seu dispositio ad peccandum in eâ exoritur. Atque ita facti sunt omnes filii iræ et conclusi sub peccato et in exitium præcipites ituri, nisi magnâ Dei gratiâ subleventur; non eo tamen extendenda est vis peccati originalis, ut parvuli, qui nullum actuale peccatum commiserunt, damnentur, quemadmodum multi volunt: sub justo enim judice Deo, nemo sine culpâ suâ miser esse potest." Sins are divided into venial and deadly, under the latter being understood those "quæ malo animo et contra conscientiam ex-

justification consists *in imputatione meriti satisfactionisque Christi, stitiâ habituali infusâ*, he pronounces useless, as both are equally y. A similar decision is passed on the controversy respecting the re-lue of faith and charity—"fides est caritatis requisitum, caritas fidei aentum." Good works are essential to salvation; "quatenus in seriâ e exhibentur." Of ascetic practices and monastic orders it is observed, world might derive great benefit from the existence of an order of oted to contemplation and works of mercy or public instruction, pro-uses were restrained and the controul of the Supreme Pontiff exerted them subservient to the design of their founders and the benefit of the l church. The charge of idolatry is repelled from those who use images the way which the author allows, referring every thing to God; and of prudence are urged why the attempt to put them away from the s would be unadvisable. On the same ground, and with the same tions, the reverence of saints and reliques may be allowed, and the he prayers of the former in aid of our own.

n the whole, it will be evident, we think, that this work is rather curious ected with the personal history and character of Leibnitz, than valuable ring any new light upon the important subjects of which it treats. It hat Mr. Butler was right in attributing to Leibnitz a sincere desire to e the reconciliation of the Romish and Lutheran Churches; and, indeed, ul to see what should have prevented such a reconciliation, supposing s fairly to represent the feelings of the Lutherans, but the unwilling-the Romanists themselves to accept that *rational* interpretation of an doctrines, which Leibnitz labours to devise for them. There have been enlightened men among them, who have held the doctrines of urch in that moderate and comparatively unobjectionable form in they are here exhibited; but they are widely different in the minds of mality, and even Bossuet must have found them fall short of his own rd of Orthodoxy; as the project of a re-union failed when carried on n Leibnitz and himself. We must doubt, however, if the great body of themans even in that age could have been brought to sanction the con-n which the courtly philosopher was willing to make on their behalf. ilation appears to have been both in theology and philosophy a n ordinance of Leibnitz, and he had before endeavoured to make peace

year which has since elapsed has shewn more strongly the impractibility of such schemes of comprehension; and the only union to which the Christian philosopher now allows himself to look forward is in the spirit and practice of the gospel—not in rites, discipline, or even doctrine.

K.

IRISH CONVOCATIONS.

To the Editor.

SIR,

I REJOICE to see a spirit of curiosity respecting the religious history of Ireland manifesting itself so early in the New Series of your Repository; and I am willing to infer, from your insertion in the number for February of your Correspondent's queries on the subject of the Convocation and Articles of the Church of Ireland, that you will admit into your pages such information, in reply, as may be found correct in itself, and conveyed in a spirit consistent with the tenor of your valuable Miscellany. Guided by these views, I therefore send you a few gleanings on the subject of the Irish Convocation.

I may be permitted to premise, that the materials for illustrating the ecclesiastical history of this country are extremely scanty. The general histories of Ireland that are published touch but slightly on this branch of the subject, and that too in a most partial manner. The lives and state papers of our chief governors, prelates, or statesmen, that have been given to the world, supply a few incidental notices that materially correct the prejudiced and defective accounts of professed historians. But this is all that an inquirer into this important portion of his country's history has to guide him in his search. We have not the invaluable treasures of unpublished manuscripts which the British Museum presents to the student of English, and the Advocates' Library to that of Scottish History, and which so amply reward their most laborious investigations. Trinity College in Dublin, indeed, possesses a very extensive and valuable collection of manuscripts: such, at least, is the popular belief. But we must remember "omne ignotum pro magnifico;" and never was a treasure more warily guarded and more successfully withdrawn from general circulation. Even this magnificent library of books is inaccessible to the stranger or the uninitiated for any useful purpose. It is closed most rigorously on every saint's day and holiday through the year; not a venerable martyr, or confessor, or impostor, is there in all the Popish calendar, that is not thus honoured by this Protestant university; and before you make use of the books, an oath or two of reasonable dimensions must be first digested. But its manuscript-room is the Corinth which it is permitted to few to enter; and if it be rich, but few of its treasures can be detected even in the works of those who had daily access to it:—witness Leland, the historian of Ireland, who was himself a Fellow of the College, but whose work presents few traces of minute or diligent research. We are, therefore, much cramped and bounded in our illustration of any portion of our ecclesiastical history on which a stranger may seek information. We can do little more than bring before him extracts from what has been already published, without pretending to add any thing new. This will appear more clearly in the following gleanings; and it must plead my excuse if they prove insufficient to satisfy the laudable curiosity of your correspondent on the subject to

have disgraced the most zealous convocation. During the reign of
I. the Lord Deputy was averse to calling a parliament, and the Re-
was pressed forwards by royal proclamations alone; and the par-
hat met in the reigns of Mary and Elizabeth were deemed fully
to regulate all religious matters. The reformed doctrines had,
quired such a limited ascendancy by reason of the injudicious
mployed in their propagation, that there existed no necessity for
ient of a convocation where there were few to govern, and still
ssemble. At length, in 1615, the Reformation had advanced
l the Church acquired so much stability, that a convocation was
James I. to be held at Dublin. This assembly, the first of the
eland, was called principally with the view that the Church might
d with that necessary and inseparable appendage of an establish-
nfession of faith! The Irish clergy would not adopt that of the
urch, lest this might imply a subserviency to its authority, or com-
eir honour and independence. But a new confession was proposed
n up, and this task was assigned to Dr. James Usher, afterwards
ted Archbishop of Armagh. When completed, it consisted of no
ne hundred and four articles; it was unanimously adopted, and is
m its comprising many of those tenets that were then characteristic
sm. I refer the reader to the observations made on these articles
the second volume of his History of Dissenters; and to the con-
f as given at large in the appendix to the same work. Leland, in
of Ireland, seems to reflect on Usher for introducing his Cal-
nciples into the confession, and makes this characteristic remark—
hout any condescension to the sentiments of King James, he
clared in one article, that the Lord's-day was to be wholly dedi-
e service of God." Weak and presumptuous man! To dare to
ently from the Head of the Church, even on a point of such infe-
ance! This certainly is high-church doctrine.
ivocation, however, left its legitimate work very imperfect. For it
canons, those clerical expedients for persecution; and its only
e was the last, which declared, "that if any minister should pub-
e contrary to the articles agreed upon, he should be
f his preferments." What was defective, however, in

summoned for this purpose in 1634; and by it, through the dexterous management of Strafford, and contrary to the inclinations of the majority of the clergy, the XXXIX Articles were adopted, and a selection of the English canons, to the number of a hundred, made for the regulation of the Irish Church. In this assembly many non-conforming divines sat as members. Indeed, were it not foreign to the object of this paper, it could be easily shewn, that the majority of the clergy, especially in the province of Ulster, were of Presbyterian principles. Mr. James Hamilton, nephew to Lord Clanaboy and minister of Ballywalter in the Co. Down, afterwards of Dumfries and Edinburgh, was a member of this Convocation; and Joshua Hoyle, D. D., afterwards a member of the Assembly at Westminster, also sat in it. Summary accounts of its proceedings may be found in Leland, Book v. chap. i., and in Neal, Vol. II. page 231, last edition. But they who would wish to look behind the scenes, and get a glimpse of the secret springs of its public acts, will find ample gratification in the first volume of Strafford's State Letters. The letter of the Deputy to Laud, describing the manner in which he cajoled the Lower House into his measures, is worthy of insertion in the Repository on several accounts, but its great length prevents me giving it a place here. In addition to its interest as exhibiting a singular specimen of political manœuvering and clerical tameness and submission, it is this letter that contains the celebrated clause afterwards produced, I believe, with great effect on his trial,—"so as now I can say the king is as absolute here as any prince in the whole world can be, and may be still, if it be not spoiled, on that side."

The ecclesiastical authorities were not slow in bringing into operation the penal enactments passed by this assembly. The northern bishops in particular soon began the work of silencing, fining, and imprisoning all who disobeyed their orders or refused to render entire conformity to the newly-formed canons of the church. Their dominancy, however, was of short duration. The rebellion in 1641 destroyed the influence of that party; nor did it revive till the restoration placed them on their former footing, and gave them power to lord it once more over God's heritage. Scarcely had that event taken place, when a convocation, the third in Ireland, was summoned to meet with the Irish Parliament in May, 1661. It sat but a short time, and again assembled in July, 1662, as we learn from the following letter written to the Primate by two ministers in the city of Derry. These desired to be excused from attending the convocation—"because of the cathedral not otherwise in this scarcity of ministers likely to be supplied, and for the herding of schismatics who run about predicants in this diocese. Some fourteen days since I seized upon a squinted fellow, one Smith, who had played his conventicling freaks in the street the week before. Examined him before the Mayor; but such a piece of ignorance and impudence (though I have met with many thick-skinned foreheads in my time) I never grappled with before. He slipt our hands and ran the diocese; wherever he comes I fear he is of pernicious aspect. I have heard since that he was Corbet's chaplain who was lately hanged, drawn, and quartered." *Note.*—Miles Corbet sat at King Charles' trial, and signed the warrant for his death, for which he was executed this year at Tyburn. Of the proceedings of this convocation we have no record, though it continued to sit occasionally to 1666.

The revival of convocations in England in the commencement of Queen Anne's reign, led to the same measure in Ireland. In September, 1703, the Irish Convocation was, for the fourth time, summoned with parliament; and

though it continued to meet at intervals for six years, its only public act was a Declaration vindicating themselves from the growing suspicions of their being disaffected to the cause of the Queen. Their sittings were mostly employed in those frivolous discussions, conducted in that intemperate tone, which is so proverbial in clerical assemblies. They were for a long time occupied in discussing the question, whether the verger or the actuary of the Upper House was the proper person to bring messages to the Lower. It is singular that the Archbishop of Tuam was the only member of this assembly who sat in the one held in the reign of Charles II. The convocation was again constituted in July, 1711, under the patronage of the Tory administration that had just entered on the government of Ireland, and their addresses to the throne, their only acts, were worthy of the party that had given them this brief existence.—When a new parliament assembled in November, 1713, the convocation was, for the sixth and last time, summoned; and on this occasion its members distinguished themselves by becoming the champions of the Lord Chancellor Phipps, the great abettor in Ireland of Sacheverell's party. They presented an Address to the Lord Lieutenant in favour of the Chancellor, in order to counteract one that had been presented by the House of Commons for his removal from office. At the presentation of this Address, a circumstance occcured which shews the temper of those times. On their entering the presence-chamber at the castle, Mr. Molesworth, a privy counsellor, who happened to be present, said to some gentlemen near him—"They who have turned the world upside down are come hither also." He was overheard by the clergy, who took fire and complained of the aspersion to the Lords. The Lords desired a conference with the Commons on this supposed breach of privilege; but the latter treated the matter with indifference. The ministry, however, viewed it in a different light, and, to the disgrace of their party, removed Mr. M. from the privy council. Since this period I do not find that the Irish Convocation ever again met for business. The Bangorian controversy in England, in 1718, appears to have convinced the House of Hanover of the inexpediency of continuing these turbulent and unmanageable assemblies either there or in Ireland. How the rights of the Irish Church in the matter of their convocation were disposed of at the Union, I am not civilian enough to ascertain or illustrate.

In this rapid survey of Irish convocations your correspondent "Clericus Anglicus" will, I trust, find satisfactory answers to his late queries on the subject. He will learn the number and nature of the original articles of the Irish Church—the time and manner of their being summarily exchanged for those of the English hierarchy—the periods at which the Irish convocations have sat since the Reformation, and the fact of their authority, though still existing *de jure*, having been, as in England, silently superseded *de facto*.

Hoping this communication may be worthy of a place in your Repository, and be the means of exciting further curiosity respecting the ecclesiastical history of this country; I remain your obedient servant,

CLERICUS HIBERNUS.

Carrickfergus, February 17, 1827.

OBSERVATIONS ON THE CONTROVERSY AS TO THE ORIGINAL LANGUAGE OF THE BOOKS OF THE NEW TESTAMENT.

[Concluded from page 99.]

NOT at all entering into Dr. Maltby's fears of the dangers of "the over-curious and restless spirit of research," by which "points, long since admitted by the general consent of wise and good men," are probed and tried, and being well assured with him that in the result, "the grounds of our belief will have been more completely sifted and more accurately understood; that the substantial interests of truth will have been promoted, and the purity, as well as genuineness, of our sacred records, in the end established on a still more solid and durable foundation"—we proceed to notice the mode in which he has entered upon the controversy, the previous history of which we have somewhat developed. He takes up the hypothesis of the author of the Palæoromaica without any intimation of its previous history or existence. "The object," he tells us, "of that paradoxical production, is to shew that almost the whole Christian world, from the time in which the Scriptures of the New Testament were composed, up to the present day, has been involved in one common and monstrous error respecting the language in which they were originally written;—and that the Latin was not only the more natural and proper language at that particular period for books designed for general instruction, but also the language in which they actually first appeared."

The principal portion of Dr. Maltby's Sermon is directed to the denial and disproval of one of the leading propositions of the Palæoromaica—"that it was natural and proper, and therefore probable, that the various books of the New Testament should be written in Latin, not in Greek." After observing upon the objectionable nature of this species of argument founded on antecedent fitness against a supposed historical fact, Dr. M. proceeds to shew concisely, but by a most unanswerable chain of facts, the prevalence of the Greek language among the Jews, and the absence of all proof of the use by them of the Latin in any single instance. Passing by the general and undoubted use of the Greek tongue throughout a large portion of Asia, which may, indeed, be considered as the cradle of its literature, he observes that, after the Macedonian conquest, Syria became, as it were, naturalized to the language of the conqueror; and that all the country surrounding Palestine, every city to which the Jews were carried or which they inhabited, spoke a dialect of Greek more or less pure; that every probability is in favour of their adoption of the language of the country where they resided, and that we know for an undoubted fact that they certainly did so at Alexandria; that all history bears us out in asserting, that whatever knowledge was possessed by the Jews, besides the dialects of Hebrew, was decidedly Greek and Greek only; nay, that the writers in Greek were more numerous, as well as distinguished, than those in Hebrew or Syro-Chaldaic. The apocryphal books of the Old Testament, with few exceptions, were Greek, and a version of the Old Testament itself had been called into existence by its usefulness and, in fact, necessity. The same dialect became consecrated to the service of religion, and there is evidence that the law was read in it in the synagogues, and that the Jews studied it at home and were familiarized with it in their communications abroad. One thing is certain, that there is no proof of any one work written by a Jew in Latin.

Dr. Maltby then proceeds with a concise account of a series of Jewish writers using the Greek language. The names of Philo, Josephus, and Justin of Tiberias, satisfactorily close the list. The argument on this head is thus summed up:

"I have now brought down a regular series of Jewish writers, forming an inconsiderable proportion in point of numbers to the many contemporary Greek authors of the same time whose works are extant, that is, from the time of Alexander to the reign of Trajan. Show me a decisive proof of the prevalence of a language among those in which I was not strictly native, if you can mention so many writers of Jewish origin writing those in which Greek was a native language. But I must extend the argument farther, and say if there were, as might be expected, a far greater number of native Greeks known to have written during the same period, is there any instance whatever upon record of any writer of Jewish origin, either prior to the time of Augustus or for some centuries after, composing and publishing any one work in the Latin language? The Greek tongue was that in which those Jews who lived in Greek cities must have been instructed. It was the language in which all Jews whatever, whether living in Palestine or elsewhere, became habituated in consequence of the translation of their ancient Scriptures into that tongue. Can any man then, shewing the actual circumstances of the dispersed Jews, contend with any shadow of probability, that *Latin* was the language in which it was most *natural*, and therefore *probable*, that any Jewish writers should express themselves?"

The remainder of the Discourse is directed to a brief consideration of the reasons, or rather of some of the reasons, by which the hypothesis of a Latin original of the New Testament is supported, in contradiction to the established fact that Jewish writers in and after the time of our Saviour, if they did not write Syro-Chaldaic, could have written, and did in reality write, in no language but Greek. In this branch of his argument Dr. Maltby very properly removes himself at once from the onus of maintaining the *universality* of the Greek tongue, against which so much of the Palæoromaica is directed, but which really has scarcely any thing to do with the question, except in a very modified way. History certainly proves the Greeks to have been possessed of an excessive indigenous literature, which they cultivated to the exclusion of all others; and it also proves the Latins to have been a servile race of imitators and translators, and this surely is enough to throw presumption on the side of what has hitherto been considered admitted fact. To come still nearer, to Syria and the neighbourhood of Palestine, we shall find Juvenal expressly enumerating the strangers from those parts as bringing to Rome itself the manners and language of Greece:

> Non possum ferre, Quirites,
> Græcam urbem; quamvis quota portio faecis Achæi?
> Jam pridem Syrus in Tiberim defluxit Orontes,
> Et *linguam* et mores, et cum tibicine chordas
> Obliquas, nec non gentilia tympana secum
> Vexit. Sat. iii. 60.

Dr. Maltby next proceeds to deal with the grand position of his opponent, that it was proper, and therefore probable, that St. Paul should address his Epistles to the Romans in Latin. Repeating his protest against any priori reasoning in contradiction to fact resting on the concurrent testimony and assent of ages, Dr. Maltby asks, first, what ground there is for assuming that St. Paul *could* write Latin at all? And next, why, if he could, it was so proper or necessary that he should write his Epistles to the Romans in Latin and not in Greek? To whom did he address himself, to Jews or Gentiles? To Hellenizing Jews resident there, it is conceived; both as being the first converts at Rome, and as being a ready medium of communication with others; bearing in mind also that those who contend that these residents at Rome could not read a Greek Epistle, must also contend that they were

ignorant of the Old Testament itself; for how but in Greek could they have read it?

The case of the Epistle to the Corinthians stands on somewhat similar grounds, with this difference, that there is no reason to believe that Corinth, although restored and colonized by Cæsar after its devastation by Mummius, has any title to be considered as what can be properly called a city of Romans or Latins, or as inhabited by persons speaking exclusively the Latin language, still less as remaining at the distance of a century unacquainted with the Greek language, though in the very heart of Greece and Grecians. Reason and probability will assure us, that the main population of such a city must always have been or would soon become Greek; that the Roman settlers (if, indeed, they were properly Romans at all) would soon amalgamate with the population of the country; and that the persons likely to be the earliest Christian converts would be of the same description as in the other cities, particularly of the Eastern portion of the empire.

One frequent cause of misunderstanding on the important question discussed in the works before us, appears to rest on a similar mistake to that to which we have before alluded, and which every one is apt to make, in not sufficiently distinguishing the state and uses of the books now composing the New-Testament Canon in the early periods of Christianity, from what we now see and feel. We are apt, unconsciously, to talk (as the author of the Palæoromaica justly observes, that the accusers of the ancient heretics for rejecting this or that canonical book always talk) "as if the New Testament in its proper form had been published at once by some Jerusalem bookseller at a cheap rate, had been advertised in newspapers and reviews," and, we may add, read in all churches and chapels as a combined and mutually dependent code. Our Saviour and his disciples lived in Judea, and taught and talked in the vernacular language of their country; their earliest converts used that same language for the ordinary purposes of life; why, then, it is said, do we find the earliest records of revealed truth, the sacred books written for their religious instruction and for the conviction of the unbelieving multitude, in what was to a certain extent a foreign tongue? Now, what evidence is there that these sacred books *were* primarily intended even for such purposes as the books of the law were used for in religious exercises? As a collection it is out of the question; but even singly, are not their composition and subsequent use in the churches facts which would naturally arise only as time removed further back the period of actual oral relation from eye-witnesses of the transactions recorded, and out of a gradual analogy to the use of the ancient Scriptures in the Jewish synagogues? At the period, then, at which the necessity, the demand (if we may use the expression) for these writings would arise as evidence of the truth, what was the situation of the church? It was a rapidly increasing one among the Gentiles and Hellenized Jews scattered over the Eastern and Grecian provinces of the empire, all more or less using the Greek language, and already possessing their ancient Scriptures in that tongue; but it was a more confined and gradually declining church as identified and incumbered with the local customs, language and law of Judea. Then is not the received notion of the facts as to the Scriptures written for such a church, actually according in the strictest sense with this state of things? There was one Gospel originally written in Hebrew or Syro-Chaldee, the call for which in that form so speedily passed away, that all trace of the original was soon lost in a Greek version. There were four other historical books all written in Greek, as adapted to the then situation of the great majority of the church, and particularly of those portions of the Gentile converts for whose information, as

more distant from the scene of actual evidence, they were peculiarly wanted. There were epistles in Greek addressed to the leading divisions of the church established in Heathen countries, between whom and the expatriated Jews Greek was, as far as we can see, the only adequate medium, particularly as being the language of the current version of the Old Testament. The very doubts which have always existed about the original language of such an Epistle as that to the Hebrews, is, in our view, characteristic of the position of the members of that nation, whom dispersion in foreign countries and a relaxation from their ancient law and institutions were every day tending to amalgamate with the Christian converts from other nations to such an extent as, in a short time, wholly to efface the distinction.

To return to Dr. Maltby: we shall be happy to see the continuation of his promised series of Discourses on the Original Languages of Scripture. He intends, it appears, to give peculiar attention to the Hellenistic Greek, and no one can read the Palæoromaica without feeling convinced (whatever he may think of the hypothesis on which its author has chosen to hang his observations) that there is a great deal to be done in elucidating that subject, and that there are very many most important anomalies in the present text to discuss and illustrate. He will come best prepared to sift the comparative influences of foreign tongues upon this species of Greek, and to explain the process by which some of the very peculiar constructions and solecisms which the author has pointed out arose, who brings to the task the most extensive knowledge of the different languages prevalent at the time; and in this respect we have already observed that the author of the Palæoromaica is, with all his industry and ingenuity, in a great degree deficient. He has, however, collected a store of interesting materials into which we have not yet entered, but the details of which we shall be glad at some future period to follow Dr. Maltby in investigating. δ.

TRANSYLVANIAN UNITARIANS.

To the Editor.

SIR, *Hackney, March* 6, 1827.

SOME literary inquiries connected with Servia and Poland having lately led me to correspond with several Slavonian men of letters, I have gathered together the following facts respecting the Transylvanian Unitarians, which it may be desirable to record.

In Transylvania and Hungary their present number (January, 1827) is between 40 and 50,000, or about one forty-fourth of the whole population, which amounted by the last census to 1,972,000. Literature is in rather an inactive state in Transylvania, and for some time no very distinguished author has appeared. The Unitarians enjoy liberty of faith and worship, and possess a College, (Collegium,) not a University, at Klausenburg, which is in a flourishing situation, with about three hundred students, under the care of three Curators, (who do not interfere with instruction,) one Rector, four Professors and seven Teachers. The Unitarians have also two *Gymnasia*, one at Thorenburg, the other at Szekely-Keresztur. The number of head-churches which they occupy is one hundred and ten, and there are fifty-four branch churches or chapels. The principal authority is that of a superintendent. The Unitarians who were formerly scattered over Bohemia and Poland are now extinct, their descendants having conformed to the Calvinistic creed. J. B.

CANONICAL AUTHORITY OF THE BOOKS OF THE PROPHETS.

THE object of the present communication will be to determine the authenticity and credibility of the prophetical writings contained in the Jewish Scriptures; and the importance of this object must appear evident to all who feel interested in the fate of Revelation: for, if these books were not the productions of the persons to whom they are attributed, or if they were written after the events of which they are said to contain predictions, not only would the Jew and the Christian lose all advantage which the argument from prophecy furnishes, but the Unbeliever would have just cause to triumph in its failure, and might reasonably enough contend that the system which stood in need of such artifice, to secure it a favourable reception in the world, must rest upon a tottering and precarious foundation.

It must be confessed, indeed, that all the direct evidence of which the subject admits is derived from Jews and Christians, whom the ignorant and the prejudiced may regard as incompetent witnesses: nor can it be for a moment doubted that the evidence would have been more complete, and more likely to have carried conviction to the mind of the unbeliever, if a catalogue of Heathen testimonies could have been added to those which are furnished in such abundance by Jewish and Christian writers. But the absence of these, it may be presumed, is sufficiently accounted for by the peculiar circumstances of the case; by the character which the Jews maintained as the chosen people of God through a long series of ages; by their comparative indifference in making proselytes to their religion; by the language in which their sacred books were written being but little known among heathen nations; and by the destruction, in ages far remote, of those works which alone could have supplied the desired testimony. In cases of historical inquiry, however, we cannot expect all the exactness of mathematical demonstration. If the evidence adduced be unimpeachable as far as it goes, nothing further can in reason be expected. Nor is it very material, in an investigation like the present, whether the evidence be furnished by Heathen or by Jewish and Christian writers, since the sources from which it is derived, and the indirect manner in which it is supplied, afford the most effectual security against fraud or collusion. Had all the authors to whom reference will be made by and by, written with the intention of proving that which it is the object of the present communication to establish, it would have been but fair to receive their testimony with some degree of caution; but, so far were some of them from aiming to prove the authenticity and credibility of the prophetical writings, in the references which they made to them, that they uniformly took these points for granted, as matters about which no doubt ever had existed or ever could exist. Our sources of information on the subject are neither so clear nor so copious as theirs were; but, if we can trace the writings in question backwards through a regular series of periods, and prove that they have always been received as the productions of those to whom they are now ascribed, the utmost demand of curiosity will be satisfied, and their authenticity will be confirmed by the most undeniable evidence.

It will be admitted on all hands that the descendants of Abraham, notwithstanding their dispersion over every part of the globe, both civilized and uncivilized, have always kept themselves a distinct people, and entertained the deepest and most rooted abhorrence of the Christian name. The former of these facts is confirmed by our own daily observation, combined with the testimony of historians and travellers, whose veracity has

never been disputed, and of the truth of the latter we are furnished with abundant proofs in the writings of Christian Fathers and Jewish Rabbins. Hence, then, it follows that for a period of more than eighteen centuries the best possible security against a joint fraud has existed in the irreconcileable enmity which has subsisted between the two parties; both of whom have nevertheless preserved, with the most religious care, the books of the Old Testament, and appealed with confidence to the writings of the Prophets in particular, as affording the strongest corroboration of their respective notions concerning the character and offices of the Messiah.

The Jews, it is true, have sometimes been charged by Christian writers with having corrupted their prophetical books, and the charge has been maintained with great ingenuity and learning by Whiston and Dr. Henry Owen.* A summary of the arguments used by these and other writers, who have embraced the same view of the question, may be seen in "Gerard's Institutes of Biblical Criticism."† From a review of these arguments, however, allowing them all the weight and importance which their advocates are disposed to claim for them, it appears that the alleged corruptions consist only of slight alterations in the text, and do not by any means affect the credit due to the prophetical books generally. The shape in which these books have been transmitted to us is precisely that in which they were received by Jews and Christians nearly two thousand years ago. Amidst all the differences of opinion which have existed as to the interpretation of them, and their application to particular persons and events, no writer of any celebrity has ever thought of calling their authenticity in question, or of assigning the composition of any one of them to a later period than that in which its reputed author lived, with the solitary exception of the book of Daniel; and the grounds upon which the authenticity and credibility of this book have been disputed are of too singular a nature to pass entirely without notice.

The prophecies of Daniel extend through a long period of history, and point out in the most clear and distinct manner the fall of successive kingdoms, upon the ruins of which the kingdom of the Messiah was to be erected. They contain, however, such particular allusions respecting place and time, and correspond so exactly with the events to which they refer, that Porphyry, a heathen writer of the third century, and a great enemy of the Jewish and Christian religions, not being able to resist the evidence which they supplied in favour of Divine Revelation, was led to regard them as historical narratives, written after the events of which they contain such a minute and particular outline. This Porphyry was the author of a work, consisting of fifteen books, which had for its object a refutation of the arguments usually urged in defence of Judaism and Christianity; and the twelfth of these books was expressly directed against the authenticity and credibility of the book of Daniel. The prophecies relating to the Persian and Macedonian kings were so exactly accomplished, that he found it impossible, in any other way, to overcome the difficulties which they presented. He compared them with the writings of the best Greek historians, and attempted to shew, that they corresponded so exactly with the events, as related by these writers, that they could not possibly have been written prior to the events themselves. He denied, therefore, that the book which goes under the name of *Daniel* was written by the Daniel who flourished during the Babylonish captivity, and contended that it was the production of another Daniel, who lived in the

* See Whiston's "Essay towards restoring the true Text of the O. T.," Proposition 12; and Owen's "Enquiry into the present State of the Septuagint Version of the O. T.," Sect. 2—9.

† Part II. Chap. I. Sect. II. § 740.

time of Antiochus Epiphanes. He maintained also, that the part relating to the times preceding the reign of Antiochus was true, but that all which had a reference to any period subsequent to this was false. The main reason assigned by Porphyry for this sweeping charge against the book of Daniel, is, that its author could not have known what was to take place in futurity,—*quia futura nescierit;** and truly this summary argument might, without fear of contradiction, be pronounced unanswerable, if it could be proved that a revelation of future events is impossible. With the aid of a concession like this, it would not be difficult to subvert the whole fabric of revelation, by undermining the authority and credit due to Isaiah, Jeremiah, Ezekiel, and the rest of the prophets, as well as Daniel. Let it be taken for granted that the Deity has laid down a plan, from which it is not in his own power to deviate, and there is no inference, however wide of the truth, to which the admission might not lead. As long as the Unbeliever does no more than complain of the darkness and obscurity of the predictions contained in the Sacred Writings, and the difficulty of tracing out their accomplishment with any degree of exactness, there is some prospect of bringing the general question to a satisfactory issue one way or the other, by mutual concessions and explanations; but when the possibility of a divine revelation of future events is denounced as an absurdity, argument ceases to be of any avail.

At the beginning of the last century the objections of Porphyry were revived by the celebrated Anthony Collins, in an anonymous work, entitled, "The Scheme of Literal Prophecy considered," and were ably refuted by Chandler in "A Vindication of the Antiquity and Authority of Daniel's Prophecies;" to which "Vindication" the reader who is anxious to obtain further information on the subject may be referred. The objections of the Schematist, which were eleven in number, received separate answers from the pen of the Dissenting divine, who subjoined eight arguments to prove the antiquity of the book of Daniel, and critical remarks upon three of the most interesting passages contained in the prophetical parts of that book; viz. ii. 44, 45; vii. 13, 14; ix. 24—27.

This long digression concerning the book of Daniel having, in some measure, cleared the way for a more profitable discussion of the general question, let us now proceed to adduce the testimonies by which the authenticity and credibility of the whole of the prophetical writings may be proved. These testimonies may be conveniently arranged under the six following heads, which will carry us back, step by step as it were, to the very period in which some of the books in question were published:

1. The Jewish Talmud.
2. The Works of the Christian Fathers.
3. The Writings of Philo and Josephus.
4. The Books of the New Testament.
5. The Alexandrine or Septuagint Version.
6. The Books of the Old Testament.

1. The Talmud is a collection of ancient Jewish traditions, consisting of two parts, called the Mishna and the Gemara. The Mishna contains the text, and the Gemara the commentary. The former is said to have been compiled in the second century, by Rabbi Jehudah Hakkadosh. It is sometimes called the Talmud of Jerusalem, and sometimes the Talmud of Babylon, according to the commentary which is annexed to it; one of these commentaries having been supplied by the Jews of Judæa, and the other,

* S. Hieronymi Opera, Colon. 1616, Tom. IV. p. 495, Proem. in Lib. Comment. Daniells.

after the expulsion of the Jews from that country, by those of Babylon.* These Talmudical writings contain all the books of the prophets, though not in precisely the same order in which they stand in our English Bibles:—a circumstance which it will be necessary to explain by observing, that the Talmudical doctors divided the books of the Old Testament into the three following classes: (1) the *Law*, called תורה, containing the five books of Moses; (2) the *Prophets*, called נביאים, which were subdivided into two parts, the former containing the books of Joshua, Judges, Samuel, and Kings, and the latter those of Jeremiah, Ezekiel, Isaiah, and the twelve minor prophets; and (3) the remaining books, called כתובים, containing Ruth, Psalms, Job, Proverbs, Ecclesiastes, Canticles, Lamentations, Daniel, Ezra and Nehemiah in one book, and Chronicles, and amounting in all to twenty-four books.† In most of the Talmudical writings an inferior rank is assigned to Daniel,‡ partly in consequence of a fanciful notion which prevailed among the ancient Jewish doctors that prophecies were never committed to writing out of Judæa, and partly on account of the high estimation in which the early Christians held that book and the use which they made of it in their controversies with the Jews. These Talmudists say, that Daniel lived in the Babylonish court in a style of magnificence inconsistent with the simplicity of the prophetical character, and that the medium through which future events were made known to him was inferior to the other modes of revelation specified by God in his address to Aaron and Miriam (Num. xii. 6—8); but they admit that the Daniel who is mentioned by Ezekiel, (xiv. 14, xxviii. 3,) and who flourished during the Babylonish captivity, was favoured with divine communications, and that he was the author of the book which is inserted in the Jewish canon under his name.

2. Among the Christian Fathers none devoted so much attention to the study of the Jewish Scriptures, and none, therefore, are so competent to give evidence on the present question, as Origen and Jerome.—Origen was at the trouble of collating the copies and correcting the text of the Septuagint Version, a work of great labour and inestimable value; and Jerome, in like manner, undertook the revision of the old Latin versions of the Jewish Scriptures, and afterwards executed, with great ability, a complete version of the Old Testament into Latin. Both these fathers published catalogues of the books of the Old Testament. That of Origen is preserved by Eusebius in his Ecclesiastical History,§ and that of Jerome forms the substance of the celebrated Prologus Galeatus,‖ generally prefixed to our modern copies of the Vulgate. Jerome, who took great pains to make his collection, adopts the threefold division of the Talmudists, but makes the whole number of books twenty-two, to correspond with the number of letters in the Jewish alphabet. The order in which he mentions the later prophets differs likewise in a slight degree from that of the Talmud, and is as follows: Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. The book of Daniel is placed by Jerome among the Chetubim or Hagiographa; but his catalogue embraces all the prophetical books. Origen places Daniel before Ezekiel, and, according to our present copies of Eusebius, omits the book containing the writings of the twelve minor prophets. This, however, must be a mis-

* Marsh's Lectures, Part II. p. 128, and Butler's Horæ Biblicæ, Vol. I. pp. 10—12.

† Bava Bathra, fol. 13, 14, ed. Venet. 1548. See Eichhorn's Einleitung in das A. T. Band I. § 56.

‡ Yet Daniel is reckoned among the Prophets in some Talmudical books. Vide Megilla, cap. iii. Jacchiades in Dan. i. 17. Gray's Key to the O. T., Dublin ed. 1792, p. 332.

§ Lib. vi. cap. xxv. ‖ Hieron. Op. Tom. III. p. 287.

take on the part of Eusebius himself or his transcriber, because, at the commencement of the quotation, Origen makes the number of books twenty-two, whereas, in the catalogue itself, he enumerates no more than twenty-one.

To the testimony of Origen and Jerome may be added that of Melito, Bishop of Sardis, of whom little is known among modern readers except the name, but who, nevertheless, stood high in the estimation of those who lived near his own times, and whose evidence in the present question is particularly valuable, his catalogue of the books of the Old Testament being more ancient than that of any other Christian writer upon record. Melito is placed by Cave in the year of our Lord 170, and is mentioned with honourable distinction by Jerome, in his "Catalogue of Illustrious Writers," and by Eusebius, in the fourth book of his Ecclesiastical History.* His information respecting the canon of the Old Testament was collected during a journey into the East, of which he gives the following account in the preface to one of his works consisting of short extracts from the Law and the Prophets: "When I went into the East, and was upon the spot where these things were formerly preached and done, I procured an accurate account of the books of the Old Testament, a catalogue of which I have here subjoined and sent to you. There names are these——." Here he proceeds to specify the names of the books, and, although his catalogue differs in one or two minute particulars from that which is given in our common English Bibles, it contains all the prophetical books included in the present Jewish canon, which it enumerates in the following order: Isaiah, Jeremiah, the twelve minor prophets, Daniel, and Ezekiel. W.

(To be continued.)

LINES ON THE DEATH OF A YOUNG LADY.

SHE is gone to the land which mortal eye
Hath never yet glanc'd on;
To the regions of bliss beyond the sky
Her pure, pure soul is gone!
And there shall she live in endless day,
As the years of eternity glide away.

She was not made for this world of woe:
Her angel form and look
To little of this dull scene below,
And too much of heav'n partook.
She seem'd like a saint from a brighter sphere,
But sent on an errand of mercy here.

Now back to that land of bliss she hies;
Her embassy is o'er;
She has join'd the concert of the skies;
She has gain'd her native shore;
And a crown of glory gems her brow,
And the spirits of light are her sisters now.

Then weep not, ye who are left behind;
The friend for whom ye sigh
In the regions of blessedness ye shall find,
The heavenly world on high!
And there, as eternal ages glide,
Ye shall dwell in glory side by side. J. C. W.

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* Cap. xxvi.

ON THE STATE OF RELIGIOUS PARTIES IN ENGLAND.

THE *Dissenters* of England constitute the most important body of *Protestant* dissidents from an Established Religion that is now to be found in the world. There is, probably, an equal number of persons holding the like faith, observing similar rites and united in nearly the same discipline, in the United States of North America: these are, indeed, from the old English Dissenting stock: they occupy the same position that is maintained by the Dissenters of England relatively to their fellow-christians: but they stand in a very different relation to their country, which is to them "a nursing mother," while England is to her Dissenting population a hard and jealous stepmother. This feature in the character of the mother-country, unpleasant as it is, makes the English Dissenters of more consequence in the State than the same number of Churchmen, or than a much greater number of persons living under an impartial government. They derive no importance, however, from their ancient families, or from the rank and titles of their members. Nobility is extinct amongst the Protestant Dissenters. One of the sons of nearly the last Dissenting Peer, Lord Barrington, lately died in the princely see of Durham, which he had held for five and thirty years. The last nobleman, we believe, that made an avowal of Nonconformity, was the Lord Willoughby, of Parham. One or two may yet remain who are occasionally seen, preserving their *incognito*, in the meeting-house. In the last generation it was by no means uncommon for both Scottish and Irish peers to join the worship of Dissenters in England; their children are politically wiser, and do not suffer religion to stand in the way of the objects in pursuit of which they visit the Metropolis.* Some few baronets are said to linger on the Dissenting threshold. Two of them in our own day have ascended Nonconformist pulpits. The families of these semi-nobles soon find that they are not at home in the conventicle; and the unsuitable connexion is gradually loosened, and is dropped as soon as the dissolution of early friendships will allow it to expire with decency.† The same description applies to country gentlemen. With a few honourable exceptions, the owners of large estates and manors have sunk away from the Dissenters and settled down into quiet conformity. Nonconformity, then, is not to be estimated by acres.—On the other hand, commerce and manufactures have poured their full proportion of wealth into the Dissenting community, amongst which may be pointed out the merchants that are princes, and the

* This change, or at least dismission, of a religious profession, according to local convenience, is said not to be confined to this class of persons. Gentlemen from the United States of America, who boast of their descent from the *Pilgrims*, and make a figure at home in churches framed upon the liberal Dissenting model, are seldom known on visiting England to shew any preference for Dissenting worship, or even Dissenting society. Some of them have, notwithstanding, thought themselves qualified on their return to describe, for the information, if not the gratification, of their countrymen and brethren, the character of our Dissenters.—Nay, we have heard Unitarian pastors complain that the more opulent members of their churches sometimes put in abeyance, for three months of the year, the religious principles which, at some cost and with no small opprobrium, they act upon during the other nine.

† Electioneering purposes have been heretofore answered by the declared abandonment of the Dissenters on the part of candidates: yet it used to be reported that a certain City Baronet, who was the head and chief of Toryism in the Corporation of London for a great number of years, sometimes caught a vote by avowing that he was bred a Dissenter and still paid an annual subscription to a meeting-house.

traffickers that are the honourable of the earth. The times in which their fortune and influence have been acquired have not demanded the renunciation of their faith and worship; and the still growing liberality of the age holds out a prospect of their continuance in their religious profession, and of their families being a counter-balance to the numerous secessions which in less propitious days weakened the Dissenters in political importance. It may be thought to give some plausibility to this speculation, that there is at present as great a number of Protestant Dissenters in the House of Commons as have appeared there since the Revolution, and as marked a disposition in the House to listen with indulgence and respect to the Dissenting claims, whenever those claims are brought before the Legislature; though it must be admitted, and the admission is not creditable to the Dissenters, that a Dissenting grievance is rarely represented even in the House of Commons, and never directly and always faintly.

Numerically, the Dissenters of England are an important body. No census has been taken of them, nor are there any tables of their congregations to which we can refer; but they were many years ago computed by some of their well-informed leaders to consist of not less than two millions of persons, and of late they have increased far beyond the ratio of the growth of the population of the country. Every Dissenter is a religious worshiper; his character is derived from his place in some congregation. In common parlance, all that do not frequent meeting-houses are Churchmen. This, however, is a very unsatisfactory criterion of strength for the Church of England. The unclassed absentees from her communion consist of unbelievers and scoffers, of immoral men, of those that are indifferent to all religion, and of the lowest orders of the people, whose ignorance and wretchedness incapacitate them for opinions and moral feelings, and banish them from all the assemblies of their decent and serious countrymen. Of those that attend the Established worship, multitudes are led by habit rather than by any preference for which they can assign a reason; a considerable number are disaffected to the political constitution, the discipline and the doctrines of the Church; and not a few are accustomed to join occasionally and with approbation in the worship of some one or other of the numerous sects of Nonconformists. Measured by actual and stated attendance upon religious services, the number of Dissenters is equal to that of Churchmen; and taking man for man we should say that the Dissenters form by far the more active and influential part of society in the middle ranks of life. Amongst them religion is considered as a personal concern, and the terms of their communion, the style of their preaching, their forms and orders, and the spirit of their social intercourse, tend to interest the individual in the business of the party, and to excite him to zeal, and to move him to undertake his proportion of labour for the common object. The circumstance, besides, of his being relatively to his country and to a considerable number of his neighbours a Nonconformist, puts him of necessity into an attitude of defence, and obliges him to arm himself with texts and arguments. A sectary (we use the word of course innocuously) is likely to become a proselytist; in some cases, he can defend himself only by carrying the war into the enemy's territories. In the degree that he is sensible of suffering injury for his opinions or worship, will self-interest prompt him to strengthen his own position by drawing over converts. Higher motives may also sway his mind, and he may feel it to be an imperative duty to promulgate what he believes to be divine truth, and to assert the claims of pure scriptural worship. From whatever cause it originates, the habit of thinking for himself, and of main-

ning an individual character, and of possessing seriously some important ject, will inevitably raise a man to a state of superiority among the ughtless and indifferent. In point of fact, we apprehend it will not be puted, that throughout England a great part of the more active members society, who have most intercourse with the people and most influence r them, are Protestant Dissenters. These are manufacturers, merchants d substantial tradesmen, or persons who are in the employment of a numer- ty realized by trade, commerce and manufactures, gentlemen of the pro- ions of law and physic, and agriculturists, of the class particularly who upon their own freeholds. The virtues of temperance, industry, pru- ce and integrity, that are promoted by religious Nonconformity and tarian peculiarities, assist the temporal prosperity of these descriptions of sons, as they tend also to lift others to the same rank from the inferior ses of society. If the wealthy soon quit the Dissenters, they are Dis- ters whilst they are becoming wealthy, and this is the period during ich they are most valuable members of any community. When their ral energy is exhausted, they may sink into modes of conformity, with- subtracting any weight from the church which they join, or adding any that which they join. Churchmen are often surprised at the spirit of the nerous Dissenting places of worship that rise up in the streets of populous ns and along the road-side of villages; but they would be still more prised if they could look into the interior of society and see at one view rank which Dissenters hold, and the part which they act in all those titutions that exercise the strongest influence upon the mind and cha- ter of a people. They have innumerable charities of their own, and ir names are enrolled in almost all other charitable lists. Amongst them ginated those little knots of readers, called Book-clubs, which have done much for the spread of intelligence during the last half-century, and ough their means these circles of knowledge are multiplied daily. They e the lead in more permanent literary and scientific institutions. To m is mainly owing the establishment of Schools for Aid. In all but the ghest branches of education, their teachers are as numerous as those that e in communion with the Establishment. They have in their hands far re than their share of the popular press. Their funds for charitable and ligious uses are not inconsiderable, though their carelessness in some cases d their liberality in others have suffered many of these to be alienated m them. Their division into sects, like the division of labour in political onomy, is in one sense favourable to their influence and power; for the ount of zeal in those sects is greater than could have been excited in the ited body, and in every one of them a principle is at work which tends ctly to the prosperity of each and of the whole, namely, that being in me degree proscribed by the State, the individual Nonconformists ought to pport and cherish one another. The action of this principle is different these sects, according to their numerousness, the relations of their mem- rs to general society, and even their theological faith; but in all it is ecessant, and the result is of great moment to the civil and political impor- nce of the Dissenters.

Political is, we are aware, a term at which, as applied to Dissenters, some this body are apt to start. It is, nevertheless, in our usage strictly correct. he State places Nonconformists in a different relation to itself from that of onformists, and a relation very unfavourable to some of their dearest terests as free-born Englishmen. It would be worse than ridiculous to ny that this relation in which Dissenters stand to the governing power, is

political. Protest as some of them may against the word, it will belong to them whilst the State takes any notice of them and shews any partiality towards another class of believers and worshipers, and whilst there is any civil right withheld or abridged on account of Nonconformity, and privileges are granted to other religionists which are denied to them on the sole ground of religion. They assume, in fact, a political character whenever they petition Parliament or address the Throne.

This dread of being regarded as a political party may have sprung either from an apprehension of being maltreated if they looked to the bettering of their condition, just as the slaves in the West Indies keep the word freedom under their breath, lest its utterance should bring down upon them the whip; or from a fanatical notion that the spirituality which it behoves true Christians to aim after is inconsistent with an anxious regard to national measures and a serious attention to the duties of patriotism. The sentiment is alike mischievous in either case, and in both cases it is contemptible.

Whatever ground there may have been for the silence of fear in the reigns of the Stuarts, there has been certainly none for the last hundred and forty years, and it is our fixed opinion that the pusillanimity of the Nonconformists at the Restoration, and from that era to the Revolution, so far from disarming a persecuting government, only provoked its hostility: a weak enemy is crushed, a strong one is respected. Since the accession of the House of Brunswick to the British Throne, the state of the Dissenters appears to us to have depended wholly upon their own temper and conduct. Every enlargement of their liberties has been the result of their united and firm but temperate application for their rights. When they have slept, they have been forgotten. It is not to be supposed that government will do any thing for a people who do nothing for themselves, or remove grievances which are not galling, or confer benefits which are not valued. There have been feverish moments within the period which we have described, when it might have been inexpedient for the Dissenters to put themselves before the country; but with these exceptions, what man amongst them does not see and lament that numberless opportunities of improving their condition and that of their children have been lost? Instead of rising, they have sunk in political importance; for time gives to a wrong the colour of a right, and intolerance is riveted by prescription and usage. Many of their best families (in a worldly point of view) have slidden into the Establishment to escape from civil proscription. Their parliamentary friends have been disheartened, and their enemies encouraged, by their supineness. A generation has grown up without hearing a complaint from their lips. A few years' more folding of the hands to sleep and their case will be hopeless; for a party may brave hate and struggle through oppression, but never yet did it live long under contempt.

It may seem paradoxical that so numerous, wealthy, intelligent and active a people as we have described the Dissenters, should be regardless of their civil condition and acquiesce in the denial of their political rights; but the second cause that we have assigned of their fear of being accounted a political body will explain the mystery. A large proportion of them have been unnerved by the apprehension that they should lose their spirituality if they stepped out into the world and manifested any zeal but that which has religion for its object. This state of mind has been encouraged by certain ministers that have aspired to the distinction of being peculiarly heavenly-minded, and of enjoying a more than common share of Divine influence. When rights and liberties and parties have been spoken of, these lofty spi-

[illegible] and the Dissenters [illegible] of them a [illegible] in the religious world [illegible] religious parties [illegible] described in the [illegible] for security, [illegible] mainly sustained the [illegible] passion that the [illegible] dependent on the [illegible] to over the [illegible] sect-land. [illegible] rulers in this [illegible] the patronage of the [illegible] not spare the [illegible] keep them [illegible] regard [illegible] sacred [illegible] such as they [illegible] the way of [illegible]

A [illegible] Dissenters [illegible] dominion of [illegible] or [illegible] [illegible] that private and social [illegible] the warmest [illegible] good government [illegible] should be [illegible] judge is [illegible] others, and to [illegible] and tyrannical [illegible] formers, who were [illegible] preachers of [illegible] to guard their [illegible] They saw clearly [illegible] upon a people: [illegible] tion to bad laws, [illegible] pression: that the [illegible] that every man [illegible] as John Milton, [illegible] has expounded [illegible] is alike in force against any usurpers."

In spite of calumny and hypocrisy, the Dissenters [illegible] world knows, that while they maintain unbroken [illegible] the spirit of Nonconformity, they never [illegible] Church and Tory party in Great Britain. [illegible] the baser the work in which they either themselves [illegible] sooner will they be thrown away when [illegible] testant principle asserted by the Dissenters [illegible] jealousy, if not with hatred, by the enemies of [illegible] see with instinctive sagacity that all men of independent opinions and character are their opponents, and that there is an inseparable connexion between civil and religious freedom. They are not deceived because they

are fawned upon; on the contrary, their hand, even when it is licked by sycophancy, is ever ready to smite those that make the least reserve of obedience and submission. However the Dissenters may regard themselves, these politicians know that they properly belong to that class of public men who contemplate in all their measures the amelioration of our laws and institutions; and they hate them from dread of this natural, which is also a moral, connexion. The Whig party in return bear the odium amongst High-Churchmen of being Dissenters in their hearts; and it is really a public scandal that so enlightened and virtuous a body of men as the Dissenters, should seem for a moment not to distinguish between their enemies and friends, and even to requite long services with ingratitude and neglect, and to seek to strengthen the hands of a faction who may use their power in the first instance to put and keep down their political antagonists, but who will never cease, so long as their power lasts, to watch and curb those religionists in whose Nonconformity they discern the elements of political freedom.* Z.

DISSENTING COLLEGES.

To the Editor.

SIR,

THE paper in your last Number in recommendation of the London University, is one in the general sentiments of which most of your readers will doubtless concur, and which is manifestly the work of a man of talent and reflection; but it is equally evident to me that, whoever he may be, he is not

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* The writer is reminded that he has been partly anticipated in the above reflections by the Edinburgh Review, from a late No. [LXXXVIII.] of which the following excellent passage is extracted:

"Every measure of government, every act of legislation, every vote of an individual, which, upon the whole, and in the end, tends to lessen the influence of the opinion of those classes who *must* be orderly and provident, over the conduct of the rich and great, is an aggression against public morals, which, as far as its power reaches, impairs their best human security. The neutrality of the zealously religious party among us, in all late contests between authority and liberty, and the partiality shewn by a large body to the side of power, seem to indicate that they no longer perceive that important relation of civil institutions to domestic morality, which contributed to make the ancient Calvinists the most zealous friends of human freedom. From whatever causes this remarkable deviation from the example of their predecessors may have arisen, it will be strange if they should persevere in supporting principles favourable to a state of society the most fruitful in vice, and the most incompatible with every disposition towards religion. Other considerations, perhaps, of a still higher order, present themselves, which, from their importance and their peculiar nature, would require (if presented at all) to be more fully unfolded than they can be at this time and in this place. It will be sufficient, for those who have much considered such matters, to observe, that all ardent and elevated feelings have a strong, though frequently a secret, connexion. They often combine for a time with other principles. They are disturbed by accidental circumstances. They may be made to counteract each other. But their natural affinity is always discoverable, and most generally in the end prevails. They prepare for each other—they succeed each other—they combine together. There are no principles which have so often and so clearly exemplified these observations, as the zeal for religion and the love of liberty. But if the friends of religion should be blind to this affinity, they may be well assured that it never escapes the watchful jealousy of the possessors of power; who, however they may be pleased with an obedient clergy and a religion which teaches quiet, yet, as politicians, (whatever may be the exceptions of individual character,) regard zeal as an ungovernable quality, tremble at the approach of every species of enthusiasm, and have a natural dread of whatever breaks upon them from that higher region of human feeling where piety and patriotism are kindled."

much connected with Dissenters, and having ventured to speak of them and their affairs without first taking care to obtain accurate information, he has, unintentionally no doubt, done them great injustice. After asserting (p. 164), that "the Dissenters have no institutions which profess to teach the higher branches of education," he says, (p. 169,) "It is a source of deep regret, that, up to this hour, no adequate means of an intellectual education have been provided for the teachers of religion among the Dissenters." These assertions I must take the liberty to deny. I say nothing of the merit of Dissenting Colleges and Academies in comparison with the proposed London University, but it is notorious that they have existed in great numbers, and have been liberally and zealously supported by the voluntary contributions of various branches of the Dissenting body.

For some account of the institutions at present in action amongst the Dissenters, chiefly for the education of ministers, I may refer to a valuable pamphlet entitled, "Thoughts on the Advancement of Academical Education in England," now known to be the production of the Rev. James Yates, M. A., F. L. S., M. G. S., a gentleman as much distinguished for his eminent learning and varied acquirements, as for his candid and truly catholic spirit, who will, I have no doubt, be proud to acknowledge himself indebted for a considerable part of his advantages of education to a Dissenting college. There are no less than seven institutions for the education of ministers amongst the Independents alone, some of them deriving very considerable incomes from annual subscriptions.

There are four similar institutions among the Baptists, abundantly sufficient to shew that they are not indifferent to the intellectual education of their religious teachers, and have not neglected the means which appeared to them sufficient to secure it. But I naturally feel particularly interested in vindicating the Presbyterian or Unitarian Dissenters from the charge brought against the whole body, and for this purpose nothing more can be necessary than the statement of a few plain facts. Of the older academies for the education of Presbyterian ministers, I shall only say that they fully satisfied the wants of the period, and produced an abundant supply of truly learned, as well as pious and laborious pastors. But I claim for the Presbyterian Dissenters the merit of having taken the lead in this country in improving the *system* of education for young men after they have left a common school. In the plan of the Warrington Academy, established in 1757, we meet with enlightened views on which no other body of men would at that time have acted, and which, except in the institutions since supported by the same body, have hitherto been but little applied. The young men were to be "*free to follow their own judgments in their inquiries after truth, without any undue bias imposed on their understandings;*" and besides the divinity students, others were to be received, designed for commercial life or for the learned professions, it being an important object to "lead them to an early acquaintance with, and just concern for, the true principles of religion and liberty." The subjects of study are described to be, besides theology, "moral philosophy, including logic and metaphysics, natural philosophy, including the mathematics, the languages, and polite literature;" and three tutors were appointed to give instructions in these various departments. An institution which "professed *to teach the higher branches of education*, the especial object of which was to supply "*adequate means of intellectual education to the religious teachers*" of one great class of Dissenters, and which had for its tutors such men as Dr. Taylor, Dr. Aikin, Gilbert Wakefield, Dr. Priestley and Dr. Enfield, existed for twenty-six years,

affording the most important advantages to great numbers both of ministers and laymen. I need only mention the names of the similar institutions supported for a time at Manchester and Hackney, as proving the anxiety of many amongst the Presbyterian Dissenters respecting the liberal education both of their ministers and, as far as circumstances would admit, of their laity also. But Manchester College, York, the seminary on which we now chiefly rely for our supply of ministers, though your correspondent seems not aware even of its existence, certainly not of its character, claims a more particular notice. This institution is furnished with an extensive and valuable library, and a collection of philosophical apparatus. Its three tutors are all of them eminent in their several departments. A highly accomplished teacher of modern languages is now added to its establishment, and occasional instructions have been obtained in elocution and in botany. Not a few of its students have already greatly distinguished themselves, or are rising to eminence both as ministers and in various other situations in life, and they none of them can pretend to the merit of having "*educated themselves.*" "The proper discipline and instruction *have* been afforded," and they have only not entirely neglected the advantages offered to them.

I am, Sir, a sincere well-wisher to the London University, and estimate very highly the benefits it promises to confer. To the inhabitants of the Metropolis and its vicinity it will be inestimable, and indeed to those in every part of the kingdom, who wish their sons to be able to study law and medicine without submission to creeds, or slavery to antiquated forms, or who, belonging to the Established Church, desire the advantage of an improved system of education. But I must maintain that the Dissenters in general should not be represented as indifferent to the education of their youth, or as having done nothing effectual to promote it. Parents connected with our body, who are especially anxious that their sons should acquire the habit of judging for themselves, should be imbued with the principles of civil and religious liberty, should be instructed in the evidences of natural and revealed religion, so as to acquire a steady and rational faith, and should be guarded from dissipation and immorality, will still prefer their own institutions as most suited to their views, and shew that though the *public* requires a London University, they in particular have been in advance on their age, and have provision already made for their wants.

H.

[We have given ready insertion to the preceding letter. We agree with our respected correspondent that the language employed by the friend who favoured us with his thoughts on the London University, on which he animadverts, seems to need some qualification. But we are quite sure that it was far from his intention to depreciate the existing academical institutions among the Dissenters. His main object in this part of his paper, as it appears to us, was simply to declare his opinion that those institutions, on their present limited scale, were of themselves inadequate to supply the means of intellectual education to the Dissenting population at large; and, on this account, to recommend the London University to the support of the Dissenters, as promising to furnish the requisite additional facilities for this purpose. In this view of the case, we do not conceive that H. will widely differ from him. EDIT.]

)BSERVATIONS ON THE GOSPEL OF LUKE, IN REPLY TO DR. SCHLEIERMACHER AND MR. BELSHAM.

(Continued from p. 176.)

R. BELSHAM urges that the Ebionite Gospel of Matthew "and the ionite Gospel of Luke did not contain these accounts, and that these sects maintained their own to be the uncorrupted, unmuti- copies of these evangelical histories." Now how ingenuous as well as ious all this is! Who can refuse implicit credence to the pure authen- of such high and immaculate authorities as the Ebionite and Marcionite s? Who can hesitate, for an instant, to spurn from him as spurious ase all which either of those sects refused to admit? What signifies it, in point of fact, they admitted or rejected just what suited their peculiar s; that each of them was stigmatized with the charge of mutilating and erating the gospels which they respectively used? What signifies it such alterations in and additions to Matthew were made by the Ebion- that their copy soon lost all authority? What doth it signify, that the ionites, in their edition of Luke, excluded not the two first chapters , but all the third and part of the fourth; and in the third, of course, part relating to the age of Jesus, which formed the pivot of Mr. B.'s e-noticed operations against the miraculous conception? What does it fy, that the Ebionites excluded all the Gospels, (except Matthew's,) as well e whole of Paul's Epistles—that the Marcionites rejected the Old Testament to; together with four of Paul's Epistles and all the Gospels but Luke's rcionite *edition)*? What signifies it, that the Deist or the Infidel it with equal consistency and success avail himself of the Christian Di- 's high and spotless authorities, to rid himself at "one fell swoop" of all)ld Testament and the greatest part of the New?—seeing, that if Marcion m authority, away would vanish all the Old Testament with Matthew, e and John; and then would be brought up the Ebionites to the charge, ping off Luke and all Paul's Epistles. What did all or either of these gs in the least signify? The various manuscripts and versions of unex- ionable reputation did not suit the purpose which our "Inquirer" had and, and therefore recourse was had to the Ebionite and Marcionite es; which, instead of being "uncorrupted and unmutilated," have for centuries reprobated as being replete with adulteration and im- ty! That the learned writer invoked the ancient Ebionites to his aid, perhaps, nothing more than natural, since he labours strenuously in r parts of his work (pp. 8, 257, &c. &c.) to identify them with those erns who profess the same creed with himself; but that Marcion should arped into the service—he who, according to Priestley, first said that e were three Gods—is absolutely ludicrous.

is true that Mr. Belsham hath not ventured to assert that he himself ved either the Ebionite copy of Matthew, or the Marcionite copy of e, to have been uncorrupted and unmutilated; but it is true also, that he, his mode of introducing them, plainly anticipates that his reader may that conclusion!

saying this, the writer most positively and sincerely disclaims any in- on to impute any unworthy motive whatever; but assuredly, such sinister ning bears a much stronger resemblance to the *pious frauds* of the t, than to the honest and philosophic exposition of a "Calm Inquirer," ous only to arrive at, and to disseminate, TRUTH!

It is further contended in the "Calm Inquiry," that "the Ebionites and Gnostics agreed in disbelieving the miraculous conception, and that there was nothing in the peculiarities of those sects which should render them averse to that opinion." Hence the reader is tacitly invited to infer, that the exclusion of the chapters in question, arose solely from a well-informed conviction of their being spurious, and not in any respect because the doctrine contained in them was irreconcileable with the peculiar dogmas of those sects.

But let us see what the fact is. As to the Ebionites—so called, not from the poverty of their worldly circumstances, but from the meanness of their notions respecting Christ, as denying his pre-existence and divinity; and having received that *relative* appellation, it may reasonably be inferred, from the contrast between such notions and the more exalted sentiments of the great mass of Christians at that period—it is to be observed, that it is not correct to attribute to the whole body of Ebionites a disbelief of the miraculous conception, for some of them were actual believers; and indeed in a subsequent page of the "Calm Inquiry" even, (pp. 260, 261,) Origen and Eusebius are quoted to that effect: but those Ebionites who denied the miraculous conception, (and it is to that class only that the remark of Mr. B. can apply,) maintained that Jesus was the Son of Mary by Joseph in the ordinary course of nature: and, as that was one of their peculiarities, it is most plain that they could not at the same time admit the opinion that Jesus was miraculously conceived by Mary through the influence of the Holy Spirit. No! no! the *ancient* Ebionites were more consistent; some of them, indeed, believing Jesus to have been the Son of Joseph and Mary, and others, of Mary only and the Divine Spirit; but neither of the two sects was so enamoured of absurdity, as at one and the same time to believe him the natural offspring of Joseph and the miraculous production of the Holy Spirit!

Then, as to the Gnostics—of whom the Marcionites amongst a great number of different sects of that name formed one—the doctrine of the latter was, that "Christ first appeared on earth *full grown*, but was a man in outward form only:" and therefore it is not less clear, that their tenets could not be reconciled with the doctrine of the miraculous conception. Nor was the miraculous conception more admissible by that only other sect of Gnostics spoken of in the "Calm Inquiry," who allowed Jesus to be a real man, but who denied that he was the Christ, maintaining that Christ was a celestial Æon who descended into Jesus *at his baptism*, but quitted him at his crucifixion.

We are told too, that "the Ebionites and Gnostics had their origin in the apostolic age, and had probably at that time never heard the report" (p. 9). The short answer to which would be, "*Probably* they had heard it." If we are to go into probabilities upon such a subject, let us see whether the negative or the affirmative presumption recommends itself the strongest. What caused the negative supposition to float on the writer's fancy we are not apprised: and nothing further need be offered in favour of the affirmative, than to remind the reader that it appears from the earliest authentic accounts of the Ebionites, that one sort of them were actual believers in the miraculous conception: and surely it is more than probable, that those Ebionites at least must have heard of such a report! No other than the apostolic age is mentioned by Mr. B., nor does he tell us when he guesses that the new light first beamed amongst them at a later period: but at all events, it is beyond controversy, that a great number of Christians are proved

by history to have been believers in the miraculous conception long before history even mentions the name of "Ebionite;" and it would have been somewhat miraculous if either Ebionites or Gnostics could have *disbelieved* the report of the miraculous conception, if at the time of such their disbelief they had never heard of it.

In truth, Mr. B., in p. 7, really states as an argument in his favour, that "Trypho the Jew, in his dialogue with Justin Martyr, early in the second century, reproaches the Christians for their belief in the miraculous conception"! Well: the scoffing Israelite will answer Mr. Belsham's purpose, doubtless, although the "Hebrew Christians" and "philosophizing Gentile believers" turned out to be non-effectives! In the name of common sense, however, what conclusion does the statement sanction but this—that at that very early period the Christians did believe in the doctrine of the miraculous conception? And the very prevalence of that belief, at an era so near to the publication of the Gospels of Matthew and Luke, doth of itself alone furnish a very strong presumption in favour of the authenticity of the narrative contained in them.

Let it be remarked, that the writer makes use of the expression "scoffing Israelite," for the reason that such was the individual character of Trypho, and not with the view of insinuating any indirect reproach against the Jews as a people; who, in point of moral conduct towards their fellows, and devout veneration for the God they worship, need not, it is believed, fear a comparison with Christians in similar situations and circumstances of life. But how often do Christians in their demeanour towards the Jews forget that generous principle, that most essential part of a Christian's duty, CHARITY! The reflecting Christian will always bear in mind that all the evangelists and apostles, and even Jesus himself, were Jews; and that the ancestors of the present race of Jews were righteous, worshiping in the consecrated temple of the true God, at a period when our forefathers were, and for ages upon ages before had been, grovelling in heathenish idolatry! And above all, let it not be forgotten that the time will come (and it may be close at hand) when for the Jew as well as for the Christian, there will be but one Shepherd and one fold.

It is asserted, too, that the miraculous conception of Jesus would not infer his pre-existence; but, whether it would or not, it at least proves that he was not the Son of Joseph, as Mr. Belsham attempts to maintain throughout his work; and it shews also, Luke i. 35, *why* he was called THE SON OF GOD: and at the same time that verse establishes the fact, that he was so called in a sense and for a reason totally different from what the "Calm Inquiry" represents.

It remains for the writer of the above observations most earnestly and absolutely to disclaim that they have proceeded from any want of respect towards the author of the Calm Inquiry, either on the score of his great talents or of his irreproachable character; much less is there meant to be attributed to him any other than well-meant intentions. If, however, much be conceded, there is not, on the other side, any alternative but to refer his positive but unsanctioned conclusions, and his reference to authorities simulatively sound, but in reality corrupt, to his having been led away in his Calm Inquiry, by the headlong zeal of an indiscreet partisan: and, however pure may have been the motive, the practical result is pernicious, inasmuch as it tends in the minds of but too many to lessen the credibility of the Sacred Volume; for great is the number of those who, not having had leisure, means, or capacity, competently to examine the subject for them-

selves, yet nevertheless prate about *their* disbelief, forsooth, of the authenticity of the preliminary chapters of Matthew and Luke, on no other ground than Mr. Belsham's "Calm Inquiry," published as it now is "in a cheap form to facilitate and extend its circulation"! The consequences of instilling into the minds of Christians an opinion, or even a distrust, that the preliminary chapters in Matthew and Luke are "absolute falsities," must necessarily be most baneful. Perhaps there is nothing so closely associated with the belief of Christians in general, as the very facts which those identical chapters detail respecting our Lord's nativity, forming as they do in every town, in every village, and in every house and cottage, the constant themes of rejoicing at those annual festivals, which are the anniversaries of that momentous epoch which brought "glad tidings of great joy to all people," and on which occasion the heavenly host lauded the all-bountiful and beneficent Giver, saying, "Glory to God in the highest, and on earth peace, good-will towards men." The narrative of those most interesting events was engraven on their memories in their earliest childhood, in a way, too, and at a season, calculated to render the impression indelible. It has grown with their growth, and strengthened with their strength: and in minds like those of the multitude, faith in the truth of such facts relating to the blessed Founder of Christianity, and belief in the truth of Christianity itself, must stand or fall together. It is impossible without the worst consequences to attempt to separate the two: destroy the one, and you shake the other to its very centre. The great majority of Christians are, from various causes, unable to sift such matters for themselves; but they have been taught (and truly taught) to believe that the New Testament contains the revealed word of the Almighty. As such they have appreciated it justly as a jewel above all price. They have drawn from it, with religious reverence, the practical inculcation, "to do justice, to love mercy, and to walk humbly before God." As a *whole*, they have venerated it hitherto as above all suspicion, spotless and pure; when they are told, possibly by an authority highly respectable in point of talent and moral conduct, and moreover greatly influential from his station and office, that one hundred and seventy-six verses are "complete falsities," what is in many instances the inevitable, the lamentable consequence? Why, the whole work sinks in their estimation, just as the reputation of any individual, whom they had been accustomed to revere as a model of uprightness and goodness, would sink on his being convicted of a vile falsehood, or an atrocious act of criminality: and all confidence, as well in the integrity of the one as in the authenticity of the other, would alike receive an irrecoverable shock. But the mischief doth not stop there: it prepares a highway for the march of Deism; for many of those individuals who have been so initiated in partial infidelity, are but too well prepared to tolerate the reasoning—"Why, if these four chapters which for so many centuries have been received as true, are now as clearly proved, as they are positively asserted to be, *absolute falsities*, it is very possible that there may be other chapters, which deeper investigation may shew to be equally spurious; nay, it is not impossible that there may be but too good a foundation for the Deistical assertion, that the whole is a 'cunningly devised fable!'"

If YE, the "philosophizing Gentile believers" of the age, must indulge yourselves in wild conjectures and arrogant hypotheses in matters of theological controversy, yet do not—in mercy do not—bereave the sober-minded, single-hearted and pious Christian, of one atom either of his devotional reverence for, or of his unbounded confidence in, the purity of that book

whose divine assurances of a future state of blissful immortality, beaming on his recollection when goaded by the anguish of worldly affliction to the very verge of despair, are at once more gratefully soothing and reanimating, than to the benighted and dismayed traveller, through those murky wilds of the desert where the savage brute roams relentless, are the earliest scintillations of the morning gleaming through the gloom. That the narrative should have been made the subject of attack at all, is deeply to be regretted; for the poison will be imbibed by many, whom no antidote to counteract its operation will ever reach. Convinced, as the writer of these remarks fully is, that the cause of Christianity, the present and future happiness of individuals, and the well-being of families and society at large, would be all greatly prejudiced if the opinion respecting the falsity of the preliminary chapters in Matthew and Luke were to become more prevalent, it would be to him a source of the highest satisfaction if he could but feel himself justified in entertaining an expectation that this his humble effort will in any degree be conducive towards vindicating the credibility and pure integrity of the holy Gospels of Matthew and Luke.

It remains for him to state, that if the strong feelings under which he is sensible that he has written, have exhibited themselves in any part of his observations, it behoves him, before he concludes, to protest in justice to himself, that they are directed entirely towards the doctrine itself, and in no degree personally against the advocate for such doctrine, much less has he been led away by any spirit of intolerance or party zeal: for, however strong may be his opinion upon particular points of doctrine, he cannot but feel that those who totally differ from him may possibly be in the right. In his judgment, that person must have his mind imbued with more or less than human wisdom, who can venture to pronounce that his own doctrinal sentiments alone are sterling truth, and the tenets of all others who may happen to differ from him but merely base alloy.

Every rational inquirer, however superior may be his faculties of penetration and discrimination, cannot but be conscious, it is presumed, that the immeasureable sublimity of the subject too far transcends the limited powers of his shackled mind, for him ever to indulge the hope of infallibility. Perhaps in proportion as an individual becomes enlightened, does he entertain more firmly the persuasion that it is utterly hopeless to expect that his darkened intellect can ever attain sufficient energy and lucidness of vision to enable him competently to comprehend the subject: and it may be, that he often repossesses himself after a range of thought, but to exclaim, in a mingled tone of humility and awe, "It is high as heaven—what *can* we KNOW?" And whatever creed may be the result of his anxious investigation, and however soundly rooted he may occasionally consider it, yet must a distrust frequently come across his mind, if duly sensible of his own fallibility, and cause him in doubt and fear mentally to prefer, to the great Source of all Wisdom, all Power, and all Goodness, a fervid though silent prayer, in the spirit of the following lines of the poet:

> "If I am right, thy grace impart,
> Still in the right to stay!
> If I am wrong, Oh, teach my heart
> To find that better way!"

W. H. ROWE.

Weymouth, Jan. 31, 1827.

QUESTION OF THE COMPETENCY OF HERETICS AND UNBELIEVERS AS JURORS AND WITNESSES IN AMERICAN COURTS.

SIR, *Hackney, March* 5, 1827.

FROM some of the publications sent me by my friends the Universalists of America, which I referred to in my former letter, (p. 176,) and which I have since received, I learn that the competency of unbelievers, and even of some Christian believers, to serve as Jurors and to give evidence in courts of justice, has been called in question in the United States of America.

The first case of this kind is thus related in *The Philadelphia Universalist Magazine*, Vol. II. p. 315, in an extract from *The American Watchman and Delaware Advertiser* of Jan. 7, 1823:

"In a trial in the court of Oyer and Terminer, held at Newcastle in November last, of a man indicted for * * * *, one of the Jury impannelled was, on his being called, challenged by the Attorney-General, who proceeded to shew cause for the challenge, by propounding to him, under the direction of the court, the following questions, and requiring his answers thereto:

"*Q.* 1. Do you believe in the obligation of an oath?

"*A.* 1. An honest man, to speak the truth, requires not an oath to bind him; and a dishonest one will not be bound by an oath.

"*Q.* 2. Do you believe in the existence of a God?

"*A.* 2. It appears reasonable to believe, that all things are governed by a superior intelligence rather than by a blind fatality.

"The same question being repeated and a more direct answer required, Juror replied,

"2. I do believe in the existence of a God.

"*Q.* 3. Do you believe in a future state of rewards and punishments?

"*A.* 3. I am ignorant of them. The subject is beyond my comprehension.

"The Court, on hearing the answers of the Juror to the questions proposed, decided that he was incompetent to serve as one of the Jury. He was consequently rejected, although it was the prisoner's wish that he should pass between him and his country."

Another case of judicial bigotry, in which a witness was rejected on account of heresy, is described (in an extract from the *Boston Patriot*) in the *Boston Universalists' Magazine*, Vol. VII. pp. 113, 114.

"In a case tried before Judge Hallowell and a special Jury, in the District Court of Philadelphia, Nov. 14, a man was offered as a witness for the defendant, who, on being interrogated by the plaintiff's counsel as to his religious belief, declared, that he did not believe in a future state of rewards and punishments *after this life*, but that the only punishment for sin was *in the present state of existence*. The Judge, after argument, refused to admit him to be qualified as a witness. He quoted in support of his opinion the decision of the Supreme Court of New York, as delivered by Chief Justice Spencer, that 'no testimony is entitled to credit, unless delivered under the solemnity of an oath or affirmation which comes home to the conscience of the witness, and will create a tie arising from his belief that perjury would expose him to punishment *in the life to come; on this great principle rest all our institutions, and especially the distribution of justice between man and man.*'"

Upon this judgment, so unworthy of a functionary in a Free State, the editors of the work from which I have taken the extract, make the following remark,—

"By the above decision, the honourable Judge informs the public, that had the man whom he would not admit to be sworn, been dishonest enough

to deny his religious belief, he then would have admitted him to swear! And he furthermore informs the public, that if he did not fear a punishment in a future state he should entirely disregard the *institutions* of society, *and especially the distribution of justice between man and man.*"

A precedent had been set in this precise case which Judge Hallowell would have shewn wisdom in taking as his guide. I gather the particulars from "An Extract from a Letter, dated Elkton, 4th April, 1822," in the *Philadelphia Universalist Magazine*, Vol. I. pp. 285, &c. At the County Court of Cecil County, held at Elkton, a suit was brought before the Hon. Richard T. Earle, Chief Judge, and the Hon. Lemuel Purnell and Thomas Worrell, Associates. The case having been stated to the Jury, and the Chief Judge having called upon the counsel for the defence to produce their evidence, a witness was brought forward, William Miller, who had been a Methodist preacher, but had become an Universalist.

"Just as he was going to be sworn and give in his evidence, one of the counsel for the plaintiff (Gale) rose and objected to Mr. Miller's giving evidence in court at all, as he was instructed by his client [John Miller, but no relation to the witness, himself also a Methodist preacher] to say, that Mr. Miller did not believe in a state of future rewards and punishments. 'An Infidel!' exclaimed Carmical, the other counsel for the plaintiff. Upon which the progress of the cause was arrested; a considerable interest was excited in all the spectators; a consultation took place between the three judges, legal authorities were appealed to and read, and a witness named John A. Simpers was produced by the plaintiff's counsel to throw out of court Mr. Miller's testimony, which was important, by invalidating his qualifications to testify upon the grounds of his religious belief. All that this Simpers could swear was, that Mr. Miller had publicly declared his belief that our Saviour died for all mankind; that all mankind would be saved, and that he did not believe in a state of future rewards and punishments. The court having asked the witness if Mr. M. ever to his knowledge had denied his belief in the existence of God, and he replied in the negative; Mr. M. then obtained permission of the court to interrogate the witness. Mr. M. asked him if he, (Mr. M.,) so far from disbelieving the Scriptures, had not always appealed to them as the bulwark of his faith? The witness' knowledge was such, that he was constrained to reply in the affirmative. So that Mr. M.'s principles brightening so upon investigation, because bottomed upon the truth, the Chief Judge immediately ordered the clerk of the court to proceed to swear him without further hesitation. Thus was an attempt overthrown, which, had it succeeded, might have gone to establish a precedent whereby Universalists would have been, at least in this county, and perhaps this state, in a measure disfranchised."

Every sensible man must rejoice in the defeat of this attempt to exclude a man from the relations of civil life on account of his religious belief; but the end here aimed at is the natural consequence of all inquiry into the faith of individuals before judicial tribunals. The inquiries would begin with unbelievers, but they would go on to interrogate and disqualify misbelievers, that is, all who did not believe, or rather repeat after, some arbitrary standard that might chance to be acknowledged by the court. Bigotry is always bad, but it is worst of all on the judicial bench: the Inquisition as carried on by churchmen is odious, but it is supremely detestable when "the holy office" is administered by civil judges. Wishing and hoping that our own courts may resist the evil in its beginning, and that all persons summoned as jurors or witnesses may beware of legal snares for conscience,

I am, Sir, yours, &c., ROBERT ASPLAND.

ON THE BAPTISMAL COMMISSION.

"Facts are stubborn things."

To the Editor.

SIR,

I AM inclined to think that the great majority of my Unitarian brethren feel assured of the *authenticity* of the Baptismal Commission as recorded in the existing copies of St. Matthew's Gospel. Now my own fixed and only not unalterable conviction is, that the words "in the name of the Father," &c., are even more unquestionably than those in St. John's Epistle an interpolation. And the ground of that conviction is, that the text is point blank opposed to the uniform testimony of Scripture history as to the FACT of baptism in the apostolic age, and utterly irreconcileable with the Apostle Paul's repeated references to that fact and his arguments upon it. I am unwilling to trespass on your pages by dilating on these grounds of objection, and my purpose will be answered if my opponents will oblige me by replying to the following queries:—In what form do they believe that Baptism was administered at the period immediately subsequent to our Saviour's ascension into heaven? What evidence have they that the apostles were cognizant of a commission to baptize in the *three* names? How do they reconcile St. Paul's mention of Baptism, Gal. iii. 27, Rom. vi. 3, et seq., Ephes. iv. 5, 1 Cor. i. 13, Col. ii. 12, with the fact of baptism having been administered in or into more than *one* name?

Feb. 25, 1827. J. T. CLARKE.

"REPORTED BURNING OF A JEW."

To the Editor.

SIR, *Feb.* 19, 1827.

A FEW months ago the public papers asserted that a man had been lately burnt to death in Spain for heresy. When opinion had expressed itself pretty loudly on this incredible outrage, the Spanish authorities circulated documents denying the fact, and in your last Number, p. 144, your respect for "truth and the character of the age," induces you to consider these documents as entitled to credit.

These documents have only added mendacity to cruelty. The fact is incontestable, that in the month of August, in the year 1826, a Catalonian schoolmaster named Brosquil, who lived in the Barrio de Ruzasa in the city of Valencia in Spain, suffered the penalty of death on the solitary accusation of "Deism." At his trial a strong opposition to this barbarous sentence was made by the minority of the judges, but their resistance was over-ruled by the majority, and the decree for his execution was confirmed by the mandate of the King. Every species of contumely accompanied the unhappy but most courageous man, (for he refused to retract or to disguise his opinions,) both on the way to and at the place of execution. The saints and images were veiled in all the streets through which the procession passed, and the crosses which are always attached to the gallows in Spain were torn away.

The difficulty of communication with Spain has hitherto prevented more minute details from reaching England, but a time will doubtless come when this and other deeds of darkness and ferocity will be exposed to the world.

J. B.

REVIEW.

Art. I.—*The Ecclesiastical History of the Second and Third Centuries, illustrated from the Writings of Tertullian.* By John, Bishop of Bristol, [Lincoln,] Master of Christ's College, and Regius Professor of Divinity in the University of Cambridge. Second Edition. 8vo. pp. 588.

In the introduction to this very able and interesting work we are informed that it contains the substance of a course of Lectures delivered by the author, as Regius Professor of Divinity, in the Lent and Easter terms of 1825. Two previous courses had been devoted to the writings of the earlier Fathers; "and the plan which he then pursued was, first to give a short account of the author's life; next an analysis of each of his works; and lastly, a selection of passages, made principally with a view to the illustration of the doctrines and discipline of the Church of England." But in proceeding to the works of Tertullian, "it occurred to him that a different mode might be adopted with advantage, and that they might be rendered subservient to the illustration of Ecclesiastical History in general." Not, however, intending to compose an Ecclesiastical History of the second and third centuries, but only to assist in collecting materials for a future historian, it was necessary to fix upon some plan for the arrangement of these materials. The Professor chose that of Mosheim, not because he regarded it as the best which could be devised, but because his History is in most general use among theological students in this country. Mosheim, it will be remembered, divides the history of the Church into two branches, external and internal: comprehending under the former, the prosperous and the adverse events which befel it during each century; and under the latter, the state of learning and philosophy, the government, the doctrines, the rites and ceremonies of the Church, and the heresies which divided its members during the same period. Under these heads, therefore, all the matter which the writings of Tertullian supply to illustrate the ecclesiastical history of the period during which he flourished, is arranged in the work before us. But while the learned Professor is thus filling up Mosheim's outline, he does not lose sight of the object which in his former researches he had chiefly in view; but by comparing the information he collects relating to the doctrines, the government and the rites of the Church in the second century, with the Thirty-nine Articles, he endeavours to obtain the sanction of the Presbyter of Carthage to the doctrines and the usages of the Church of England; and at the same time, whenever he can, he shews that his authority cannot be pleaded by the Church of Rome. It was also necessary for him, as he observes, "so far to adhere to his original plan as to prefix a brief account of Tertullian himself, in order that the student might be enabled accurately to distinguish the portion of ecclesiastical history which his writings serve to illustrate, as well as justly to appreciate the importance to be attached to his testimony and opinions." (P. 3.) The whole work, therefore, is divided into seven chapters, thus entitled: I. Tertullian and his Writings. II. The external History of the Church. III. The State of Letters and Philosophy. IV. The Government of the Church. V. The Doctrine of the Church. VI. The Ceremonies of the Church. VII. The Heresies and Divisions which troubled the Church.

The *first* chapter is introduced by the short article on Tertullian in 'Je-

rome's Catalogue of Ecclesiastical Writers.' This account is not so full and satisfactory as might be wished, and leaves us in uncertainty whether he was born of Gentile or Christian parents, and whether he officiated as Presbyter at Carthage or at Rome. It has, indeed, been doubted whether Jerome was correct in calling him a Presbyter: this doubt, however, would probably never have been felt, but for the fact, which is undeniable, that he was a married man; a fact which all the ingenuity of Catholic writers cannot reconcile with the doctrine of the celibacy of the clergy. The most remarkable incident in the life of Tertullian was his secession from the Church, in consequence of his having adopted the errors of Montanus; the true cause of which, as the learned Professor justly observes, "is to be found, not in the failure of his attempts to obtain the see either of Rome or Carthage, but in the constitution and temper of his mind, to which the austere doctrines and practice of the new Prophet were perfectly congenial." (P. 36.) As he wrote many of his works after his secession, and some of them in direct opposition to the Catholic Church, it is necessary that they who study his writings should form just notions of the tenets and pretensions of Montanus. An inquiry into these, therefore, constitutes an important part of the present chapter; in the course of which some errors into which both Mosheim and Lardner have fallen respecting the nature and extent of the inspiration to which that Heresiarch laid claim are corrected.

Though the pretensions and the tenets of Montanus may have been in some respects less absurd than they have usually been represented, yet they were so manifestly groundless and unreasonable as to render it a matter of astonishment that any one who, like Tertullian, had been well instructed in the learning of the age, and had the writings of evangelists and apostles, the words of truth and soberness, in his hands, should be induced to acknowledge and adopt them. The learned Professor, therefore, could not fail to anticipate the objection which he states, and endeavours, perhaps not without success, to obviate, in the following passage:

"'What reliance,' it may be asked, 'can we place upon the judgment, or even upon the testimony of Tertullian, who could be deluded into a belief of the extravagant pretensions of Montanus? Or what advantage can the theological student derive from reading the works of so credulous and superstitious an author?' These are questions easily asked, and answered without hesitation by men who take the royal road to theological knowledge: who, either through want of the leisure, or impatient of the labour, requisite for the examination of the writings of the Fathers, find it convenient to conceal their ignorance under an air of contempt. Thus a hasty and unfair sentence of condemnation has been passed upon the Fathers, and their works have fallen into unmerited disrepute. The sentence is hasty, because it bespeaks great ignorance of human nature, which often presents the curious phenomenon of an union of the most opposite qualities in the same mind; of vigour, acuteness and discrimination on some subjects, with imbecility, dullness and bigotry on others. The sentence is unfair, because it condemns the Fathers for faults, which were those of the age: of the elder Pliny and Marcus Antoninus, as well as of Tertullian. It is, moreover, unfair, because the persons who argue thus in the case of the Fathers, argue differently in other cases. Without intending to compare the gentle, the amiable, the accomplished Fenelon, with the harsh, the fiery, the unpolished Tertullian, or to class the spiritual reveries of Madame Guyon with the extravagancies of Montanus and his prophetesses, it may be remarked, that the predilection of Fenelon for the notions of the mystics betrayed a mental weakness, differing in degree rather than in kind from that which led Tertullian to the adoption of Montanism. We do not, however, on account of this weakness in Fenelon,

le his works as utterly undeserving of notice, or deem it a sufficient
r questioning the superiority of his genius and talent: we regard
ise and regret this additional instance of human infirmity, but con-
ad Telemachus with instruction and delight. Let us shew the same
nd sound judgment in the case of the Fathers: let us separate the
a the tares, and not involve them in one indiscriminate conflagra-
: assertion may appear paradoxical, but is nevertheless true, that
f Tertullian's writings to the theological student arises in a great
om his errors. When he became a Montanist, he set himself to
at he deemed faulty in the practice and discipline of the Church:
s told indirectly what that practice and that discipline were; and we
rmation which, but for his secession from the Church, his works
rcely have supplied. In a word, whether we consider the testi-
ie to the genuineness and integrity of the books of the New Testa-
the information relating to the ceremonies, discipline and doctrine
ditive Church, Tertullian's writings form a most important link in
of tradition which connects the apostolic age with our own."—Pp.

justice of these remarks, excepting only the last, we willingly as-
we confidently hope that the labours of the learned Professor will
general desire in students of theology to become well acquainted
ritings not of Tertullian alone, but of all the Fathers who attained
inence in the ancient Christian Church. No man who has not
ain can be entitled to the character of a theologian. A full and
owledge of the Scriptures of the New Testament, and, we will
e Old Testament also, is indeed of the first importance, as from
he articles of our creed and all the rules of our practice must be
But the writings of the Fathers of the Church, especially of those
ished during the first five centuries, are essentially necessary
us to trace the progress of error, to discover to us the various
ich operated to corrupt the simplicity of gospel truth, and to
and establish the various systems which have so long usurped
of pure and undefiled religion. No one who aspires to be a theo-
ild be content to follow either Bull or Whitby, Vossius or Wall,
r Priestley, or any other writers to whose zeal and industry we are
e large and valuable extracts from these writers: to judge fairly
otorily, he must himself draw from the same sources. And in so
will obtain various collateral important benefits which we need not
point out. But even a slight acquaintance with the ancient Fa-
convince the student, that though they may furnish him with va-
, he must be cautious not to rely upon their judgment. He will
worthy of all credit as witnesses to the genuineness and integrity
ks of the New Testament, but, with few exceptions, miserable in-
of their meaning. And neither to Tertullian nor to any other of
ese Fathers can we concede the praise of connecting the apostolic
e own, by preserving the knowledge of the doctrine of the apos-
ning so far as they have recorded the faith of those whom they
despise as "*simplices, imprudentes,*" and "*idiotæ.*"

y of the numerous treatises composed by Tertullian supplies any
dence of its date, and various opinions have been formed respect-
s in which most of the rest were written. It has been usual to
all into two classes; those written while he was in communion
urch, and those written after he became a Montanist. But the
is not always to be perceived; "and in the absence of all ex-

ternal testimony, it is scarcely possible to draw a well-defined line of ration between the works which were and those which were not com before his secession from the church." After a careful examinati every remaining treatise, the Right Reverend Author arranges them the following classes: 1, Works probably written while he was yet a ber of the church; 2, Works written after he became a Montani Works written probably after he became a Montanist; and, 4, Wor specting which nothing certain can be pronounced. It is observable the 2d and 3d classes comprehend the majority of his works. Greate cision, we apprehend, cannot be obtained; and this classification v found sufficiently accurate for every purpose of the student of eccles history.

The remainder of the first chapter is occupied by a brief but satis refutation of the fanciful theory of Semler, who maintained that the w Tertullian (and those also of Justin Martyr and Irenæus) are spurio produce of the joint labours of a set of men who entered into a comb to falsify history and corrupt the Scriptures, principally with a vi throwing discredit upon certain persons, Marcion, Valentinus and whom they thought fit to brand with the title of Heretics; a theory as the Bishop observes, rests upon surmises, and opens a door to un incredulity.

In the *second* chapter, the author proceeds, in conformity with Mo arrangement, to collect from the works of Tertullian such passages as s illustrate the external history of the church during the period in wh flourished. Tertullian bears explicit and ample testimony to the wide sion of Christianity. "The triumphs of the gospel, in his day, wer he asserts, "confined within the limits of the Roman Empire; Chr then reigning over peoples whom the Roman arms had not subdued." first diffusion of the gospel was undoubtedly accomplished by the supernatural powers conferred upon the apostles and those employe their directions, but its continued success is not to be attributed to th means. Mosheim indeed says, (*Eccl. Hist.* Vol. I. pp. 153 and 245 with the exception of the miraculous gift of tongues, the extrao powers with which the rising church had been endowed were in places continued during the second and third centuries. And this a may seem to be sanctioned by the testimony of Tertullian; but the Reverend Professor, with the judgment and candour which he usua plays, is not disposed to admit the validity of his testimony. "T specific instance," he observes, (p. 102,) "which Tertullian ment the exercise of miraculous powers, relates to the exorcism of dæmons." as Dr. Douglas has remarked, is the favourite standing miracle of the before the fourth century, and the only one which he could find (aft ing turned over their writings carefully and with a view to this poi they challenge their adversaries to come and see them perform, admi the same time that Jews and even Gentiles successfully practised ex The Professor, therefore, is justified in concluding, that "if mir powers still subsisted in the church, the writings of Tertullian woul supplied some less equivocal instances of their exercise."

The controversy concerning the continuance of miraculous powers church, which so strongly excited the public attention about the mi the last century, is now almost forgotten, and the names of Chapman, man, Jackson, Church, Fell, and others, who either opposed or de Middleton, are rapidly fading, as connected with this controversy, fr

ory of man; but the subject itself will ever retain a considerable degree portance from its connexion with the evidences of Christianity, and the character of early Christian writers. It could not be passed by un- ed in the work now before us, and they who may not assent to the of the learned author, will, without doubt, applaud the spirit with it is proposed. Gibbon has asserted that the cessation of miraculous must have excited universal attention, and caused the time at which pened to be precisely ascertained and noted." But as pretensions to gifts had continued in all ages, he would have it inferred that no such ere ever bestowed. Our author thinks that the uncertainty respecting ssation is to be accounted for on the supposition of their being *gra-* withdrawn.

o adopt the language of undoubting confidence on such a subject, would ark no less of folly than presumption; but I may be allowed to state nclusion to which I have myself been led, by a comparison of the state- in the book of Acts, with the writings of the Fathers of the second y. My conclusion then is, that the power of working miracles was not ed beyond the disciples, upon whom the apostles conferred it by the ition of their hands. As the number of those disciples gradually di- ed, the instances of the exercise of miraculous powers became conti- less frequent, and ceased entirely at the death of the last individual on the hands of the apostles had been laid. That event would, in the na- course of things, take place before the middle of the second century: at when, Christianity having obtained a footing in all the provinces of the n Empire, the miraculous gifts conferred upon its first teachers had med their appropriate office—that of proving to the world that a new tion had been given from heaven. What then would be the effect pro- upon the minds of the great body of Christians by their gradual cessa- Many would not observe, none would be willing to observe it; for all naturally feel a reluctance to believe that powers, which had contributed entially to the rapid diffusion of Christianity, were withdrawn. They emarked the cessation of miracles, would probably succeed in persuading elves that it was only temporary, and designed by an all-wise Providence the prelude to a more abundant effusion of supernatural gifts upon the h. Or if doubts and misgivings crossed their minds, they would still willing openly to state a fact which might shake the steadfastness of the s, and would certainly be urged by the enemies of the gospel as an argu- against its divine origin. They would pursue the plan which has been ed by Justin Martyr, Theophilus, Irenæus, &c.; they would have re- e to general assertions of the existence of supernatural powers, without pting to produce a specific instance of their exercise. The silence of nastical history respecting the cessation of miraculous gifts in the h, is to be ascribed, not to the insensibility of Christians to that impor- vent, (according to Mr. Gibbon's sarcastic assertion,) but to the com- operation of prejudice and policy—of prejudice which made them re- t to believe, of policy which made them anxious to conceal the truth.— e repeat that I offer these observations with that diffidence in my own nions, which ought to be the predominant feeling in the mind of every er into the ways of Providence. I collect from passages already cited the book of Acts, that the power of working miracles was withdrawn, med with an anxiety to keep up a belief of its continuance in the Church. affirm in general terms, that miracles were performed, but rarely ven- o produce an instance of a particular miracle. Those who followed were less scrupulous, and proceeded to invent miracles, very different l in circumstances and character from the miracles of the gospel, yet y believed by men who were not disposed nicely to examine into the ce of facts which they wished to be true. The success of the first at-

tempts naturally encouraged others to practise similar impositions upon credulity of mankind. In every succeeding age miracles multiplied in n ber and increased in extravagance; till at length, by their frequency, t lost all title to the name, since they could be no longer considered as de tions from the ordinary course of nature."—Pp. 98—102.

With similar diffidence we would beg leave to suggest (after Bis Pearce) that the promise of our Lord to his apostles, that he would be v them to *the end of the age*, ἕως τῆς συντελειας του αιωνος, authorizes us to li the bestowment and the exercise of miraculous gifts, not merely to the ap tolical times, but to the period which was closed by the destruction of rusalem and the desolation of Judea. In the discourses of our Lord recor by John near the conclusion of his Gospel, we find him comforting his ciples with such promises as these; "I will not leave you comfortless, phans,) I will come to you. A little while and ye shall see me, becau go to the Father. I will see you again, and your heart shall rejoice. I man love me, he will keep my words: and my Father will love him, we will come to him, and make our abode with him." All these passa manifestly refer to what in other passages in the same discourse is descri as the sending and the coming of the comforter, or the advocate, that is the Holy Spirit. If such were the presence of Jesus with his disciples, i were with them in the miraculous powers with which they were endo and if he have limited his continuance with them to the end of the age, we not warranted in believing that, at the end of the age, those pow being no longer required, were no longer conferred? "The gospel of kingdom had then been preached in all the world for a witness to all tions," as our Lord had predicted; the spirit of prophecy had borne an testimony to his divine mission; all that he had foretold respecting coming, as he sat on the Mount of Olives, having been fully accomplish and the Mosaic dispensation had been concluded by the almighty hand which it owed its introduction and establishment. The Jewish adversa were silenced: the Gentiles, in every part of the civilized world, had s the demonstrations of divine power which every where attended the pre ing of the gospel; the history of Christ and of the labours of his apo was committed to writing, while thousands were living who could attes others the credibility of all that the history contained. Miracles, there were no longer necessary; the future success of the gospel might be sa left to the operation of natural means, and by such only, we are incline believe, it was from that time aided. It is certainly a remarkable fact, in the writings which are ascribed to the Fathers who are called Apost who were the immediate successors of the apostles, no pretensions on t part to the possession of any supernatural powers are advanced.

In an Appendix to this chapter, some very valuable extracts, in refer to this subject, are given from some manuscript Lectures on Ecclesias History, by the late Dr. J. Hey; justly described, as all will acknowl who are acquainted with the excellent course delivered by him as Norri Professor, as "one of the most acute, most impartial, and most judic divines of modern times." (P. 163.) We cannot refrain from citing following passage:

"The authors on both sides of this question concerning the reality of miraculous powers in the primitive Church, seem to have looked too *before* them, and to have argued the point with too much regard to the *quences* which were likely to follow from its being determined in this man or in that. Those who defend the pretensions of the Fathers, do it thro

fear, lest, if they should appear indefensible, the cause of Christianity should suffer by the condemnation of its early propagators. Those who accuse the Fathers of superstition, weakness, or falsehood, consider what indelible disgrace they shall bring upon Popery by shewing the impurity of the sources from which all its distinguishing doctrines have taken their rise. But why, in searching after *truth*, should we give the least attention to any consequences *whatsoever?* We know with certainty before-hand, that error of every kind, if it is not an evil in itself, is always productive of evil in some degree or other; and that to distinguish truth from falsehood, is the likeliest method we can take to make our conduct acceptable to God and beneficial to man. Nothing can be more groundless than the fears which some men indulge, lest the credit of Christianity should suffer along with the reputation of several of its professors; or more weak than considering *that* a sufficient reason for defending the veracity of the Fathers at all events. There are some miracles recorded in ecclesiastical history which are *too* childish and ridiculous for *any one* to believe; and there are *some indisputable* records of the vices of the Christians, and more particularly of the clergy: so that, if Christianity can suffer by *such* objections, (for which there is no kind of foundation in reason,) it has *already* suffered even in the estimation of those who think the objections of weight. All agree (at least all Protestants) that there have been pious frauds and forged miracles, as well as that the sacred order have been in some ages extremely vicious. The only difference then is in the *degree* of this charge, or rather about the century with regard to which it ought to take place; but what difference can such a circumstance as that make in respect of the divine origin of Christianity? We may, therefore, without fear or scruple, enter upon the discussion which I have been preparing, and probe every apparent wound with resolution and accuracy."—Pp. 163—165.

The pretended miracle of the thundering legion, and the proposal of Tiberius to the Senate, that Christ should be received among the Gods at Rome, both of which rest chiefly on the testimony of Tertullian, next come under the review of the Professor: the latter of these is denied; and the former referred to the class of phenomena in the ordinary course of nature. An interesting sketch of the Apology, esteemed by Lardner as the "masterpiece" of Tertullian, and a vindication of the early apologists for Christianity, against Mr. Gibbon, succeed.—With the progress of Christianity in the three first centuries, the sufferings of its professors are closely connected. To the subject of martyrdom, two of Tertullian's treatises, one of them entitled, "Ad Martyres," the other, "Scorpiace," expressly relate; and many passages in his Apology, and in several other works, bear testimony to the number of those who suffered, to their fortitude, and to what, in some cases, must be deemed their unwarrantable prodigality of life. The controversy which arose out of the attempt of the elder Dodwell to diminish the number of primitive martyrs, obtains from our author as much notice, perhaps, as it is entitled to receive, in the following passage; which serves at the same time to repel the insidious remarks of Gibbon, grounded upon Dodwell's statements:

"It can scarcely be necessary to remark, that the original signification of the word martyr is 'a witness;' and though in later times the appellation has been generally confined to those who proved the sincerity of their faith by the sacrifice of their lives, in the time of Tertullian it was used with greater latitude, and comprehended all whom the profession of Christianity had exposed to any severe hardship, such as imprisonment or loss of property—those who are now usually distinguished by the name of confessors. To this lax use of the term *martyr* must be chiefly ascribed the erroneous persuasion which has been so carefully cherished by the Church of Rome respecting the

number of martyrs strictly so called; for though it may have been greater than Dodwell was willing to allow, it is certain that his opinion approaches much nearer to the truth than that of his opponents. We shall, however, form a very inadequate idea of the sufferings endured by the primitive Christians, if we restrict them to the punishments inflicted by the magistrate, or to the outrages committed by a blind and infuriate populace. Many who escaped the sword and the wild beasts, were destined to encounter trials of the severest kind, though their sufferings attracted not the public attention. When we consider the species of authority exercised by heads of families in those days, and the hatred by which many were actuated against Christianity, we may frame to ourselves some notion of the condition of a wife, a child, or a slave, who ventured to profess a belief in its doctrines. This alone was deemed a sufficient cause for repudiating a wife, or disinheriting a son; and Tertullian mentions by name a Governor of Cappadocia, who avenged the conversion of his wife by persecuting all the Christians of the province. So heinous indeed was the offence that it cancelled all obligations. He who committed it became at once an outcast from society, and was considered to have forfeited his claim to the good offices of his nearest kinsman; nor were instances wanting, if Tertullian's expressions are to be literally understood, in which a brother informed against a brother, and even a parent against a child."—Pp. 137—140.

Again,

"Those more refined and ingenious torments which Gibbon supposes to have existed only in the inventions of the monks of succeeding ages, were, if we may believe Tertullian, actually resorted to in his day. He states also that attempts were frequently made to overcome the chastity of the female martyrs, and that instead of being exposed to the wild beasts, they were consigned to the keepers of the public stews, to become the victims either of seduction or of brutal violence."—P. 157.

We cannot wonder, though we may regret, that in such circumstances undue honour was paid to the martyr on the one hand—and on the other, too great severity was manifested towards those who could not endure persecution. The doctrine of the efficacy of martyrdom, to wash away every stain of sin, and to procure for the soul, on its separation from the body, an immediate admission to the perfect happiness of heaven, was adapted to encourage an imprudent, if not a sinful sacrifice of life, and to cherish superstition and fanaticism; and in the discredit attached to shrinking from suffering and danger, was laid the foundation of those internal divisions which during a long period agitated and degraded the church.

The *third* chapter treats of the State of Letters and Philosophy; the subject with which Mosheim begins the Internal History of the church. In this part of his account of the second century, his observations relate principally to the New Platonism in Egypt, introduced by Ammonius Saccas; and in his account of the third century, they almost entirely refer to Plotinus, the most celebrated of the disciples of Ammonius. On these subjects the writings of Tertullian afford no information; from them, therefore, the learned Professor can derive no assistance in filling up Mosheim's outline. He rightly judged, however, that an examination of Tertullian's own philosophical or metaphysical notions would supply some curious and not uninteresting information. These notions appear in various passages of his writings; but particularly in two treatises; the one entitled, "De Testimonio Animæ," the other, "De Animâ." The design of the former is to prove that the soul bears a natural testimony, universally and uniformly, to the existence and perfections of God, and to a future life and judgment. This is a favourite

pic with him; often urged in his reasonings with those who admitted not he authority of Scripture, or who evaded the arguments he drew from pro- ane literature; bearing, it is evident, a very close resemblance to the Com- mon-sense philosophy of modern days. The latter treatise seems to have been composed in opposition to the Platonists, the Valentinians, and the Pythagoreans. The soul, according to Tertullian, includes both the vital and intellectual principles; has a beginning, but is in its own nature immor- tal; deriving its origin from the breath or substance of God; it is corporeal, having length, breadth, height and figure, an interior man corresponding in form and feature to the exterior; it is simple and uncompounded in sub- stance, and endued with free will, which is, however, subject to the influence of divine grace; it is affected by external circumstances, is rational, possesses an insight into futurity; at death, is separated from the body; descends to the parts below the earth, and there remains till the day of judgment, receiving a foretaste of the happiness or misery which is to be its everlasting portion. The souls of the martyrs alone pass not through this middle state, but are transferred immediately to heaven. The separation of the soul from the body, he considers a consequence of the fall of Adam.—Acknowledging that some of his speculations may appear trifling, and many of his arguments weak and inconclusive, the learned Professor rightly observes, "It would be the extreme of absurdity to compare the writings of Plato and Tertullian, as compositions; but if they are considered as specimens of philosophical investigation, of reasoning and argument, he who professes to admire Plato will hardly escape the charge of inconsistency, if he thinks meanly or speaks contemptuously of Tertullian." Brucker hints (*Hist. Crit. Philos.* Tom. III. p. 412), that Tertullian was led to adopt the philosophical notions he maintained, especially that of the corporeality of the soul and of all spirits, not excepting even God himself, by his hatred of Plato's doctrines, and his opposition to the Gnostic systems of emanation, derived from Platonism. This is by no means improbable. Dr. Priestley calls Tertullian "the most determined Materialist in Christian antiquity;" but surely he cannot be deemed a Materialist in the sense which is usually affixed to that term. The chapter concludes with a brief statement of Tertullian's notions respecting the nature of angels and dæmons: in support of which he in vain appeals to the authority of Scripture.

(To be continued.)

ART. II.—*The History of the Reformation of the Church of England.* By Henry Soames, M. A., Rector of Shelley, in Essex. 2 Vols. 8vo. Reign of King Henry VIII.

The History of the Reign of Henry VIII., comprising the Political History of the Commencement of the English Reformation. By Sharon Turner, F. S. A. and R. A. S. L. Second edition. 2 Vols. 8vo.

A History of England from the First Invasion by the Romans. By John Lingard, D. D. Vol. VI. Second edition.

THE important portion of our history to which the works mentioned at the head of the present article are devoted, has lately received much illustra- tion, not only from the labours and industry of historians and memoir-writers,

but also from the researches recently made in the State-Paper Office, th result of which, in the discovery of many most valuable documents, has, w understand, been highly interesting and successful. Should those documen be given to the public, we shall not fail to make our readers acquainte with their nature and value; at present our intention is to devote a few page to the examination of the writers whose names are mentioned above; and i so doing, we propose to notice, in the first instance, that portion of thei works which relates to the ecclesiastical history of this country during th reign of Henry VIII., and in a subsequent Number to give some account c the illustration which our civil history, during the same period, has receive from their labours, and especially so far as it regards the character of the So vereign.

It is not altogether creditable to our literature, that nearly three centurie should have elapsed since the Reformation, and yet that we should still b without a philosophical history of that great Revolution. The Protestant wri ters on the one hand, regarding it as the key-stone of their own Church, hav been led by their partial feelings to mis-state both the principles upon whic its proceeded, and the characters of those who were engaged in its execution while, on the other hand, the partizans of the Roman hierarchy have spoke of it as men might be expected to speak who have witnessed the subversio of their prejudices and the destruction of their power. No historian, how ever, has yet ventured to set this signal event in that clear and true light i which all who correctly estimate the nature and value of religious freedon must regard it, as one single step only, though certainly a most importan step, towards a real Reformation, and as furnishing not only a precedent, bu admitted principles, upon which to argue the great question of perfect libert in matters of conscience. The reasons which were urged by the first Re formers against the spiritual domination of a Pope, apply with equal force t the supremacy of a Potentate; and when Cranmer proved the absurdity an injustice of allowing Clement to controul the consciences of Englishmen, h in effect disproved the existence of a similar right in Henry, in whose hand it was really more dangerous, as more closely allied to temporal authority To impugn the authority of the papal Bull, was, in fact, to subvert th Articles of the Protestant Church; and, however misrepresented by those wh are interested in staying its progress, the Reformation must be regarded a the commencement merely, and not the completion, of the great scheme o religious independence.

In the application of the principles upon which the Reformation wa founded, its early supporters fell into a lamentable but not uncommon error They clearly saw the iniquity of suffering a foreign potentate to impose upo them a rule of faith, but they were not unwilling themselves to exercise similar coercion over the consciences of their countrymen. The spirit o Popish supremacy still reigned in their hearts, though they liked a Royal Pop better than an Episcopal one; and the evil dominion over the religious opi nions of men, which was found so grievous when logded in the hands of th Roman Pontiff, was only transferred and not destroyed. The merit, therefore which the most prominent founders of the Reformation here are entitled t claim, is not of the highest order. They exerted themselves willingly t effect a transfer of power in which they were themselves to become sharers and to which they might be prompted by a desire to conciliate the affection of their sovereign. How truly devoid of the sincere spirit of religious liberty or even of toleration, these men were, is evinced by the whole history of thei times, in which we find them exercising towards those whom they deemec

schismatics and heretics, the same persecuting cruelties which they themselves afterwards, in many instances, endured at the hands of their Popish adversaries. Had it been imagined at the period of the Reformation that such a measure could be construed into a recognition of the principle, that the religious opinions of every individual are solely under his own dominion and cognizance, there is little doubt that the contemplated change would have been viewed with terror and abhorrence, and that the Churchmen who so zealously promoted its progress, would decidedly have preferred the servitude of Rome to a freedom so dangerous to their dearest prejudices and interests.

But views like these cannot be expected from a member of that Church which was erected by the hands of the English Reformers. To Mr. Soames the Reformation is a work which left nothing to be desired, and which placed upon a sure basis the interests of rational religion. In transferring to the native Sovereign the supremacy in spiritual matters, that important power became re-vested in its original depositary, and all that remained to be done was to guard it from resumption by the Roman Pontiff. The persons engaged in effecting this change are of course regarded by Mr. Soames as men who laboured wisely and well in their great calling, and whose characters are to be held up to the love and veneration of posterity. The Catholics and their proceedings are, on the other hand, regarded by him with a jealous and an evil eye; and though the two parties at this period differed very slightly indeed, either in principle or in practice, a most partial measure of praise and censure is dealt out to them. When Cranmer presides at the trial of a wretched Sacramentary, and condemns him to the flames, an excuse is found for the Reformed Prelate, in the plea that he was merely the instrument of the law; but when the persecutions of a Popish Bishop are detailed, we find no industrious collection of extenuating circumstances. Even the cruel policy of Henry meets with but a small portion of that reprobation which would have been, without doubt, bestowed upon it, had he committed his atrocities in endeavouring to force Catholicism upon his subjects; and when Mr. Soames no longer can venture to withhold his censures, the cruelties and persecutions of the king are attributed to the instigation of the Catholics. The ecclesiastical hatred descends also on the children's children; the fight is still for the goodly birthright won from the Papal Antichrist: and if the crime or folly of the Popish zealot of other days is blazoned forth, it is to point the popular venom against his ill-fated descendant.

In preferring these charges against Mr. Soames, we do not mean to impute to him an intention to misrepresent or to mislead. To expect that a faithful son of the triumphant Church should produce a just and impartial narrative of the Reformation of his own Church, and the fight by which she won what he means to keep, is almost as reasonable as to look for a correct history of the Catholic hierarchy from the college of Cardinals. But, unfortunately, the evil and mischief of this false colouring are not materially diminished by the honesty of the historian whose hand lays it on. That Mr. Soames has, with an unsparing hand, made use of these false colours in the picture which he has drawn of the Reformation, we shall soon proceed to shew, although the full effect of his misrepresentations cannot be properly appreciated without a perusal of the whole texture of his work.

The partial feelings of our Churchmen are in nothing more evident than in their estimation of the character of Henry VIII., whom they regard as the champion of the Reformation. Had that Prince been indeed actuated by the true spirit of religious freedom and reformation, in his opposition to the tyrannical dominion of the Roman See, he might have attracted some portion

of our regard, notwithstanding the abhorrence and disgust with which other parts of his character inspire us. So far, however, was Henry from acknowledging, in the most distant manner, the right of private judgment in matters of religion, that never, under Pope nor under Potentate, were the consciences of men held in more thorough thraldom than under this reforming Sovereign. To make his own opinions, instead of those of Popes and Councils, the standard by which his subjects were to form theirs, is the sole merit to which, as a Reformer, he is entitled. But in the eyes of Mr. Soames, the royal antagonist of Popery necessarily finds favour, and excuses are framed and apologies offered for some of his most reprehensible acts. No one who has fairly studied the character of Henry, can doubt for a moment that, in procuring his first divorce, his pretended religious scruples were merely urged in order to further his personal wishes; and yet we are gravely told by Mr. Soames, (Vol. I. p. 258,) that "he could not rest satisfied until his marriage was dissolved by the same authority that had allowed him to contract it; so that while he gratified his love for Anne Boleyn, his conduct should be solemnly pronounced no other *than such as became a man of religion and integrity.*" So, again, we are informed that "something must in fairness be conceded to the King's conscientious scruples, by those who are anxious to take a sound view of this memorable affair." (P. 264.) The conduct of Henry itself furnishes an answer to these remarks. He made Anne Boleyn his wife before his prior marriage had been "dissolved by the same authority that had allowed him to contract it:" and little credit can be given to scruples which never occurred to his mind for the first seventeen years of his marriage, nor until a new passion had rendered the person of his wife distasteful to him.

It is not merely by offering apologies for the conduct of Henry that Mr. Soames endeavours to raise his character in the estimation of his readers, but he has also adopted the indirect system of which Hume has made so skilful a use, that of bestowing upon his champion eulogistic epithets, to which he has not in reality the slightest claim. Thus, in speaking of the King's conduct to Catherine of Arragon, after their separation, he says, (Vol. I. p. 390,) "He so far departed from *his wonted nobleness of mind*, as to harass the repudiated Princess by a second message in July, of which the Duke of Suffolk was the bearer"—as if nobleness of mind could dwell with the dark and cruel passions which inhabited the bosom of Henry.

But it is chiefly in reviewing the conduct of Henry in Ecclesiastical matters, that the prejudices of Mr. Soames manifest themselves. Aware that every person of common feeling must reprobate the severities practised at the period of the Reformation, Mr. S. endeavours sometimes to justify them as acts of political necessity, and sometimes to throw the blame attaching to them entirely upon the Catholics. Thus, in speaking of the unfortunate Carthusians, who suffered, to the letter, the pains of treason, for refusing to acknowledge the King's supremacy, Mr. Soames makes the following observation: "Nor are rulers ever placed under more painful circumstances than when, from a due regard to the public peace, and to their own security, they are obliged to visit honest but dangerous men with the penalties of the law"—a plea which might be urged with precisely the same degree of justice by all who choose to impose their dogmas upon others, and to regard a reluctance to receive them as the sign of rebellion. A similar apology is offered for the execution of Fisher and More, a deed of barbarity which even Mr. S. acknowledges "has impressed a stain of cruelty upon the Reformation." In the same spirit, the execution of the Maid of Kent, and of those who perished with her,

is styled "an act of justice;" as though supervacuous, or false, or treasonable, were a crime which the principles of nature required to be punished with death. But in attributing the atrocities of Henry's reign to the Papists, Mr. Soames has displayed a more than usual ingenuity.—"That it appears that the cruelties of King Henry's reign, though indiscriminately casting a black shade over his memory, are nearly, if not entirely, attributable to either the principles or the practices of Roman partizans." [illegible] Now it is certainly singular that the Catholics should be accused of being accessary to their own destruction. Are we then to believe that More and Fisher were not victims to the reformed doctrine of the king's supremacy? If Mr. Soames merely means to tell us that the spirit of Popery is a persecuting spirit, we reply, that the same spirit pervades every system of faith which presumes to enforce its doctrines by pains or by penalties; and that in few countries has a larger proportion of that spirit existed than in the reformed Church of England under Henry VIII., and that if the Roman Church is chargeable with more of its effects than any other, it has probably had in greater amounts to thank for the pre-eminence. Not satisfied with imputing the religious severities of Henry's reign to the Catholics, Mr. Soames, like other Protestant writers, charges them with making Henry to put Anne Boleyn to death, as though the King's own headlong cruelty and murderous passions were not sufficient to account for that deed of atrocity.

While Henry, as the great hero of the Reformation, is the especial object of Mr. Soames's care, he does not neglect to sound the praises of the other principal persons engaged in that revolution, amongst whom Cranmer, of course, holds the most conspicuous place.

In attempting to vindicate the character of Cranmer from the charge of disingenuousness, in the protest made by him previously to taking the oath on his consecration, Mr. Soames advances principles which he would be the first to condemn in the Romanists. The particulars of this transaction, which has been much canvassed in the literary controversies respecting the life and character of Cranmer, were shortly these. In order to be legally consecrated, it was necessary that the Prelate elect should take an oath which, according to its terms, might bind him to a line of conduct at variance, as he conceived, with his duty to his sovereign and his country. Unless such was his impression, he would, it is obvious, have considered a protest unnecessary: but the whole tenor of that instrument shews that he regarded it, in its words and ordinary sense, as prescribing duties which he could not conscientiously fulfil. "Non est nec erit mea voluntatis aut intentionis per hujusmodi juramentum vel juramenta, *qualitercunque verba in quo pacto sonare valeant*, me obligare," &c. Indeed, the words of the oath were sufficiently pointed and explicit, as for instance, in the following passage—"Papatum Romanum et regalia S. Petri adjutor eis ero ad defendendum, *salvo meo ordine* contra omnem hominem." The meaning of this passage, according to the interpretation of the party imposing the obligation, can scarcely be mistaken. The "*ordo*" there mentioned, is doubtless, as Bishop Marsh has observed, the *Monastic* order to which the Bishop elect belonged, and the clause was merely a saving of his privileges as a member of that order; but Mr. Soames has ingeniously enlarged the sense of the term to suit the latitude of Cranmer's conscience. "It may therefore," says he, "be reasonably concluded, that the clerical or episcopal order is the one intended, and that consequently the prelate bound himself to nothing inconsistent with what he should consider to be his duty as a Christian minister." Does Mr. Soames then contend that this is the sense in which the clause was understood by the Court of Rome?

The interpretation is most improbable; but, continues he, "the oath is conceived in terms of ambiguous import, and is therefore such, possibly, as a conscientious clergyman may safely take; especially if he be careful to have it understood, at the time of this compliance, that he never will consent to interpret this evasive formulary in any manner inconsistent with his duty as a Christian and a citizen." But by whom understood? Surely by the party imposing the oath; and had Clement been present at this protest, can it be conceived that he would have suffered the Archbishop elect to assume his new dignity? The conduct of Cranmer, however, on this occasion, is regarded by Mr. Soames as "a proof of his candour and integrity"! "With that sincerity by which he was so distinguished, he came forwards publicly before he took an ambiguous oath, to declare that he would consent to interpret it, and to act upon it, in that sense only which was perfectly unexceptionable!" That an exceptionable oath can be rendered unexceptionable by the uncommunicated protest of the party taking it, is one of those refinements in casuistry which we might expect to meet amongst the disciples of Loyola, but which we could scarcely have anticipated from a Protestant clergyman. Had Cranmer been as sincere in his desire of avoiding his new dignity, as some writers have supposed, the imposition of this oath would, it may be thought, have afforded a very plausible ground for refusing the mitre.

The portion of his work devoted by Mr. Sharon Turner to the History of the Reformation, is inconsiderable, and scarcely evinces the research and industry which are observable through the rest of his pages. He has, indeed, in his preface, given some explanation of this omission.

"The author has left the theological subjects which arose little noticed at present, that he may more distinctly consider them by themselves at a future period, when the great subject can be more justly and more intellectually contemplated on its moral and philosophical bearings, and as a completed whole. In the meantime, the works of Burnet and Strype, the late publications of Mr. Butler and Mr. Southey, and the recent history of Mr. Soames, will fully supply all the religious details which are here deferred."

In attributing the Reformation to political rather than to religious causes, Mr. Turner has taken a more correct view of that event than Mr. Soames: but his unfortunate resolution to vindicate the character of Henry (of which we shall say more hereafter) forbids us to look for either a candid or a philosophical narrative of that event from his hands. The spirit in which we may expect this subject to be treated may be gathered from the brief specimen which Mr. Turner has presented to us in the present volumes, and especially from the severity with which he has commented upon the character of Sir Thomas More.

The limits which we have prescribed to ourselves will not permit us at present to enter into a detailed examination of Dr. Lingard's History, so far as it is connected with the Reformation, but we shall probably revert to it on another opportunity. We shall only observe, that it lies open to much remark, more especially in the confidence with which Dr. L. cites the authority of Sanders and Pole, upon whose statements it is difficult to place reliance. We shall, however, conclude by quoting his succinct history of religious intolerance:

"The king, like all other Reformers, made his own judgment the standard of orthodoxy, but he enjoyed an advantage which few besides himself could claim—the power of enforcing obedience to his decisions. That the teachers of erroneous doctrine ought to be repressed by the authority of the civil magistrate, was a maxim which at that period had been consecrated by the assent

and practice of ages. No sooner had Constantine the Great embraced Christianity, than he enacted against Dissenters from the established creed the same punishments which his pagan predecessors had inflicted on those who apostatized from the religion of their fathers. His example was frequently followed by succeeding emperors; it was adopted without hesitation by the princes of the Northern tribes, who after their conversion were accustomed to supply from the imperial constitutions the deficiencies of their own scanty legislation. Hence religious intolerance became part of the public law of Christendom: the principle was maintained, the practice enforced by the Reformers themselves, and whatever might be the predominant doctrine, the Dissenter from it invariably found himself liable to civil restrictions, perhaps to imprisonment and death. By Henry the laws against heresy were executed with equal rigour both before and after his quarrel with the Pontiff."

ART. III.—*Mémoire en faveur de la Liberté des Cultes; couronné par la Société de la Morale Chrétienne;* par M. Alexandre Vinet, du Canton de Vaud. Paris. 8vo. 1826.

THE Canton de Vaud is a fit spot from whence a defence of the principles of religious liberty on the broadest scale should issue; and as the work before us has been crowned by the sanction and applause of a most respectable religious society in France, and may therefore be reasonably supposed to speak to a considerable extent the sentiments of the friends of freedom of opinion there, we shall give an analysis of its contents; and that we may still further illustrate the tone adopted in France on these subjects, and the freedom in which even public journals discuss them, we designedly confine ourselves to almost literally translating this analysis from the review of the book in the "Globe," an able and highly-interesting newspaper published in Paris three times a week.

The question of religious liberty, according to M. Vinet's view of it, resolves itself into the three following propositions:

No temporal power, no government has a right to decide upon the merits of different systems of religious opinion, nor consequently to exercise authority over them, or to protect one or more at the expense of the rest. Supposing, however, that a government had this right, it could not, from the very nature of religious opinions, fairly and justly exercise it; and finally, even if it were possible so to do, to attempt to exercise the power would be contrary to the interests both of the government and of religion.

The two first of M. Vinet's propositions are of course designed to make out the title to religious liberty as a right, while the tendency of the third is to recommend toleration as a matter of policy; that is to say, to enjoin the expediency of adopting in practice what the two others established as just in theory.

The arguments in support of the two first propositions are numerous. But they all resolve themselves into and are founded on this—that the free and honest exercise of religious conviction of every kind is and ought to be sacred and inviolable; and that we should no longer be men or accountable beings if any one had the right of compelling us to believe what seems to us to be false, or not to believe what seems to us to be true. Religious worship being merely the public profession of religious conviction, is entitled to the same liberty. That cannot be refused to the consequence, which is granted to the principle: acts of conscience are, therefore, as inviolable as conscience

itself, and hence, as no one has a right to force conviction upon us, no has a right to dictate to us or controul our religious worship.

If, however, it should be argued that although this right cannot belon individuals because of their equality one with another, it may yet be d gated to the state, as the common functionary or protector commissione maintain the public peace,—M. Vinet answers this objection by thus defi the legitimate functions of the state or civil power.

It is authorized to take care of and to support the *morale* of the so body, that is to say, to maintain public order and decency. This cha however, implies no right to intermeddle with individual or domestic rality, and consequently no right over those religious or philosophical nions which constitute its basis. When any one, therefore, makes a pu profession of a particular religious worship or creed without any act wh offends against public peace or order, he is out of the reach of the magistrate and in no wise accountable to him. If, on the contrary, a pa cular religion or worship violates the public order of society in any partic overt act, the state is authorized to check such an infringement, and to strain that worship, or at least that part or act of it which offends against peace of society; but even then it has no right to proscribe the exercis that religious worship altogether, under pretence that it contains someth contrary to the laws of society. It has cognizance only of acts, not of nions.

Still less has the state a right to require every one to adopt some sor external profession of religion, if it should find some who on conscient conviction decline to profess any. If, however, by acts or a public exp sion of indifference or disbelief in the opinions of others, an annoyanc social disorder is committed, the civil power resumes its right, and it impose silence, only, however, in those respects in which an act of offe against the peace of society has been committed. The state, in sh stands on the same footing with conscience as every individual does, ha no right over conscience itself or its acts, whether positive or negative, p vided that these acts are not opposed to the execution of the laws or to respect due to public morality.

M. Vinet then proceeds to the supposition of the state being invested this *right*, which he denies to be implied in its institution. Granting th is empowered to preside over the conscience, to bend it according to its discipline, that is to say, to impose any sort of what it calls truths, how to set to work? The task is possible as far as regards *some* sorts of tru such, for example, as are self-evident, and which common sense ca refuse to admit. It would undoubtedly be tyrannical and absurd to proc a state arithmetic or a state geometry; still, without setting up for an inf ble arithmetician, the state could find some points in these sciences fixed agreed on by all, which it might as well as not promulgate officially. In case of religious truth, or axioms on the contrary, where shall we find fixed point on which all agree? The very essence of this truth is its b matter of revelation or deduction, and not being evident to the senses. state is neither a philosopher nor a theologian; but if it were, how m philosophers and theologians could be found who would exactly agree wi in defining a single point? Does it ever happen that two men hold preci the same opinions on these subjects? To avoid this perplexity, the must resolve on deliberating by itself, and abiding by its own opinion. it so: but then which of the thousand solutions, adopted by mankind f time to time, will it in the result make choice of, with regard to these im

[illegible]

There is then no medium. The state, if it will not [illegible] must make no difference between differing sects in its choice of teachers of philosophy, whatever their tenets may be. It must grant the same favour, to all sorts of belief it tolerates, as to the Christian religion. It may be said, as the Abbé [illegible] and here the honesty of his character is put to the test. [illegible] gives a monster, and he shall not be [illegible] protection: but I deny it to be even [illegible] practising. In every age, when we have considered the [illegible] ripes, and condemning acting according to the dictates of [illegible] that he would consider himself justified in behaving [illegible] then only to restrain the acts, not the opinions.

In short, M. Vinet recognises that the [illegible] the possibility of the state's determining, [illegible] the best, and can therefore adopt [illegible] another; and secondly, that [illegible] forbid the right to exercise it.

This is the theory from which M. Vinet [illegible] cation. He supposes that it may be [illegible] forms of religion are [illegible] civil order and religion? The state is not [illegible] sions or prejudices; it is an assemblage of men [illegible] nions. How then, it may be said, can it be [illegible] power they should not and ought not [illegible] they adopt? Besides, in so doing, they may be actuated by the best motives; among governments there may [illegible] good of the governed. May not, therefore, one [illegible] cacy of religion on the minds of men, and [illegible] gion he professes is pure, mild and [illegible] ment, protect it, and seek to make it prevail [illegible]

Be it so!—The state and every good man would wish such a religion to triumph. Its influence is the best remedy for the evils which disturb society. But the question then arises, What is the best means of attaining the end desired? Is it best to declare this religion, the religion of the state? Beware, says M. Vinet; if you do, you wither it at the root. You may see its ranks swell in numbers, but what signify numbers? A thousand hypocrites are not worth one honest believer. Power may propagate opinions, but propagate only to destroy. The conscience is not reached, the surface only is touched. This is not the conquest which is desired; it is faith that is wanted, not conformity; piety and sincerity, not the parade of ceremonials.

Power too, however justly administered, has and makes itself opponents, and these opponents insensibly range themselves against the religion which power establishes. The friends of the state adopt its faith in sycophancy, its enemies reject it from a spirit of opposition. Even for those who resist prejudice of either sort, religion loses some of its charms when allied to power; truth itself is suspected when imposed upon us authoritatively, and one almost feels a pleasure in resistance.—Woe to truth when it comes with such allies. When resistance becomes a point of honour, hesitation swells into decision; and incredulity is magnified into heroism.—The ministers, too, of religion become puffed up with pride and the feeling of power. Little by little they forget their station; they cease to care about convincing, and begin to persecute; peace and charity are far from their lips.—But this is not all; the state's quarrel becomes theirs; the state meddles with religion, and they in return meddle with the state; it gives them the support of soldiers, and they repay the obligation with sermons; thus the pulpit becomes a political tribune, and where then is religion?

Thus, then, M. Vinet argues, the interest of religion and the interest of society (which has need of religion) concur in recommending that the state, as a state, should have none. It would not be Atheistic on that account, as some pretend. Atheism implies certain opinions, and the state should have none; it neither denies nor maintains any thing. Confining itself to its legitimate province, it should regulate only the purely civil transactions of the community, granting to all its members equal rights whatever be their opinions; and as to modes of worship, it should give free liberty to all, without salarying any, without favour, prerogative, or preeminence to any. By the force of emulation, and the free collision of opinion and reason, truth will ultimately prevail, and then, at least, its triumph will be pure, honourable, and useful, for it will be the triumph of truth, and of truth alone.

A dream it is, it will be said, of days to come: and so M. Vinet admits; but, as he contends, no idle Utopia. There are still many countries where it might not be prudent thus to emancipate all religions, but it is not the less on that account the end towards which the honest and faithful believer, as well as the sound politician, should aim; since it is the only sure road of keeping alive active and honest zeal in the cause of religion, at the same time that it preserves the peace and harmony of society.

CRITICAL NOTICES.

A Discourse pronounced at the Ordination of the Rev. Sam[illegible] and Unitarian Church, Boston, [illegible] 1828. By W. E. [illegible]. New York. 1828. 8vo. Reprinted in England under the title "The superior Excellence of Christianity to Jewish and Religious Character" &c. &c. Reprinted from the New York Edition. Leverpool, Wright. London, Taylor & R. Hunter, and D. Eaton. Glasgow. pp. 41.

a very remarkable sermon. mind, as we are informed, a e ministers in America. In shew the superiority of Chris- o all other forms of Christi- rms of presenting "the ing piety." Not content with accusations commonly brought opinions which we receive as ed true, Dr. Channing kindly ome into the conclusion of our exposes the evil tendency of fluenine doctrines, and es- y comparison the superior in- ence of our sentiments. The well chosen in reference to the n which the discourse was ed, in his mode of treating it, has displayed the intellectual depth of feeling, the energy ion, and at the same time the of spirit, which have secured minor writings such deserved

Taking as his text Mark xii. . Channing first observes, that g is dedicated "to the wor- only living and true God, and hing of the religion of his Son st." His remarks on the de- vice, to which some have made are excellent and of very ex- flication. They are worth the f those who object to services ement of Christian ministers. ot among those who consider word as a statute book, by of which every step in life verned. We believe, on the , that one of the great excel-

[illegible] [illegible] [illegible] [

tifarious system, for its habitual use, those features or principles which are generous, pure and ennobling, and by these to sustain its spiritual life, amidst the nominal profession of many errors. I know that a creed is one thing as written in a book, and another as it exists in the minds of its advocates. In the book, all the doctrines appear in equally strong and legible lines. In the mind many are faintly traced and seldom recurred to, whilst others are inscribed as with sunbeams, and are the chosen, constant lights of the soul. Hence, in good men of opposing denominations, a real agreement may subsist as to their vital principles of faith; and amidst the division of tongues, there may be unity of soul, and the same internal worship of God. By these remarks I do not mean, that error is not evil, or that it bears no pernicious fruit. Its tendencies are always bad. But I mean, that these tendencies exert themselves amidst so many counteracting influences; and that injurious opinions so often lie dead through the want of mixture with the common thoughts, through the mind's not absorbing them and changing them into its own substance; that the highest respect may, and ought to be cherished for men in whose creed we find much to disapprove."

We shall first enumerate the particulars in which the superiority of Unitarianism for the promotion of piety is maintained, and in which its tendency is contrasted with that of the opposite system. 1. It presents to the mind *one*, and *only one*, *Infinite Person*, to whom supreme homage is to be paid. 2. It holds forth and preserves inviolate the *spirituality* of God: here are some admirable remarks on the effect of Trinitarianism in materializing and embodying the Supreme Being. 3. Unitarianism presents a *distinct and intelligible* object of worship, a Being whose nature, whilst inexpressibly sublime, is yet simple and suited to human apprehension. 4. It asserts the *absolute and unbounded perfection of God's character*. 5. It *accords with nature*. 6. It opens the mind to new and ever-enlarging views of God. 7. It promotes piety *by the high place which it assigns to piety in the character and work of Jesus Christ*. After ably illustrating this point, and shewing the inconsistency of piety and devotion with supreme Godhead, the author indulges in a short digression to observe, "that we deem our views of Jesus Christ more *interesting* than those of Trinitarianism. We feel that we should lose much, by exchanging the distinct character and mild radiance with which he offers self to our minds, for the confuse irreconcileable glories with which system labours to invest him. Acc to Unitarianism, he is a Being wh be understood, for he is one mind conscious nature. According to t posite faith, he is an inconceivable pound of two most dissimilar joining in one person a finite and i nature, a soul weak and ignorant, soul almighty and omniscient; a such a Being a proper object for h thought and affection?" 8. Unitari promotes piety by *meeting the wa man as a sinner*. This is one of the interesting and striking portions Discourse. The author attempts to what a sinner needs; how Unitari fully supplies his wants, and how pletely the doctrines of the Trini Atonement, notwithstanding their pretensions, fail in this respect. following passage will doubtless much shock believers in the comm received doctrine of Atonement, an it was likely to have this effect, t thor has shewn that he was himsel sible; but, anxiously as we should any wanton or useless attack on th gious feelings, or even prejudic others, we cannot but think in t stance that the effect will be usefu we are persuaded that it is the d which shocks, not any thing unj the representation of it; and we that many who were misled by m ous language, and a reference to c stances different to any thing whic under their own observation, m brought to perceive the real cha of an error most injurious to the perfections and pernicious in its inf on human minds: "This doctrine infinite substitute, suffering the p of sin, to manifest God's wrath sin, and thus to support his govern is, I fear, so familiar to us all, t monstrous character is overlooked me then set it before you in new and by a new illustration; and if doing I may wound the feelings o who hear me, I beg them to believ I do it with pain, and from no i but a desire to serve the cause of Suppose, then, that a teacher come among you, and should te that the Creator, in order to pard own children, had erected a gall the centre of the universe, and ha licly executed upon it, in room offenders, an Infinite Being, the p of his own Supreme Divinity; s

lare, that this execution was
s a most conspicuous and ter-
estation of God's justice and
of the infinite woe denounced
and suppose him to add, that
in heaven and earth are re-
ix their eyes on this fearful
e most powerful enforcement
e and virtue. Would you not
it he calumniated his Maker?
not say to him, that this cen-
threw gloom over the uni-
the spirit of a government
acts of pardon were written
od, was terror, not paternal
that the obedience which
e upheld by this horrid spec-
nothing worth? Would you
him, that even you, in this
imperfection of your being,
le of being wrought upon by
ves, and of hating sin through
rous views; and that much
ngels, those pure flames of
not the gallows, and an exe-
to confirm their loyalty?
ould all so feel at such teach-
ave supposed; and yet how
fer from the popular doctrine
ent? According to this doc-
have an Infinite Being sen-
uffer as a substitute the death
s, a punishment more ignomi-
agonizing than the gallows, a
reserved for slaves and the
factors; and he suffers this
, that he may shew forth the
God's law, and strike a dread
ugh the universe."—In justice
or we must add the following
though it must close our quo-
I am indeed aware that mul-
o profess this doctrine, are
ed to bring it to their minds
this light; that they do not
regard the death of Christ as
execution, as an infinitely
fliction of justice, as intended
at without an infinite satisfac-
must hope nothing from God.
s turn, by a generous instinct,
appalling views, to the love,
restedness, the moral gran-
beauty of the sufferer; and
ch thoughts they make the
ce of peace, gratitude, love and
affording a delightful exempli-
he power of the human mind
self to what is good and puri-
most irrational system. But
this account say that we mis-
e doctrine of atonement, the
essential idea of which is,
the *public execution of a God*, for the pur-
pose of satisfying justice and awakening
a shuddering dread of sin."—The ninth
and last consideration in favour of the
superior tendency of Unitarianism to
promote piety is, that it is *a rational reli-
gion*, which, like all the others, is power-
fully and successfully treated. The con-
clusion expresses a lively feeling of the
value of the Unitarian doctrine, and the
duty of diffusing it, and solemnly offers
up the building to the service of God in
the promotion of the great principles of
true and practical religion. This Sermon
eminently preserves the merit of uniting
the defence of what is esteemed truth
with practical utility. If it does much to
convince the judgment and enlighten the
understanding, it certainly does not do
less to improve the heart. The piety
which it claims as most naturally and
most purely arising out of our sentiments,
it causes to glow in our breasts with pe-
culiar warmth, and excites us to love and
cherish with increased ardour. Though
employed in exposing error, it has no
tendency to produce either angry or con-
temptuous feelings, and if it be apt to
destroy a reliance on false grounds of
hope, it does not do so without substi-
tuting those which can never be shaken.
It is a Discourse which exhibits, as much
as any with which we are acquainted,
the true spirit of Unitarian Christianity,
as well as the high intellectual powers of
the gifted mind from which it emanates,
and we recommend it to our readers
with the fullest confidence of obtaining
their gratitude for introducing it to their
notice.

ART. V. — *The Blessedness of the Faithful and Wise Steward: a Funeral Sermon, preached in St. John's Church, Trichinopoly, on the Decease of the Right Rev. Reginald, Lord Bishop of Calcutta.* By the Rev. Thomas Robinson, M. A., Domestic Chaplain to his Lordship. 8vo. London, 1826.

FOR the immense field of duty before a Bishop whose diocese is India, no one seems to have been better adapted than Dr. Heber, so far as any one is capable in such situation of being much more than a moving pageant. The labour of any man will be pretty severe who traverses once or twice only during the probable duration of his career the vast world of territory placed under his guidance. From the many and affectionate

tributes to his memory, Dr. Heber cannot have been otherwise than an excellent and virtuous man, a conscientious performer of his ministerial duties, and a zealous advocate of the cause of Christianity. There is a document, however, printed in an appendix to this Sermon, which, however creditable to the Bishop's ingenuity, and however curious in itself, we cannot consider either very judicious or very charitable in its spirit. A Bishop bringing the glad tidings of the gospel into a heathen land from a remote corner of the earth, does not act, perhaps, with very good policy in charging two-thirds of the professors of the faith he wishes to recommend, with crimes of the deepest dye. "Beautiful are the feet of those which bring glad tidings of good that publish peace;" but they must bring kind and charitable feelings, or their professions are an empty sound; and so thinking, we feel that the worthy Bishop would have acted better if he had kept his tongue from slandering his neighbours, still more from imputing to them the sins of their forefathers.

This singular document is a letter addressed by him in a mixture of scriptural and Eastern style, to the Archbishop of the Christians of St. Thomas, whose history Dr. Buchanan has illustrated. Mar Athanasius was in Bombay on his road from Antioch to take possession of his See, and was hospitably received by Dr. Heber.

"To the excellent and learned Father Mar Athanasius, Bishop and Metropolitan of all the Churches of Christ in India, which walk after the rule of the Syrians—Mar Reginald, by the grace of God, Bishop of Calcutta,—Grace, Mercy, and Peace, from God the Father, and our Lord Jesus Christ.

"I have earnestly desired, honoured brother in the Lord, to hear of thy safe passage from Bombay, and of thy health and welfare in the land of Malabar. I hope that they have rejoiced at thy coming, even as they rejoiced at the coming of Mar Basilius, Mar Gregorius, and Mar Johannes.* And it is my prayer to God, that He who led our Father Abraham the beloved from the land of h nativity, through faith, to a strange an distant country, may in like manne guide, protect, and prosper thee, health and grace, and every good gift, the love of thy people, and the spiritu fruit which thou shalt receive of them as it is written, 'Commit thy way unt the Lord, and trust in Him: and H shall bring it to pass.'

"Especially, I have been desirous t hear from thee of the good estate of ou brethren, the faithful in Malabar, th bishops, presbyters, and deacons; an also of my own children in Christ, th English presbyters who sojourn amon you at Cottayam; may God reward yo for your love towards them, and may th good-will which is between you be dail established and strengthened!

"Furthermore, I will you to know my brother, that the desire of my hear and my prayer to the Lord is, that th holy name of Jesus may be yet furthe known among all nations; and also, tha all who love Him may love one another to the intent that they which are with out, beholding the unity and peace tha is among you, may glorify God also i the day of their visitation. Like as wa the desire and prayer of the holy Bisho Thomas Middleton, my honoured predecessor in this ministry; whose memor is blessed among the saints of Christ whether they be of the English or th Syrian family; not that there are tw families, but one, which both in heave and earth is named after His name wh sitteth at the right hand of God, in whom all nations, tribes and languages, ar united and shall be glorified together.

"I also pray thee to write me wor how thyself and they that are with thee fare, and how my own children the En glish presbyters fare, and in what man ner of conversation they walk with yo Furthermore, it is my hope, that b God's blessing, I may be strengthened shortly to pass to Madras, Tanjore, an Trichinopoly, visiting the churches that which belong to my nation; whence my mind is, if God will, to pass on to salut thee, my brother, and the churches unde thee, that I may have joy beholding you order, and partaking in your prayers And if there be any thing more, it ma be explained when we meet; for a lette is half an interview, but it is a good time when a man speaketh face to fac with his friend.

"This letter is sent by the hand of learned and godly man, John Doras one of the presbyters before me: wh

* "The last *Syrian* Bishops (before Mar Athanasius in 1825) who went to rule the Church in Malabar in 1751; all the Metropolitans after them (called Mar Dionysius, or Cyrillus, or Philoxenus, severally) being *Indian* Bishops of their ordaining."

purposeth, with thy permission, to sojourn in Cottayam, even as the presbyters, Benjamin Bayley, Joseph Fenn, and Henry Baker, have sojourned until now with license of the godly bishops of the Church of Malabar, to teach learning and piety to all who thirst after instruction, doing good, and offending no man. And I beseech thee, brother, for my sake, and the sake of the gospel, to receive him as a son, and as a faithful servant of our Lord, who is alone, with the Holy Ghost, most high in the glory of God the Father: to whom be all honour and dominion for ever. Amen.

"Moreover, I beseech thee, brother, to beware of the emissaries of the Bishop of Rome, whose hands have been dipped in the blood of the saints, from whose tyranny our Church in England hath been long freed by the blessing of God, and we hope to continue in that freedom for ever: of whom are they of Goa, Cranganor, and Verapoli, who have in time past done the Indian Church much evil. I pray that those of thy Churches in Malabar,* who are yet subject to these men, may arouse themselves and be delivered from their hands. Howbeit, the Lord desireth not the death of a sinner, but his mercies are over all his works, and He is found of them that sought him not.

"Our brother Abraham, Legate of the Armenian nation, who is sent from his Patriarch at Jerusalem,—may God rescue his holy city from the hands of the Ishmaelites!—who is with us in Calcutta, salutes thee. He also brings a letter which was sent by his hand to thee from the Syrian Patriarch at Jerusalem, and has not found means hitherto of forwarding it to thee at Malabar: and has therefore requested me to send it now to thee. All the Church of Christ that is here salutes thee. Salute in my name thy brethren Mar Dionysius, and Mar Philoxenus,† with the presbyters and deacons.—We, William Mill and Thomas Robinson, presbyters, that write this epistle in the Lord, salute you.

"The blessing of the Father, Son, and Holy Ghost, be with you evermore. Amen.

"(Signed in Syriac)
"REGINALD, BISHOP.

"By the help of God, let this letter go to the region of Travancore, to the City of Cottayam, and let it be delivered into the hands of the grave and venerable Bishop, Mar Athanasius, Metropolitan of the Church of Malabar."

ART. VI. — *The Historical Evidences of Christianity Unassailable, proved in Four Letters, addressed to the Rev. Robert Taylor and Mr. Richard Carlile.* By J. R. Beard. 8vo. pp. 146. Robinson and Bent, Manchester; R. Hunter, London. 1826.

THE ignorance, hardihood and ribaldry of the two persons named in this title-page, have excited so much contempt and disgust in the minds of well-informed Christians, that they have been left in a great measure to their own extravagancies and follies. This is not perhaps wise; for disagreeable as is the task of exposing the practices of falsifiers of history and defamers of holy characters, lying statements and calumnious charges may impose upon the half-witted and "willingly ignorant," so long as they are not brought into open day-light. Mr. Beard has therefore deserved well of the moral and Christian public by this complete development of the arts of modern infidels. Upon his opponents it was not to have been expected that he should make much impression; but could any of their deluded followers be persuaded to read his pamphlet, it is impossible that with all their credulity they could any longer place confidence in these "blind leaders of the blind."

The last of Mr. Beard's Four Letters exhibits an excellent view of the internal, and, what may be called, the *literary* evidence of the genuineness of the Christian Scriptures: stripped of all that belongs to the controversy with the famous London champions of infidelity, and somewhat enlarged, it would form a very useful pamphlet, and would procure for the author the reward of a wider perusal than can, we apprehend, be expected for the present publication, valuable as it is, on account of the wretched names of the antagonists whom he is obliged to bring forward, in order to encounter, on every page.

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* "*i. e.* all Churches of the Syro-chaldaic ritual, one half of which still are under the Romish yoke imposed by the Synod of Diamper. See Geddes and La Croze."

† "The former governor of the Church, who resigned the chair to the last Mar Dionysius, and now lives in voluntary retirement at Codangalangary, or Anhur, in the North."

OBITUARY.

Anthony Robinson, Esq.

"Were the Supreme Being to appear before me and say—Mortal! lo, in my right hand is all truth, and in my left hand the love of truth: choose between them: I should make answer—Lord! give me the contents of thy left hand, those of thy right hand can be held by none but thee."—Lessing.

Anthony Robinson was born in July, 1762, at *Kirkland*, near *Wigton*, in *Cumberland*. His father, John Robinson, and his direct ancestors during several centuries, had resided on their paternal inheritance, and were, in the language of the Northern counties, *Statesmen*. In the happy mediocrity of his birth Mr. R. took pleasure, but rather in accordance with the prophet's prayer than as a modification of family pride. He received his education at the endowed grammar school of Wigton, where mathematics and the higher classics were taught. Being the youngest of three sons, he was designed by his father for trade, and his education was therefore probably limited by that object. Of his attainments in school learning little is known. It was a peculiar feature of his mind to hold in too little estimation every thing purely ornamental. Neither the fine arts nor polite literature had any value in his eyes, except in subserviency to serious truths and important duties. His avowed indifference to classical learning must have manifested itself both as cause and effect in the direction of his studies. He served an apprenticeship at Cockermouth, in Cumberland, but his father's death having left him in the possession of a small property and master of his own actions, on attaining his majority he availed himself of his liberty by becoming a pupil of Dr. Caleb Evans at Bristol, the head of an academy belonging to the Calvinistic Baptists. We are unable to account for Mr. R.'s abandonment of the Church of England, in which he was brought up, or his preference of a community so widely different from the Establishment. But we find, that having submitted to the rite of baptism, he pursued his studies for the usual period of three years; and at the end of that period accepted, under the auspices of his respected tutor, an invitation to supply for six months an orthodox Baptist Church at Fairford, in Gloucestershire; he had, however, scarcely assumed the ministerial office before his sensitive and scrupulous mind was disturbed by the discovery that he was not universally acceptable to the congregation. On this he wrote to the church, inviting his own dismissal. In answer, he was informed, in respectful and kind language, that some members found his ministry "not adapted to their edification." And he was released from his engagement.

He now returned to the North, and even then contemplated resuming his first pursuits as a man of business. From this he was diverted by an invitation through his friend Mr. Job David, then a General Baptist Minister at Frome, who had recommended him to the church of that community, assembled at Worship Street, London. And it is worthy of remark, as shewing how early Mr. R. had made known to his friends that peculiar mode of thinking, which afterwards gave occasion to such notable productions from his pen, that Mr. David urged as a reason for his friend's remaining in the ministry the *intolerance* of their churches. As if a correction of this vice was a fitter object for the labours of an ardent and vigorous mind than the support of any system of abstract metaphysical opinions. In no other way, propably, could Mr. R. have been brought to adopt the ministry as a profession. A rapid and striking change had taken place in his opinions and feelings, when he first assumed the ministerial office at Fairford. No sooner was the duty imposed on him of accuratcly defining the articles of the creed he was to promulgate, than, his faculties being sharpened by that sense of duty, he felt his inability to fathom the mysteries of orthodoxy, and he trembled before the responsibility of being an assertor dogmatically of any doctrines. He was informed that the learned Mr. Bulkeley, who preached in Worship-Street Meeting, was "in some sort a Unitarian." In fact, neither Mr. B. nor Mr. Noble, the last pastor of the church, had deviated further from popular opinions than Arianism. The unfixed state of the church on the dogma concerning the person of Christ, was a recommendation to the young divine,

and he consented to become their preacher, but the more solemn charge of the pastoral office he did not accept.

His personal connexion with his old friend and tutor remained unbroken. We have now before us an affectionate letter from the Doctor to his former pupil, kindly lamenting the change in his opinions, rejoicing that he had "not sunk into Socinianism," which he thought "less consistent than sober Deism;" and gently hinting, that his young friend would do well to "fix in Arianism—though far from the truth," rather than be "thus ever learning," and "kept fluctuating in the boundless ocean of speculation." No advice was ever more unfortunately addressed, for it became the fixed opinion of Mr. R., that to be ever learning is both the duty and end of human existence.

Mr. Robinson's services in Worship Street were interrupted by an event which altogether changed his prospects in life. By the death of an elder brother he inherited the paternal estate, which afforded a competent subsistence to a man of his humble wishes and simple habits. After a connexion of little more than a year with the Worship-Street congregation, he returned into Cumberland, where he remained, occupying his own estate, about seven years. During those few years he became husband, father, childless and a widower. The domestic losses which he sustained, deeply affected his spirits, for he had received from nature the perilous gifts of acute sensibility and very strong personal affections.

During this period the interests of religion had not been disregarded by him. He took an active part in the erection of a Meeting-House at Wigton, in 1788, and was one of the largest pecuniary contributors. Here he preached, but as a locum tenens only, until a regular minister was appointed. That minister was the late Mr. Davis, of whom Mr. Robinson published an interesting account in a late Number of the Repository.* Mr. Davis was a decided Unitarian—a circumstance which may assist us in conjecturing that Mr. Robinson had profited little by the well-meant counsels of his old preceptor. Mr. R., during this period, was an occasional preacher in the absence of his friend.

The direction which Mr. Robinson's mind had taken on matters connected with religion, was fixed during his retirement in Cumberland. The result was given in his first work, "A Short History of the Persecution of Christians by Jews, Heathens, and Christians." A second edition is now before us, published by Johnson in 1794. It is a brief manual, written with the "humble aim to instruct the common ranks of society into a practical use of the history of the church." It opposes the precepts of Christianity to the practices of all churches, which are developed and reprobated with perfect impartiality, and advocates the utmost extension of the rights of conscience.

We have been informed by an old friend of Mr. R.'s, a professional gentleman, very competent to form an opinion on such a subject, that during his residence in Cumberland he printed and distributed in Wigton and the neighbourhood, a small pamphlet on "The Advantages of settling Disputes by Arbitration." Dr. —— writes, "The pamphlet was so excellent that it ought if possible to be preserved, for I never read so much sound sense and such strong reasoning, compressed into so small a compass, and so perfectly intelligible to any human being." This pamphlet was reprinted by Johnson. But of this, as well as of another little book, "Hints to Juries in Trials for Libels," no copy has been found either at the publisher's or among Mr. R.'s papers.*

During his residence in the North, Mr. R. cultivated an acquaintance with Archdeacon Paley, of whom he used to say, that he was out of his place, and that he would have been as great a judge as his distinguished countryman, Lord Ellenborough.

The quiet pursuits in which Mr. R. indulged, were interrupted by the domestic calamities we have already mentioned. These led to an entire change in his views and plans of life. In the year 1796, he came again to London to settle permanently in business. About the same period he united himself for a second time in marriage, with a young lady of a respectable Cumberland family, a Miss Lucock. He entered into business as a sugar-refiner, in which he continued till his death, and in which, after the usual fluctuations of disappointment and success, he accumulated a handsome fortune.

* Vol. XX. p. 52.

* The gift or loan of a copy, communicated to the Editor of the Monthly Repository, or Mr. Hunter, St. Paul's Churchyard, would be gratefully accepted.

Though he professed to be merely a tradesman, yet he retained a strong interest in those momentous truths in which the happiness of mankind is involved, and became a steady and active assertor of civil and religious liberty. It was his good fortune to contract a close, personal intimacy with that excellent man, the late Mr. Joseph Johnson, of St. Paul's Churchyard. The unostentatious benevolence and integrity of his character, and the simplicity of his manners, were congenial virtues which Mr. R., after his friend's death, in 1809, was untired in eulogizing.

Mr. R. became a regular contributor to Johnson's Analytical Review, a short-lived publication, which deserved a longer duration. He took the department of politics and political economy, and adopted the signature of S. A. This lasted during the years 1797, 1798 and 1799. His articles are distinguished by clearness and spirit. He was by no means an unimpassioned contemplator of the great events of that momentous period, nor free from the illusions which it generated in every mind.

Mr. Robinson availed himself of his friend Johnson, in the publication of several small tracts.

In 1796 he published "The Catholic Church," a short but masterly argument, in which is opposed to the *pseudo* Catholic Church of Rome, as assuming infallibility, the genuine Catholicism of an institution in which "should be taught not the assertion but the examination of religious opinions; not the belief of, but an inquiry into, sacred positions—which should connect salvation, not with credulity but with sober thought and sincere benevolence."

In 1797, Mr. R. published, on occasion of the stoppage of the Bank, "New Circulating Medium; being an Examination of the Solidity of Paper Currency, and its Effects on the Country at this Crisis." The author partook of the general panic, and anticipated the national ruin which has not yet taken place, but which is still predicted.

In 1798, he published in 8vo., "A View of the Causes and Consequences of English Wars," which he dedicated to his friend Mr. William Morgan. An anxious solicitude for the happiness of mankind, and a just sense of their rights, will not be denied to the author, even by those who see in the work ordinary views, and an *uncritical* spirit.

In 1800, Mr. R. appeared as a controversial writer in "An Examination of a Sermon preached at Cambridge, by Robert Hall, A. M., entitled Modern Infidelity considered with respect to its Influence on Society." Mr. Hall's eloquent discourse has attained just celebrity as a most splendid specimen of pulpit eloquence; Mr. R.'s Examination has been forgotten: yet a discriminating mind will allow to the Examiner as great a pre-eminence over the Orator in powers of thought, as inferiority to him in the graces of composition.

Persecution, in all its forms, had been the subject of Mr. R.'s painful study. That of infidels or sceptics by Christians was as offensive to him as any other, indeed more so, as in more decided opposition to the *pretended* principle of the persecutor. He who misrepresents and vilifies furnishes ready weapons to the persecutor; and with this impression Mr. R. penned his indignant and powerful Examination. He analyses with masterly skill the well-sounding common-places of his antagonist. We must in candour add our regret, when we observe, that there is a tone of acrimony, and almost of scorn, towards Mr. H., which is *single* in the history of Mr. R.'s works and mind. They had lived together as students at Bristol, and they parted *not* friends. Perhaps the possession of certain qualities in common, induced this alienation as much as the opposition of their opinions and tastes. It is but justice to add, that this is the only instance in Mr. R.'s life, where diversity of taste and opinion occasioned a want of friendship with those with whom he was connected. With the family of his old master at Cockermouth, with the son and descendants of Dr. E., he remained intimately connected during life; and he chose the Worship-Street cemetery for his family vault: proofs of affectionate attachment to those whom he had in some respect deserted.

In the same year, 1800, he printed, in quarto, but did not publish, "A Sermon preached to a Country Congregation in the Year 1795." In a caustic advertisement he remarks, that "out of many it alone survives, to report the labours of an individual who asks no longer the indulgence of a hearing, and who never thought the praise of the populace any honour." Its object is to prove, that on the several hypotheses—"There is no God"—"There is a God, and he is a malevolent being"—"There is a God, and he is benevolence,"—the conduct of a wise man will be the same. He takes care to assert his faith in the last doctrine; and his practical object seems to be, as in his answer to Hall, to shew

that even the Atheist is not without a principle of virtue. Indeed, Lord Bacon had long before observed, that Atheism "leaves a man to natural piety." In his bitter strictures on the supposed doctrine of the malevolence of Deity he apparently aims a blow equally at Hobbes, who asserts, "that in God power constitutes right," and at the doctrine of the "sovereignty of divine grace," as maintained by high Calvinists. "What conduct will such a religion produce? To invent protracted means of torment —and after torturing the body, to agonize the mind by drawing the picture of an eternal hell, would be the legitimate practice which such a religion would introduce."

It appears from this account of Mr. R.'s writings, that, though attached to religion, he contemplated with an eye of hostility its ordinary ministers, the priests of the established religions. He therefore readily concurred in trying the experiment of "a school of mutual instruction for adults." We borrow a term since invented. In 1796, he assisted in founding a small society which met on Sunday evenings for conversation, first in Crispin Street and then in Colman Street; no one of the ordinary attendants came near him in ability. At that period of alarm it excited the attention of the magistracy who interfered, and the society dispersed. They came within no law or regulation of police, but the period was critical. With similar professions other societies have sprung up in later days, with which Mr. R. could have no concern, for he was alike repugnant to the insincerity which has marked some, and the violation of decency and good manners which has distinguished others of these societies. The writer of this memoir does not feel himself called upon to deliver any opinion of such experiments, the expediency of which must depend on circumstances of time, place and person; nor could he with impartiality on this occasion; for it was at one of those humble meetings that he formed an acquaintance with Mr. R., which in due time ripened into a friendship to be terminated after a duration of thirty years by that event which puts a period to all our enjoyments. After so long and intimate an acquaintance it becomes him to say of his departed friend, that as he scarcely ever knew his equal in colloquial eloquence, in acuteness and skill, and promptitude in debate, so he never knew his superior in candour and sincerity; he loved truth sincerely and without wavering. No imagined interest even of morality could induce him to affect an opinion he did not entertain. On many points of important speculation he would say nothing, and the friends who most honoured him respected his silence. It is possible that what Lord Clarendon said of John Hales was true of Mr. R., that he was silent from principle, conscious that he entertained opinions which he thought might injure others, though they had not injured him.

We are not aware of any other production of Mr. Robinson's pen, with the exception of articles which have at intervals appeared in the Monthly Magazine and in the former series of the Monthly Repository. It is a recollection of these latter articles which has encouraged the present writer to expatiate more at length on his friend's character and writings, than he should have ventured to do in any other publication; aware as he is, that the actual exertion of the rare powers of Mr. R.'s mind had fallen far below their capacity, and that he will live chiefly in the recollections of his personal friends and associates.

Mr. Robinson's connexion with the Monthly Repository began by an article of singular acuteness and ability, which excited great attention at the time, and generated no slight ill-will among some leading men of the Unitarians. In Vol. III. p. 184, appeared "Arguments to prove that Unitarians are not Rational Christians." This article drew down upon its author the severe comments of Mr. Belsham, Castigator, A Rational Christian, A Unitarian Christian, and Mr. Allchin. The controversy was continued till the late respected Editor of the Repository deemed it necessary, like the judge at an ancient tournament, to declare the combat at an end.

A brief enumeration of articles subsequently written by him may be acceptable to those who possess the miscellany. Vol. IV. p. 601, "Reasons for being a Churchman," in which the opposition between practical and speculative religion is strongly marked. Vol. VI. p. 149, signed D. D. has been ascribed to him. The article expresses his opinions, but not in his peculiar style. Vol. VII. p. 425, "On Creeds." Except in Lord Bacon's Essays it would be difficult to find so much wisdom in a single page. But the article is spoiled by a clumsy attempt at humour (in which Mr. R. was generally unhappy) in the invention of the term *creedite*. But the appellation should be forgiven for the sake of the portrait. One feature is, "They may

be said to fall down and worship their creed instead of their Creator." Vol. XI. p. 274, On "Calvinism" denying its pretensions to be more evangelical than Unitarianism; and an article headed "Misery of Life an Objection to the Divine Government." This would have been fitly written with mingled tears and blood, so pitiably wretched must the writer have been. It is due to his memory to relate that at this period April, 1816, he was bowed down by a heavy domestic calamity. He lost a child to whom he was excessively attached. From the shock he never completely recovered. His views of human life were henceforth neither correct nor healthy. It may be here added, that believing man born to trouble as the sparks fly upwards, he estimated the virtues rather by their fitness to mitigate the evils of life than their capacity to confer felicity. In the same volume, p. 323, he deduces moral evil from natural evil. And in a subsequent article, Vol. XII. p. 393, urges, that criminals are to be contemplated rather with compassion than detestation, because pain produces crimes.* So he affirms, Vol. XIII. p. 254, that original sin is nothing but original misery. Mr. R., however, declares his assent to the Unitarian doctrine concerning evil and its origin.

In Vol. XII. are several painful articles on the doctrine of Malthus on population, signed Homo, a signature he afterwards adopted. Malthus's book seems to have materially contributed to the depression of spirits under which Mr. R. was at this period suffering. Vol. XII. p. 274, on Southey's Letter to W. Smith. Vol. XIII. p. 362, on a sentiment ascribed to Dean Tucker. The religious tone of this article is remarkable. One striking observation deserves repetition: "I have never yet met with a writer on eternal torments who did not write as if himself were without either part or lot in the matter." Vol. XIV. p. 226, fine remarks on Dr. Johnson. The warm eulogy passed on the writings and character of Mr. Belsham ought to be noticed, as proving the generous placability of his disposition. Vol. XIV. p. 617, on Lady Russell. Vol. XV. p. 93, on "Liberty and Necessity" "Doubt and suspense of judgment I conclude to be all that we can reach on this difficult and important question." This he wrote in 1820. The same conclusion he eloquently contended for in debate in 1796. In Vol. XVII. p. 11, he advances an argument in favour of liberty, which he anxiously wished to believe in, as he did in every doctrine promoting the well-being of man here and strengthening his hopes of a happy hereafter. Vol. XV. p. 593, "Importance of Revealed Religion." An earnest argument in favour of Christianity arising from the purity of its morality. This argument shews clearly what his life made manifest to his friends, that his affections were decidedly Christian. Vol. XVII. p. 163, in honour of Dr. Priestley for his moral as well as intellectual qualities.

The last, and certainly not the least excellent contribution of Mr. R. to the Repository was, Vol. XX. p. 53, an account of his old friend Mr. Davis, of Cullumpton, formerly of Wigton. In drawing a beautiful picture of this good man, his biographer has undesignedly portrayed his own feelings and affections towards religion and religious men. That these were his last words deliberately penned for general perusal, adds to their interest.

The concluding years of Mr. R.'s life were not years of happiness. Old age was still at a distance, but the serenity of health was gone, as well as the vivacity of youth. For several years before his death, languor and debility had been slowly undermining his constitution. While he still continued to attend to business, his strength was gradually failing. The powers of body seemed exhausted. He kept his bed three weeks before he died. His sufferings were not acute; and he never lost his equanimity. He died on the 21st of January, 1827, in the 65th year of his age. He was interred in the cemetery attached to the Worship-Street Meeting, where, on the succeeding Sunday, an appropriate discourse was delivered by Mr. Aspland, which the deceased would have appreciated as it deserved, for the union of strong powers of reasoning and benevolent zeal for the truths of revelation.

Mr. Robinson was somewhat above the ordinary size; latterly corpulent; and his limbs were small, and seemed hardly able to sustain his frame. He had a florid complexion, a dark eye, prominent nose, and handsome mouth, his voice thin and piercing, his speech strongly marked with the Cumberland

* It is at least equally plausible to affirm that pain is also the cause of error, and certainly those speculative opinions which the friends of Mr. R. suspected him to entertain, seemed rather to have their origin in the excitations of wounded sensibility than to be the result of calm contemplation of human life and nature.

dialect; his appearance altogether that of a remarkable man, a person of superior powers of mind.

Of the character of his understanding, and of his powers as a writer, the specimens given, and the books referred to, will enable every one to judge.

But those powers were more highly appreciated by those who associated with him daily, than by those who knew him only as a writer. The reproach that at an early period of his life he drew upon himself for too free indulgence in vehement censure and unsparing sarcasm, is to be met by this remark—that to imagine in one character a combination of a passionate love of every thing that is just and generous and lovely, an intense scorn of arrogance and imposture and vanity, with the most cool and impartial discrimination between all the shades of good and evil, would be foolish in a work of fiction, for it has never been met with in one in real life.

It may, indeed, startle those who have a lively recollection of Mr. Robinson's tone of conversation, to be told that he was a very humble man, for it is a common mistake to suppose that they who will not fall down before the idols of other men, are worshipers of themselves; yet, in truth, this praise belongs to him. No man could be less egotic and more free from selfishness in every form than he was. No man could value his own opinions less than he did; he never spoke of his writings in his family or to his friends. He never swerved from the political principles with which he first set out in life; but the vehemence of party feeling had long subsided. He attached himself to the cause of reform, and concurred gladly in every specific project of improvement. He took a strong interest in the recently-projected London University, but he had very faint hopes of any material improvement in society, for he was of opinion that the evils of social life had a source deeper than the corruptions of government.

Of his character and conduct in active life it cannot be necessary to say much. His judgment was highly valued, and his counsel freely given on all matters connected with business, which he thoroughly understood theoretically and in practice. He took an active interest in the unsuccessful attempt to introduce East-India sugar on equal terms with the produce of the West Indies. In his parish, St. Andrew's, Holborn, he took the lead in resisting the attempts of the clergy to procure the erection of another church against the will of the inhabitants. It has occurred to his friends occasionally, that the bar would have been the proper field for the exercise of talents such as his. For the study of the law, and the due application of it, indeed, he was eminently qualified. For the practice of the bar he would have been utterly disqualified by the acuteness of his moral feelings, which ever blended themselves with the operations of his understanding; and he utterly wanted those *strong animal spirits* which are, after all, the main qualification for acting on the public mind.

To conclude, with an attempt to answer a question which may be put with peculiar propriety in the Repository, Could Mr. R. be justly deemed a religious man?

If religion be a system of confident conclusions on all the great points of metaphysical speculation, as they respect the universe and its Author; man and his position in the one, and relation to the other—it must be owned Mr. R. laid no claim to the character. But if the religious *principle* be that which lays the foundations of all truth deeper than the external and visible world; if religious *feeling* lie in humble submission to the unknown Infinite Being, which produced all things, and in a deep sense of the duty of striving to act and live in conformity with the will of that Being; if, further, Christianity consist in acknowledging the Christian Scriptures as the sole exposition of the Divine Will, and the sole guide of conduct in life—then, surely, he may boldly claim to be a member of that true Christian Catholic church, according to his own definition of it, "an association of men for the cultivation of knowledge, the practice of piety and promotion of virtue."

H. C. R.

Dr. John Jones.

This accomplished scholar and voluminous writer, whose death was announced in our last number, (p. 224,) was born in the parish of Landingate, near Londovery, in the county of Carmarthen. His father was a respectable farmer; and the son had been destined for agricultural pursuits, till it was discovered that he had neither taste nor inclination for such occupations. From his earliest childhood he had evinced an unusual predilection for books. It was his frequent practice, immediately after breakfast, to disappear from the family circle, and retire to the banks of a secluded rivulet, about a mile from the house, and there pursue his stu-

dies till hunger compelled him to return. His memory was at this time remarkable for its strength and tenacity.

His father finding that it would be vain to attempt to consign him to the drudgery of the farm, resolved to educate him for the Christian ministry. With this view he procured for him the best instruction in the elements of the Latin and Greek languages which he could obtain in the country schools of the neighbourhood. He made the most of these slender advantages; and he imbibed, with the knowledge he acquired, an ardent desire to become a proficient in classical learning. About the age of fourteen or fifteen, he was sent to the College Grammar School at Brecon, one of the first classical seminaries in the Principality, always under the superintendence of a clergyman of the Established Church, and then under the care of the Rev. William Griffiths. Here he remained three years, when the death of his father, in 1783, obliged him to return home.

About this period, his neighbour and relation Mr. David Jones, afterwards the colleague of Dr. Priestley, and known in the controversy with Dr. Horsley as the "Welsh Freeholder," was a student at the New College, Hackney. Through his recommendation, the managers of that institution admitted him a student on the foundation. Here he soon acquired the friendship and patronage of the late Dr. Abraham Rees, who then held the office of resident tutor. He remained at Hackney six years, enjoying, among other advantages, the enviable privilege of the classical instruction of the late Gilbert Wakefield, with whom he was a favourite pupil.

In the year 1792, the death of the learned and excellent Mr. Thomas Lloyd having created a vacancy in the office of classical and mathematical tutor in the Welsh academy, then stationed at Swansea, Mr. Jones was appointed by the Presbyterian Board to be his successor. After he had held this office about three years, some unhappy differences arose between him and his colleague, the late Rev. W. Howell, in which the students rashly embarked as partizans. The Board, finding that there remained no prospect of an amicable adjustment of the disputes, and not wishing to side with either party in a matter which was entirely personal, adopted the resolution of dismissing both tutors, and removing the institution to Carmarthen. On quitting Swansea, Mr. Jones settled at Plymouth Dock, as the pastor of the Unitarian congregation in that place. He remained here two years, when he accepted an invitation to become the minister of the Unitarian congregation at Halifax, in Yorkshire. Here he resided for three years, joining to his ministerial labours the instruction of youth, an employment for which he was singularly well qualified by his high classical attainments, and the peculiar bent of his mind. From Halifax he removed his residence to London, where he continued till the end of his life.

Not long after his settlement in London, he married the only daughter of his friend and former tutor Dr. Rees. This lady died, without issue, in the year 1815. In 1817 he married Anna, the only daughter of the late George Dyer, Esq., of Sawbridgeworth, in the county of Herts, who, with two children, survives him.

After his removal to the Metropolis, Mr. Jones occasionally preached for his brethren, but never had the charge of a congregation. Under some momentary feeling of disgust, never explained to his brethren, he destroyed all his manuscript sermons, and, from this time, never could be prevailed upon to appear in the pulpit. He still, however, adhered to his profession; was a member of the Presbyterian body of London Dissenting Ministers, and, for some years, one of the clerical trustees of the estates and endowments of Dr. Daniel Williams.

A few years ago, the University of Aberdeen conferred upon him the honorary degree of Doctor of Laws, and within a year or two of his death, he was elected a member of the Royal Society of Literature.

Dr. Jones maintained a high reputation as a teacher of the classical languages. His instructions were for many years in great request among persons of rank and eminence, and he had to reckon, in the number of his pupils, some individuals of noble birth. He superintended for a considerable time the education of the sons of the late distinguished lawyer and philanthropist, Sir Samuel Romilly, and to the last he had under his care some young persons of opulent families. It must be observed here, to the honour of Dr. Jones, that while he was thus courted by the rich and the noble, he was ever ready to afford encougagement and gratuitous personal assistance and instruction to young men in humble circumstances, whom he found struggling with difficulties in the pursuit of learning.

Dr. Jones has acquired no small degree of celebrity as an author, if not by the uniform success, at least by the number, the originality, and the ability of his writings. In the year 1800, while he

resided at Halifax, he published his first work, in two volumes 8vo., under the title of "A Developement of Remarkable Events, calculated to restore the Christian Religion to its original Purity, and to repel the Objections of Unbelievers." His original design was to embody in these volumes all the facts which he meant to adduce to elucidate the meaning, and establish the credibility of the historical and epistolary writings of the New Testament. But his materials having unexpectedly accumulated as he advanced, he was able to carry on his plan no farther than the end of the Acts of the Apostles. These volumes contain a vindication of the authenticity of the disputed passage in Josephus; and the work is remarkable as conveying the first intimation of the hypothesis, for which he was afterwards so greatly distinguished, of Josephus and Philo being converts to the Christian faith. In the year 1801 followed a second part of this work, which the author entitled "The Epistle of Paul to the Romans analysed, from a Developement of those Circumstances in the Roman Church by which it was occasioned." In the former volumes he had intimated his doubts as to the success of his undertaking. He now became convinced that he had failed to interest the religious public in his speculations. He therefore discontinued the prosecution of his original plan, meaning, however, to resume the subject at a more advanced period of life,—"When," he writes, "the fashionable levity and scepticism of the times should, in some degree, subside, and the spirit of party give way to a rational inquiry and a zeal for the truth." In the year 1808, Dr. Jones published "Illustrations of the four Gospels, founded on Circumstances peculiar to our Lord and his Evangelists." This work is distinguished by a mode of thinking peculiar to the author, and evinces an intimate acquaintance with the sacred writings and with Christian antiquity. It is, unquestionably, one of his ablest theological publications. Many of his "illustrations" are strikingly original, and as felicitous as they are original. They discover an acute mind, always feelingly alive to the unrivalled excellence of our Lord's manner of instruction, and to the unstudied but exquisite beauties of his historians. Dr. Jones's next work of this class appeared in 1812. It was entitled, "Ecclesiastical Researches, or Philo and Josephus proved to be Historians and Apologists of Christ, of his Followers, and of his Gospel." The title of this work sufficiently explains its object. The author here maintains at length, the hy-

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Before we quit this class of Dr. Jones's writings, we may remark here, that he was, for many years, a frequent contributor to the former Series of the Monthly Repository: we shall not attempt an enumeration of his articles. A large portion of our readers are already aware

that the chief object of most of his papers, was to vindicate and establish his favourite notion that Philo and Josephus were Christians, and the historians and apologists of Christianity; and to support the argument of his last piece on the authenticity of the text of the heavenly witnesses. His last contributions related to the Baptismal Controversy, in which he advanced an opinion that, to say the least of it, was altogether novel.

Dr. Jones ranked deservedly high as a scholar and philologist, and his writings on the classical languages are numerous. In 1813 he published a short Latin Grammar for the use of schools, which was reprinted in 1816. In 1804 he published a Greek Grammar, on an improved plan. This work was repeatedly reprinted; but in the last year he re-modelled and nearly re-wrote the work, and published it under the title of "*Etymologia Græca*, or a Grammar of the Greek Language," &c. The intention of the alterations in this edition, was to render the Grammar more generally useful to young learners.

In the year 1812 Dr. Jones published "A Latin and English Vocabulary, on a simple, yet philosophical principle, for the Use of Schools." This work he afterwards greatly improved, and re-published, in 1825, under the the title of "*Analogiæ Latinæ*, or a Developement of those Analogies by which the Parts of Speech in Latin are derived from each other," &c.

But Dr. Jones's great work on language, to which he had devoted a very large portion of his active life, and the best energies of his mind, was his Greek and English Lexicon, which appeared in 1823, in one volume octavo. The success of this work equalled his most sanguine wishes. A large impression was rapidly sold. It was not to be expected that a work of this nature and extent could be sent forth wholly free from defects, or that the author, whatever might be his learning and critical skill, should be able in every instance to secure the concurrence of scholars in his derivations and explanations. But though the work may possibly be liable to some objection, the author has executed his task in a manner highly creditable to his industry, his erudition, his taste, and critical acumen. He has been rewarded by the approving verdict of some of the first scholars and critics of the age, and, among others, by the late Dr. Parr.

When the impression of this work was nearly sold, Dr. Jones printed another of a similar kind, but designed for a different class of persons. This he entitled the "Tyro's Greek and English Lexicon," which is a very excellent and useful publication. Dr. Jones had intended to revise the first Lexicon, and to republish it at some future period, with all the improvement which further researches and a more mature consideration could impart to it. He had, however, at the time of his death made very little progress, and the author's copy remains nearly in the same state in which it was printed.

Not long after the publication of the first Greek Lexicon, some severe animadversions in a critical journal, drew from Dr. Jones an indignant and triumphant reply, in a pamphlet which he entled, "An Answer to a Pseudo Criticism of the Greek-English Lexicon, which appeared in the Second Number of the Westminster Review;" a criticism which he ascribes to a "Mr. John Walker, late Fellow of Dublin College," and characterizes as a malignant personal attack.

In the course of the last year Dr. Jones published "An Exposure of the Hamiltonian System of Teaching Languages, in a Letter addressed to the Author of an Article recommending that System, in No. 87 of the Edinburgh Review." We have taken some notice of this able pamphlet in our Review department, p. 109.

Dr. Jones's last work was entitled, "An Explanation of the Greek Article, in Three Parts. 1. Analysis and Refutation of Dr. Middleton's Theory. 2. An Analysis of Matthiæ's Dissertation. 3. An Application of the Article to obscure Passages of the New Testament." This work was printed during the author's life-time, but he died before it was published.

The characteristics of Dr. Jones's mind were an irrepressible ardour and enthusiasm in the prosecution of whatever he undertook; great confidence in the correctness of his own views, arising from a consciousness of superior intellectual powers; an utter disdain of the authority of great names when he failed to be convinced by their arguments; a devoted attachment to truth, and a faithful adherence to what he deemed such, united with a fearless disregard of personal consequences. By posterity he will probably be better known as a scholar and philologist, than as a theologian and ecclesiastical historian; though he seemed himself confidently to expect that the progress of knowledge would tend to support his speculations, and to demonstrate to general conviction the correctness and truth of his theories. He has

left his literary property in the charge of trustees, providing that his classical works should be reprinted under the editorial care of his nephew, Mr. James Chervet, of Croydon, who had been educated by him, and of whose classical attainments and judgment he entertained a high opinion.

Dr. Jones was interred in the burying-ground of St. George's, Bloomsbury, the parish in which he had resided. Over the grave is placed a plain monumental stone with the following inscription:

Depositum
JOHANNIS JONES
L.L. D.
Societ. Regal. Liter. Soc.
Viri sacris profanisque literis
Apprime periti,
Qui die decimo Januarii
Anno Domini
MDCCCXXVII.
Obiit. T. R.

Miss E. Hutchinson.

Jan. 5, at *Hemsworth, Yorkshire*, Miss Elizabeth Hutchinson, of Chesterfield, Derbyshire, aged 19. In the midst of apparent health, in the bloom of youth, the sterling excellence of her character just beginning to display itself, her friends indulging the most sanguine hopes with respect to the future, and witnessing with pleasure the gradual development of those virtues which are calculated to lend an ornament to private life, and shed a lustre on society—she was snatched away by the unsparing hand of death and hurried to the tomb. Her sufferings during her short illness were extremely great, but gentle and serene were her last moments, as had been the current of her life; for the unwearied assiduity of an affectionate mother had deeply imbued her mind with the principles of pure Christianity; and she displayed in death a cheerful resignation to the decrees of Providence.

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

Her modest, unaffected manners, the purity of her mind, the goodness of her disposition, and the simplicity of her character, rendered her an object of general esteem, and peculiarly endeared her to the members of her own family, by whom her unexpected death will be long and deeply deplored. May all who knew and loved her, imitate her virtues! And may her mourning relatives be consoled under their affliction with the joyful hope of meeting her again in another and a happier state of existence! W.

Mrs. Elizabeth Howard.

Jan. 9, Mrs. Elizabeth Howard, as much lamented in death as she had been respected in life.

This lady, though unknown to public fame by her writings, was duly estimated in a circle of literary friends for her learning. She possessed superior abilities, which she had improved through life up to a good old age. Her literary attainments, therefore, were very considerable. To much general knowledge she added a considerable acquaintance with ancient and modern languages. But with very superior talents Mrs. H. made no display, and with much learning she possessed not the least pedantry or affectation. She was not reserved, but, in the highest degree, modest and retiring; amiable, affable, urbane among her friends; benevolent and generous to all in proportion to her means.

This excellent woman possessed religion, but without the least bigotry; she was a sincere and consistent friend to civil and religious liberty. In her own religious principles she was an Unitarian Christian, and died in the 79th year of her age.

Mrs. Coppock.

When a friend who has been the loved companion of our earliest years is no more, it is natural that the mind of the survivor should resort to that period when their joys were enhanced by a reciprocity of feeling, when, as it seems to the young and inexperienced, the future promised a long succession of health, prosperity and happiness, when there are no forebodings of adversity, or dread of disappointment in the schemes suggested for permanent felicity. The death of Mrs. Coppock, of Bridport, who departed this life on the 4th of February, at the age of 65 years, has awakened these reflections. Our attachment to each other commenced in childhood, and as we advanced in years, it was cemented by a congeniality of sentiments on religious subjects. Our opinions were freely communicated and affectionately discussed. We had both received serious impressions from our mothers, who were solicitous to enforce upon our minds the great truth that *religion* was, above all other things, the "one thing needful!"

Sweet were the hours we spent together in perusing such books as were calculated to strengthen those injunctions. The result was, that my friend's character, under the Divine blessing, became remarkable for piety and virtue. Her devotion was fervent without enthusiasm, and her seriousness was decided without affectation. *Sincerity*, which is the life and soul of religion and friendship, was her characteristic.

In the course of a long life, she experienced many vicissitudes and trials, but she bore them all with exemplary fortitude and Christian meekness; and I am convinced that the choice she made in her youth of devotedness to God, and an entire reliance on his infinite wisdom and goodness, proved in her severest afflictions a cordial support. The same principles which produced in her calm resignation under her own sufferings, powerfully operated in calling forth a tender sympathy with the sufferings of others, and prompted her, to the utmost of her abilities, to relieve the necessities of the indigent, and to afford consolation to the wretched. She continued through life to cultivate a taste for reading; her memory was remarkably retentive; her natural cheerfulness of temper never forsook her, and thus her society was rendered truly delightful. When she was surrounded with a small circle of attached friends, her heart dilated with pleasure, and shone out in her illumined countenance while she entertained them with remarks on the subjects of her reading, or recited some interesting anecdote.

As her health declined, her faith gained new accessions of strength. Not long before her death she frequently said to her affectionate daughters, whose kind attentions had been her solace during the gradual decay of her health, that the principles on which she grounded her hopes of happiness, when she should be called from this sublunary state, were her constant support. These were the strict unity and paternal character of God, and the mediation of Jesus Christ, according to the declarations of the gospel. She did not rely on her own merits for salvation, but believed that eternal life is the GIFT of God, proceeding from *his love* to the creatures whom he has made capable of enjoying his favour. She did not regard *Him* as a Being who arbitrarily selects a chosen few from all eternity, but as one who confers this gift upon *all* who conform to the terms proposed by his beloved Son. As she approached the confines of the eternal world, she evinced a strong wish to indulge in such meditations. Her last words were, "Do not disturb me, but pray for me;" and soon after, with a composure and a tranquillity which few persons have enjoyed in that solemn hour, she entered into that rest which remaineth for the people of God. Thus lived and thus died, a Christian! Her memory will ever be dear to her friends, and to none more so than to the author of this sincere but imperfect testimonial of departed worth.

ANNE HOUNSELL.

Bridport, Feb. 15, 1827.

MR. WILLIAM CLARKE.

Feb. 16, in his 57th year, Mr. WILLIAM CLARKE, of Much-Park Street, Coventry. The loss of this truly excellent man will long be felt by the surviving members of his family, from whose minds the recollection of his many endearing qualities can never be effaced. As a husband and a father, his conduct was such as secured to him through life the most ardent attachment of his wife and children; and he had the satisfaction of witnessing in the latter the maturing of those seeds of virtue and piety which he had early laboured to implant in their minds, and to which his own example was so well calculated to give the desired effect. As a tradesman his dealings were uniformly characterized by the most inflexible integrity, and he had the happiness of seeing his indefatigable exertions in business so far crowned with success, as to be enabled to spend his latter days in ease and affluence. His virtues were of a truly Christian stamp; and though, from the natural bent of his disposition, he shunned to meet the public eye, his purse was ever open to the calls of charity, whether of a public or a private nature. On the 17th of February in the preceding year, he sustained a very severe shock in the loss of his youngest son, (a youth of the most promising talents and amiable disposition,) and it is believed that the grief occasioned by that event, which incessantly preyed upon his mind, materially contributed to hasten his own death.

INTELLIGENCE

British and Foreign [illegible] Association

THE Anniversary of this Society will be held this year, commencing on the evening of Wednesday and Thursday in Whitsun Week, at the Unitarian Chapel, South Place, Finsbury. The Meeting for business will be held on Wednesday morning, and on the evening of the same day a Sermon will be preached by the Rev. John Small, one of the Ministers of York Chapel, St James's Square: and on Thursday Morning a Sermon will be preached by the Rev. John Kentrick, of York.

Marriage Bill

THE Committee of the Unitarian Association having been deprived of the opportunity of conferring with the Earl of Liverpool, by the affliction which has visited him, have determined on requesting Mr. Smith to bring in the bill originally entrusted to the Legislature. The aim of this bill, our readers will remember, was that of continuing the celebration of Marriage at the Church, the service merely being confined to the mere contract which forms part of the present form. It is well known that many Members of the House of Lords prefer this plan, and at all events it will serve to revive the discussion in a form different from that which has been twice rejected.

Dissenters' Marriages.

Mary-Le-Bone New Church.—Feb. 4. were married by Dr. Spry, Rector of Mary-le-Bonne, Mr. G Humphries, of Duford Street, and Miss Sarah Leggatt Temple, of Bayswater. The parties being Members of the sect of Dissenters called Free-Thinking Christians, were attended by the Elder, Deacons, and others of the body, and presented a Protest against the established ceremony. The Minister having received the written protest, proceeded with the ceremony. Upon the bridegroom being required to repeat the words, "In the name of the Father and of the Son and of the Holy Ghost," he paused, and then solemnly protested against the recognition of the Trinity; upon which the Minister closed the book, and proceeded to the Vestry, refusing to complete the marriage. After considerable discussion there, relative to the views and motives of the parties in protesting verbally, as well as in writing,

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quitted in that day when God shall judge the secrets of men by Jesus Christ—we hereby offer our solemn protest and appeal against the same.

"That, regarding the Clergyman as, in this instance, the Minister of an oppressive and wicked law, to which, by his Ordination oath, he hath rendered himself a party, such Protest and Appeal is delivered into *his* hands, and through him to all whom it may concern.

"That, considering the *time* and *place* in which the law would compel hypocrisy and falsehood to be the only time and place in which the delivery of a Protest could ease the consciences of the party protesting; such Protest is, for such reason, delivered in the Church, and at the time when the ceremony is to be performed.

"Against the present established mode of legalizing Marriage, by compelling submission to a religious ceremony by law appointed, they hereby offer the following especial grounds of protest:—

"Because it introduces a religious rite into a merely civil compact.

"Because it is an interference of human authority in matters of faith.

"Because it operates as a *test* of religious opinions.

"Because it becomes an act of compulsive conformity with the Church of England.

"Because it establishes a rite or ceremony in religion, all such being contrary to the commands of Jesus, and to the spirit of that religion of which he was the divinely appointed teacher.

"Because, although marriage be sanctioned, and its duties, like all the several duties enforced in the Scriptures, it is no where appointed to be entered upon by a religious rite. In no single instance in any age, either in the antediluvian, in the patriarchal, or the Jewish, does it appear that such rite was performed. Neither by Moses, nor by the Prophets, nor by Jesus, nor by his Apostles, was such rite instituted.

"Because the marriage ceremony, as contained 'in the Book of Common Prayer,' is a *Popish rite* rendered compulsory in the Church by a corrupt Pontiff (in the thirteenth century), and by him raised to a *Sacrament*, together with transubstantiation and *auricular confession*, as a means of increasing the revenue of the Clergy.

"Because, by reason of its origin from the Popish Mass Book, together with the obsoleteness of certain of its terms, its forms are superstitious, its meaning in many places has frequently become obscure, its assertions false, and its allusions indelicate, offensive, and revolting.

"Because it is performed in a 'place of worship,' and is part and parcel of the ritual of a Church whose claims are unscriptural, whose foundation is not of God, whose authority is human, whose existence is dependent on the State, whose days are numbered according to the 'sure word' of prophecy, and from whose communion we have separated ourselves in obedience to that heavenly mandate, 'Come out of her, ye my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

"Because being performed by a person 'in Priests' orders,' it implies a recognition of the claims of the Priesthood—an order which, upon the extinction of the Jewish Priesthood, hath never been re-established by Divine authority, which possesses no one claim that is sanctioned by Scripture, and can exist only by an usurpation of the rights and liberties of the Church of God, the equality of whose members is by Jesus and his Apostles so expressly asserted.

"Because, as being an act of *public* and *social* prayer, it is without authority from the Scriptures, contrary to the example, and opposed to the positive commands of Jesus, who, when teaching his disciples to pray, directed them to pray in secret, and forbade them all *Synagogue worship*; and who, upon anticipating the approaching termination of all *Temple worship*, declared that man should worship neither in this nor in that temple, but that 'the true worshipers should worship the *Father* in spirit and in truth.'

"Because the worship connected with this ceremony is *Heathen*, being addressed to a plurality of Gods, each of whom is separately invoked, as *God* the Father, *God* the Son, and *God* the Holy Ghost—whilst to *us*, there is but one true God, *even the Father*, of whom are all things.

"Because it is *idolatrous*, the language of prayer being therein addressed to '*Christ*,' or, as the word implies, the *anointed*, the Messias, who, in his office as the *Messias*, is in Scripture expressly called the *Man* Jesus, 'the *Son of Man*,' and who has himself proclaimed—'Thou shalt worship the Lord thy God, and him *only* shalt thou serve.'

"Because the doctrine of a *Trinity of Gods* is a palpable corruption of divine truth; an image of *Pagan idolatry*, which not all the riches or honours it may dispense, or the terrors it may assume, can induce them to do homage to. And should this their testimony against the same expose them to 'the fiery furnace'

[illegible] will [illegible] with
[illegible] ' [illegible] [illegible] we [illegible] a
believe in . [illegible] [illegible] [illegible]
[illegible], in King, [illegible] we will not serve
[illegible] [illegible] [illegible] the golden image
[illegible] [illegible] [illegible].

[illegible] [illegible], and it
[illegible] [illegible] [illegible] [illegible]
and necessary [illegible] [illegible] [illegible] as well
[illegible] the obligation which is im-
[illegible] them by their [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] done. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

always received the warmest support) are neither very likely to be converted, nor the less inclined to assist for not being so; and, that attemps at this time to recommend the peculiar opinions of the Catholics to popular favour, tend only to excite jealousy and distrust with those who, from any motives, are their political opponents. It is their interest (and the interest of all who wish to unite in asserting the principles of religious liberty) to throw on one side all discussion, and right of discussion, with the civil power on the merits or demerits of opinions, as irrelevant and only tending to embarrass the question, which is not whether it be desirable that people should be Catholics, but whether it be just and politic to refuse those who are so, and will be so, the equal rights of citizens for their opinions' sake.

We meant to have stopped here, but we cannot forbear quoting in conclusion some observations from the Examiner, on two positions of Sir John Copley, Master of the Rolls, lately something very like a Radical, but now, like his predecessor Lord Gifford, in training for the Chancellorship.

"Sir John says, 'It is a question entirely of expediency. If we can grant the Catholics that which they require, with perfect security to our civil liberties and to the religious establishments of the empire, they are entitled to receive it. Prove to me that what the advocates of the Catholics propose to be done may be done with perfect security to ourselves.'

"Such is the language of the Master of the Rolls, who, filling the office of a Judge, does not hesitate to stand forth the avowed advocate of injustice, on the score of its imagined expediency. Formerly, '*Fiat justitia ruat cœlum*' was the maxim of the Magistrate; it is now exchanged for—Refuse justice; not, indeed, lest heaven, but lest churches, far more solid than heaven, should fall.

"With all deference to the Lord Eldon, Sir John Copley, and Mr. Peel, we do hold that a Country is even more precious than a Church. Here, however, if they spoke the truth, they would retort upon us, and say, You are playing upon words; a Church is not a mere quarry, or a heap of brick and mortar, it is a mill-stone which grinds our meal. And this brings us to the grand uses of a wealthy Church Establishment, and the real nature of the fears for its welfare; in the proper manner of meeting which we might be instructed by savages. When the American Baptist Missionaries commenced operation in the Burman Empire, and promised in the name of their Master a number of things which were understood in a literal sense by their hearers, such as food to the hungry and drink to the dry, &c., the native Priests took the alarm, and represented to the Government that the Missionaries were turning the Priests' rice-pot bottom upwards; which being translated into the European language, more apt for mystification, signified that the Missionaries were subverting the Established Church of Burman. In answer to this statement, the Mr. Peel of the Golden Empire, whoever he may be, had the good sense to reply, that if the Missionaries turned the Priests' rice-pot bottom upwards, the Priests' might turn it bottom down again. A response which contains the whole principle of religious toleration, and the policy of free trade to boot. Now as, in the resistance of the Catholic Claims, this same rice-pot of the East, or tithe-pot called the Church of our hemisphere, is the sole object in view, we certainly think it would be most wise in our Ministers to answer politicians in the words of the Burmese Mr. Peel,—'If the Catholics turn the Church bottom upwards, let the Parsons set it on its end again.' The Master of the Rolls has shadowed forth the extreme danger to be apprehended, and see what it is—even the breath of eloquence! which is as likely to prevail against corruption as truth is against the gates of hell—

"'Let me suppose that there are returned to this House some of those persons who exhibit in themselves specimens of some of those talents which seem to be indigenous to Ireland—let me suppose some of the individuals of that body to be desirous of overturning the Protestant Establishment, and of rearing in its stead the Roman Catholic religion in Ireland—let me suppose these persons swaying the body they represent by their masterly eloquence, and directing that eloquence to the object to which I have referred. I ask, is this a light danger? Or, are we not, on the other hand, to reserve in our own hands the most effectual means of defending ourselves from such a danger?'

"Reserve it in your hands! it is sufficiently reserved in your heads. Is there a skull in your Honourable House which is not eloquence-proof? Beat down St. Paul's with pea-shooters, and then plant seventy Plunketts in battery against an ancient and profitable abuse. One Plunkett, one Canning, one Brougham, cannot, with all the united forces of wit, wisdom, and eloquence, prevail upon you to inquire whether the laws for the pro-

tection of your head and limbs are necessary or just; would [illegible] they, or seventy thousand, surrender it from your grasping hands? [illegible] the House, Sir John Cooper, and observe how impregnably the heads of your countrymen are fortified against the assaults of reason. The artillery of words would as vain thunder as those impenetrable barriers. What then is to be apprehended from the efforts of violence? Instead, Sir John, you undervalue the wooden heads of Old England. Bring all the Papists of Ireland to bear, backed by a host of Protestant cause, and we will pronounce a material that shall meet their shots with the dull but impenetrable resistance of a wool-pack—a cushion on which the Chancellor sits in State, as typical of the main riches and manufactures of Great Britain, and representative of the stuff of [illegible] brains."

Test and Corporation Acts.

House of Commons, March 23, 1827.

A short debate took place on the moving of that annual bind and session, the Indemnity Bill, by which the Dissenters have been exempt for so many years out of prosecuting their claims.—Mr. Harvey asked when the case of the Protestant Dissenters was to be considered? He saw no reason why the Catholic question, because it was thus made a party and political one, should be forgot year after year, and no attention shewn to the case of the Protestant Dissenters, who were open to none of the objections raised against the Catholics. Why were they kept in the back ground, lest they should injure a question about which, too, they were not agreed? His constituents happened, many of them, to be Dissenters who were *opposed* to the Catholics; and why were they to wait till persons succeeded to whom they wished no success?—Lord J. Russell repelled with warmth the charge of his party's postponing the claims of the Dissenters because eclât could not be got by bringing them forward. He had been requested to bring on the case, and would have done so at any time, if they had been desirous it should be done.

It seems to us that Mr. Harvey's observation has much truth in it. We cannot see why his constituents, for instance, with their views, are to wait till certain persons succeed in getting political power, who, as many think, would use it to keep those very constituents out of all chance of liberty. We do not know [illegible] from whom [illegible] there is a [illegible] of the Dissenters [illegible] that the Dissenters [illegible] to be [illegible] to those of the Catholics. [illegible] of conscience as the [illegible] Advocate of Parliament and Lords [illegible] the [illegible] of Dissenters, among whom [illegible] and [illegible] that [illegible] ministry have [illegible]. We are happy to find that the Dissenters are [illegible] this measure. But we have a right to expect [illegible] the [illegible] ministry before Parliament.

Proceedings of Parliament.

We [illegible] that the duty of giving [illegible] to the [illegible] of our religion by [illegible] we have [illegible] [illegible] and that [illegible] [illegible] what [illegible] [illegible] to the [illegible]. The Lord Mayor [illegible], however, [illegible] [illegible] to [illegible] us [illegible] [illegible] [illegible] [illegible] a [illegible] against the [illegible] who [illegible] himself the [illegible] Lord Mayor, for publicly [illegible] [illegible] [illegible]. The [illegible] [illegible] [illegible] [illegible]

Rev. J. Wolff's Challenge.

WHILE on the subject of Mr. Taylor and his disciples and opponents, we must subjoin the following curious epistle from the celebrated Missionary Wolff, who labours, or says he labours, so hard in the conversion of Catholics, Mahometans, and Jews, and has lately received a part of his reward in the hand of a lady of rank. We really do not see why, if Mr. Missionary Wolff is correct in the epithets which he gives his opponents, he should thus refuse consorting with his equals. A man is to be tried by his peers, and we cannot but think the whole party here would be very fairly grouped.

Additional Challenge.

To the Editor of the Morning Chronicle.

SIR,

MY advertisement of a challenge sent to the Catholics, induced Edwd. B. Singley, a member of the Blasphemous Society called "Christian Evidence Society," to send me a challenge to come forward and defend the tenets of the Christian Religion in their meetings. I *herewith* reply, that I like to discuss the subject with men of reason, but as I consider all the Members of the "Christian Evidence Society" *as a parcel of fools*, I refuse to accept the challenge of one of those fools! and declare herewith that I do not mind them at all, and they shall never see me in their dirty assemblies. Whilst I *herewith* again challenge the Rev. Dr. Poynder, and add a challenge to the sensible Dr. Solomon Herschel, Great Rabbi of London.

JOSEPH WOLFF, *Missionary.*

4, *Portugal Street, March* 9, 1827.

Church Missionary Society.

IT would appear from the Report of the Society's Proceedings for 1825-6, that the Church Missionary Society has now nine distinct Missions in different parts of the world, each Mission divided into *stations*, 51 in number. That it employs 36 English ordained clergymen, and 14 Lutheran clergymen, 89 European teachers, male and female, and 342 native teachers or assistants—making in all 483 labourers. That it has established, and now superintends and partly supports 307 schools, containing 10,092 boys, 2795 girls, and 733 youths and adults, making a total of 13,637 scholars under its instruction. Its receipts have increased upwards of £1000 during the last year, its net income has exceeded £42,500. Its expenditure has amounted to £41,000. Out of 68 individuals who have proposed themselves to the Committee for Missionary employment, 23 have been accepted; some of whom are already gone to the places of their destination; but the majority are yet under probationary studies. Forty-two individuals have, in the course of the last year, studied at the Society's Institution at Islington, and it is proposed to enlarge the buildings for the accommodation of 50 students.

The above is chiefly extracted from a "Table of Missions, Stations, Labourers, Schools, and Scholars," prefixed to the Report. Our attention has been attracted by it to the increase of its schools in India; according to this report, it has now 207 schools and no less than 8,404 scholars under its care in India. It were much to be wished that we had some more particulars respecting the actual state of these schools, particularly of those at Burdwan, than we have yet been able to obtain. Neither Mr. Adam nor Rammohun Roy is sufficiently minute to meet the inquiries of persons who have been long familiarized to the names of Chunar, Burdwan, Cotym, &c., and who want to know *their* report of the instruction going on at the different schools established in these places. One Missionary at Burdwan gives us an account of an examination of the female scholars, 292 in number, many of whom were reading the Gospel of Matthew, in Bengallee, Watts's Catechism, and other books printed for them by the Society. Boys at the *English* schools are also said to be making advances in the knowledge of our own language.—"Are these things so?"

University of Cambridge.

Summary of the Members for 1827.

	Members of the Senate.	Members on the Boards.
Trinity	597	1375
St. John's	444	1082
Queen's	61	290
Emmanuel	99	215
Christ's	59	224
Jesus	74	191
Caius	78	228
St. Peter's	59	192
Corpus.	37	153
King's	85	109
Sidney	36	94
Magdalen	37	98
Downing	14	65
Clare Hall	62	156
Trinity Hall	27	138
Catherine Hall	30	133
Pembroke Hall	43	111
Commorantes in Villa	12	12
	1854	4866

University of Oxford.

Summary of the Members for 1827.

	Members of Convocation.	Members on the books
1 University	165	385
2 Balliol	83	258
3 Merton	63	219
4 Exeter	81	293
5 Oriel	144	371
6 Queen's	135	346
7 New	62	241
8 Lincoln	54	177
9 All Souls	68	84
10 Magdalen	116	312
11 Brazenose	228	455
12 Corpus	57	206
13 Christ Church	404	588
14 Trinity	87	292
15 St. John's	137	362
16 Jesus	56	172
17 Wadham	63	185
18 Pembroke	66	178
19 Worcester	66	284
20 St. Mary Hall	29	74
21 Magdalen Hall	38	134
22 New Inn Hall	1	1
23 St. Alban Hall	11	45
24 St. Edmund Hall	41	121
	2259	6734

Determining Bachelors in Lent [illegible]
Matriculations 611
Degrees 134

St. David's College, Cardiganshire.

St. David's College, which was founded in 1822, by the present Bishop of Salisbury, at Lampeter, in Cardiganshire, the original intention of building it at Llandewi Brevi, in the same neighbourhood, having been wisely abandoned, for the benefit of the clergy in South Wales, the poverty of whose predecessors excludes a large proportion of them from the advantages of a University education, has been, we understand, incorporated by Royal Charter. The style of the building is gothic. It is calculated to accommodate about 70 students; and the Bishop of St. David's intends to admit persons from any part of the kingdom, *provided they be members of the Church of England.* The annual expense, it is expected, will be within £55. A valuable collection of books has been presented to it by the Bishop of Salisbury, to which many of the colleges and members of the University have liberally contributed. A grace has also passed the Senate of the University of Cambridge to give to it a copy of all books that have been printed at its expense, or are now in the press. The Rev. Llewellyn Lle[illegible]

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bard Street; and any further information desired may be obtained from Mr. John Ashworth, Clough House, Boothfold, near Rochdale, Lancashire.

FRANCE.

Bible Society.

We learn from the Seventh Report of "the Protestant Bible Society of Paris," that in one department of France, thirty-nine new Bible Societies have been established, from April 1, 1825, to March 31, 1826. The Paris Society has sent into the departments more than 4000 Bibles and 5000 New Testaments. "The Committee hopes," it is said, "to see the moment arrive when it may put a Bible into the hands of every catechumen at his first communion, into the pocket of every artizan leaving his native place for employment, and into the havre-sac of every soldier and sailor."

We shall rejoice to see any rational spirit of religious zeal arising in France. Some system, at once suited to the civilization of the age, and to the moral and religious wants of the people, is highly desirable; and its absence gives the only chance of success to the efforts of the fanatical party, which can only rule by subjugating the vast majority, Catholic as well as Protestant. At present there appears to be little medium between the abandonment of all religion or the adoption of some of its worst forms; the bitter fruits of a revolution founded on the renunciation of all religious principle, are and must long be felt and lamented by the best friends of constitutional liberty. We trust the cure is not hopeless, though it is difficult to point to the quarter from which the evil is to be remedied. The present race of French Protestants have, we fear, too little zeal or influence to be likely to do much in the work of regeneration; in truth, it is a difficult and anomalous course to retrace the steps from the extreme of scepticism back to a firm and rational system of practical and influential belief. On the other hand, revolutions which have owed their energy to mistaken and over-excited religious zeal, have, in the end, produced highly beneficial results upon society; austere and ascetic sects, after their first effervescence has produced its effect, have often subsided into the best elements of society. Has France yet to pass through this ordeal? Is some zealous sect to stamp with vigorous hand the impress of religion, and, in the end, to settle down into that sort of calmer subsidence by which the factious Puritan or Covenanter of Britain became a good citizen, an exemplary Christian, and a conscientious guardian of civil liberty? We cannot but think the field is open in France for the founder of some new system, who should possess the requisite talents and energy; and we doubt whether any thing but the zeal of some religious reformer can remedy the evils of the existing state of things.

Archbishop of Bordeaux.

We feel gratified in placing by the side of some of the truly Catholic letters of the venerable Protestant Bishop of Norwich, the following reply of the Catholic Archbishop of Bordeaux to the President of the Protestant Consistory, who had offered him the compliments of that body on his arrival there:

"M. President of the Consistory, I accept with pleasure this expression of your sentiments towards me.—I will endeavour, as far as my weakness will allow, to walk in the footsteps of my venerable predecessor, by maintaining that Christian toleration which is nothing but evangelical charity. As to unity of faith, you will permit me to say, without being surprised or offended, that I desire and hope to see it established among us. I am persuaded, that you too, on your side, wish me to follow the truth. In regard to courtesy and social relations, you shall always find me anxious to fulfil all the duties belonging to them. I number many good friends among Protestants. There are some in a country very distant from us who have loaded me with kindnesses; and I shall consider myself fortunate, if I shall be enabled to discharge, in my conduct to you, the debt of gratitude which I owe to them; and you may depend on me whenever I can be useful to you. I trust you will forgive what I have said on the unity of faith. It is a wish deeply engraven on my heart. I solicit your friendship, as I offer you mine."

Judicial Oaths.

The French journals claim for their legal tribunals a superior liberality and discernment on the form of judicial oaths as connected with religious opinions. The oath, by the French practice, it appears, is very rational and simple; the witness merely solemnly repeating, (as he does, we believe, in Scotland,) "I swear," &c., without any other form which may place him in collision with peculiar opinions. In England we have attached ourselves to a form which we

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AMERICA.

Religion in America.

PHILADELPHIA had, we believe, the honour to be the first spot where religious liberty was fully and solemnly established. All men have here full permission to "search the Scriptures," and draw their principles from the fountain head, and no wealthy establishment stands by with bribes in the one hand to ensnare the conscience, and penalties in the other to terrify human weakness. The Jesuits there may ply their intrigues and Antichrist raise his horns in full day; truth and reason smile at such bugbears; no alarms are felt or affected; and no man glides into Congress on the shoulders of shouting multitudes, by raising the cry of "The Church in Danger," or "No Popery." It is delightful to see that this perfect freedom promotes both piety and peace — that there is less wrangling and more religion than in the British Isles, where Christianity is "part and parcel of the law of the land." This is one of the invaluable truths which America, in her bright career, has shed upon the world. There are 77 congregations in Philadelphia, (a city containing less than 130,000 inhabitants,) viz. Presbyterians 15; Methodists 12; Episcopalians 10; Baptists 6; Quakers 6; German Lutherans 4; Catholic 4; Dutch Reformed 3; of other sects 17. For the sake of comparison, we may mention that Edinburgh and Glasgow, the one with 150,000, and the other with 160,000 inhabitants, have each 63 congregations, including Sectaries, great and small.

American Unitarian Association.

WE have been favoured with a copy of the "First Annual Report of the Executive Committee of the American Unitarian Association," the first anniversary of which was celebrated on the 30th of June, 1826, in the Pantheon Hall, in Boston. The meeting was opened with prayer by the Rev. Dr. Bancroft, the President of the Association. The Report was then read, from which we shall give a few extracts, which we doubt not will be interesting to our readers.

"The Executive Committee, in offering their first annual report, cannot but express their gratification at the circumstances under which it is presented. They behold in the numbers and character of those who compose this meeting, not only a proof of interest in the Association, but evidence of its stability, and the promise of its future usefulness." — "The Committee have been gratified by the sympathy expressed for them in the prosecution of their duties by Unitarians near and at a distance. They have been favoured with letters from Maine, New Hampshire, Vermont, Connecticut, Rhode Island, from all sections of this state, from the city of New York, and from the western part of the state of New York, from Philadelphia, Harrisburg, Northumberland, Pittsburg, and Meadville in Pennsylvania, from Maryland, from the District of Columbia, from South Carolina, from Kentucky, and from Indiana. In all these letters the same interest is exhibited in the efforts which the Association promises to make for the diffusion of pure Christianity. Many of them have contained interesting accounts of the state of religion in different places, and especially correspondents have furnished the Committee with ample details respecting the history and and condition of Unitarians in Pennsylvania. If similar accounts could be obtained from all the states of the Union, they would embody an amount of knowledge that is now much wanted. And the Committee avail themselves of this opportunity to remind Unitarians, that they will render a service to the cause of truth by communicating facts connected with the progress and present state of Unitarian Christianity. The existence of a body of Christians in the Western States, who have for years been Unitarians, have encountered persecution on account of their faith, and have lived in ignorance of others east of the mountains, who maintained many similar views of Christian doctrine, has attracted the attention of the Committee. Measures have been taken to ascertain more correctly the situation and character of this fraternity, who have adopted various names significant of their attachment to freedom of inquiry, and to a purer gospel than that embraced by other sects, and who, though they have refused to assume the title, openly avow themselves Unitarians. With two ministers of this body a correspondence has been continued for some time. The Committee have watched with peculiar interest the growth of the Christian connexion, which is daily becoming more numerous and respectable. From members of that body, they have received expressions of fraternal regard; and although there should not be a more intimate union between these disciples and ourselves, than now exists, yet we rejoice that they have the same great work at heart, and we doubt not will prosecute it perseveringly and successfully. The need of a more exact know-

a can be obtained from books, from correspondence, induced mittee to employ an agent, e business it should be, by ac- rvation, to make himself fami- the religious condition of the d Western States. This gen- now on a tour through Penn- Ohio, Kentucky, Indiana, and He will probably spend some the journey, and has been di- collect and transmit to the Com- atever facts in the ecclesiastical those States he may obtain, as he result of his inquiries and on concerning the present feel- condition of the people. The e do not possess such informa- would enable them to give an of the number of Unitarian con- s in our country. Of New En- would be difficult to speak with . There are in almost every itarians; in many towns of Mas- s they constitute the majority, more they have respectable, ot large churches, but in far the umber of parishes in New En- y are still blended with other l either from a distrust of their ngth, or from a reluctance to e quiet of religious society, or l reasons, they make small ex- o secure such an administration ospel, as may accord with their ns of truth. The number of st Unitarians is increasing, and, me time, more are manifesting ination to assert their rights as and as Christians. The Com- nceive that they have sufficient of the increase of Unitarians in gland, especially in Maine, in rts of New Hampshire, and in y of the Connecticut in Massa- . They say this gladly, but not ly. The progress of correct opi- s been more rapid than their rs could have expected for them. e introducing themselves into lage, and have given peace and many who are yet unknown to pany of their brethren. Before nniversary, the Committee trust y from whom the annual report ceed, will be able to present t statement of the number of n churches and ministers in the n section of our Union. They attempt it now, because they t the means of making it com- in the Middle States also, Unita- is constantly acquiring new ad- The erection of a second church in New York, the increased prosperity of the society in Philadelphia, and the commencement of a building for Unitarian worship in Harrisburg, the seat of government of Pennsylvania, are auspicious circumstances. From the Southern and Western divisions of our land, it is presumed that future correspondence and the communications of agents will furnish intelligence equally gratifying. We are assured that the society in Charleston, S. C., continues to prosper, that there are several churches in North Carolina, and that Unitarians are numerous in the states which lie west of the Alleghany mountains."

The Report proceeds to detail the measures taken to bring the Association before the Unitarians in different sections of the country, as well as those in foreign parts. "The thoughts of the Committee have been turned to their brethren in other lands. A correspondence has been opened with Unitarians in England, and the coincidence is worthy of notice, that the British and Foreign Unitarian Association and the American Unitarian Association, were organized on the same day, for the same objects, and without the least previous concert. Our good wishes have been reciprocated by the directors of the British Society. Letters received from gentlemen, who have recently visited England, speak of the interest which our brethren in that country feel for us, and of their desire to strengthen the bonds of union. A constant communication will be preserved between the two Associations, and your Committee believe it will have a beneficial effect, by making us better acquainted with one another, by introducing the publications of each country into the other, by the influence which we shall mutually exert, and by the strength which will be given to our separate, or, it may be, to our united efforts for the spread of the glorious gospel of our Lord and Saviour. Letters have also been forwarded to Unitarians in India, although your Committee did not consider this Association instituted for the diffusion of Christianity in foreign lands, and have only requested that a friendly correspondence might ensue, which would enable them to communicate intelligence interesting to Unitarian Christians in this country. With the same views they are taking measures to open a correspondence with Unitarians on the continent of Europe, and are especially desirous to establish friendly relations with their brethren in France, Switzerland and Transylvania, of whom

they hope to obtain more accurate information than they now possess, from a gentleman, whose return to his people may be expected in a few weeks.

"Having thus spoken of the means employed to extend the knowledge and influence of the Association, and to secure for it friends and resources, your Committee will state what has been done towards accomplishing the particular objects of this Society. The publication of tracts received their earliest attention, and arrangements were made for furnishing a succession of such as should contain an exposition and defence of Unitarian Christianity. Some difficulty has been experienced in obtaining tracts, which should at once be unexceptionable in doctrine and in spirit, and be suited to the peculiar wants of the community. Four tracts have been published by the Committee."

"In connexion with the publication of tracts, the Committee considered the subject of a Unitarian weekly paper. Being satisfied that it might be an instrument of great good, they were anxious that the 'Christian Register' should be conducted in such a manner as would entitle it to a liberal patronage. The multiplied engagements of the editor prevented his giving it a due share of his attention, and after several attempts at an arrangement, which should be favourable both to the proprietor and the Association, the Executive Committee undertook the conduct of the paper at the commencement of the present year."*

"The next duty which the Executive Committee considered incumbent on them, was the support of missionaries. They have been prevented from making such appropriations as they desired for this object, by the difficulty of finding persons who could be employed in such service. They have made an appropriation of 100 dol. to the Rev. James Kay, a valuable minister, who resides in Northumberland, Penn.;† and who preaches at stated times in several neighbouring towns, and has spent a few sabbaths in Harrisburg."

The Committee then enter into farther detail as to appropriations of funds, &c., and conclude their Report by recommending the formation of an Auxiliary Association in every congregation, and to unite the existing Unitarian societies in one general Association. These recommendations were afterwards embodied in resolutions and passed unanimously.

* We have received several numbers of the "Christian Register," from which possibly we may at some future time be enabled to give some extracts.

† Formerly of Hindley in Lancashire.

LITERARY NOTICES.

Mr. Charles A. Elton, a convert of a few years' standing from the Church of England to Unitarianism, and of late one of its ablest and most successful champions, has, it seems, retraced his steps, and re-entered the fold which he had quitted. He has announced, as in the press, "Second Thoughts on the Person of Christ, &c. containing Reasons for withdrawing from the Unitarian Body, and of Adhesion to the Church of England." We are curious to see the "Reasons" by which he is able to controvert to his own satisfaction, his masterly expositions and defences of the Unitarian doctrine.

Mr. Gilchrist, of Newington Green, we perceive from a printed circular notice, "is preparing for the press a work to be entitled Unitarianism Abandoned, or Reasons assigned for ceasing to be connected with that description of Religious Professors who designate themselves Unitarians." From the terms of this notice, we presume that Mr. Gilchrist has "ceased to be connected" with the two congregations, "designating themselves" Unitarian, of which he was the minister.

We are glad to learn that Mr. Belsham is about to publish a second volume of Doctrinal and Practical Discourses.

Godfrey Higgins, Esq., of Skellow Grange, near Doncaster, author of a treatise entitled Horæ Sabbaticæ, has nearly ready for publication a work called the Celtic Druids. It will consist of one volume quarto, and be elucidated by upwards of Fifty highly-finished Lithographic Prints of the most curious Druidical Monuments of Europe and Asia, executed by one of the first French Artists in that branch of the graphic art.

The Rev. T. Morell will shortly publish the Elements of the History of Philosophy and Science, in one volume octavo.

The Rev. T. F. Dibdin, D. D. F. R. S., is editing a splendid edition of Fox's Book of Martyrs, which will form about twelve volumes in octavo.

The Rev. J. N. Coleman, M. A., late of Queen's College, Oxford, has in the press Sixteen Sermons, Doctrinal, Practical, and Occasional.

The Rev. Julius Hare, and C. Thirlwall, Esq., of Cambridge, are preparing for publication a translation of a new and revised edition of Neibuhr's Roman History.

on will shortly publish the
Architecture, Sculpture, and
emplified in a series of illus-
and descriptive dissertations
se and Museum of Mr. Soane,
-Inn Fields.

Lee's Lectures on the He-
age, are announced as nearly
iblication.

that Sir Hudson Lowe has
blication to this country, a
all the transactions at St. He-
he was Governor of that
Custodiar [*Anglice*, GAOLER]
e.

of the Rival Houses of York
ter, Historical and Biographi-
ma Roberts, have been an-
in the press, and to form two
octavo.

French is about to publish a
of Papers, illustrated by ex-
Plates, relating to his famed
he Thames Quay; with Hints
further improvements of the

Loudon, the popular author
yclopædias of Gardening and
, has announced as shortly to
d, a *Hortus Britannicus*, or a
of all the plants, indigenous,
or introduced into Britain.

deacon Cox is again pursuing his editorial avocations, and will shortly publish a History of the Administration of the Right Honourable Henry Pelham, drawn from authentic sources, with private and original correspondence, from 1743 to 1754.

The seventh and concluding volume of Humboldt's Personal Narrative, translated by Helen Maria Williams, is now in the press. This portion contains his account of the very important and interesting Island of Cuba.

Mr. Merivale, one of the Chancery Commissioners, has announced as shortly to be published, a Letter to William Courtenay, Esq., on the subject of that Commission.

The copious Greek Grammar of Dr. Philip Buttman, so justly celebrated on the Continent, is nearly ready for publication; translated from the German, by a distinguished Scholar.

Mr. Smith, of the British Museum, is preparing for the press a Life of Nollekens.

A Life of Fuseli, by his Executor, comprising an interesting correspondence with Cowper, relating to his translation of Homer, is among the promised publications of the present season.

A Treatise on the Natural History, Physiology, and Management of the Honey Bee, by Dr. Bevan, will be shortly published.

NEW PUBLICATIONS.

ory of the Rise and Progress ted States of North America, tish Revolution in 1688. By ume, Esq. 2 Vols. 8vo. 1*l.*

itectural Antiquities of Great presented and illustrated in a iews, Elevations, Plans, Sec-Details of various Ancient ices. By John Britton, F.S.A. 2*s.* in boards, containing ht Plates, with ample Letter-riptions, and to be completed ts, forming four handsome 4to.

marian Trio; consisting of Descriptions of the Duke of n's House, Kirby; Rudston d Obelisk: Effigy at Scar-o which will be added, The urite Tree. By the Rev. Arch-ngham. 18mo. 2*s.* boards.

Memoirs of Scipio de Recci, Bishop of Pistoia and Prato, and Reformer of Catholicism in Tuscany, under the Reign of Leopold. By M. De Potter. 8vo.

A Second Volume of Reminiscences, with a Correspondence between the late Dr. Parr and the Author. By Charles Butler, Esq. 8vo. 9*s.* 6*d.*

Sir Herbert Taylor's Memoir of His Royal Highness the Duke of York. 8vo. 2*s.*

The Modern Jesuits; a Biographical Work. Translated from the French of L'Abbé Martial Marcet de la Roche Arnauld. By Emile Lepage, Professor of the French Language, Fulham. 12mo. 6*s* 6*d.* boards.

Travels and Adventures in South Africa. By G. Thomson, Esq. 4to.

Sketches of Persia, from the Journals of a Traveller in the East. 2 Vols. 8vo. 18*s.*

Voyage of His Majesty's Ship Blonde to the Sandwich Isands. By Capt. the Right Hon. Lord Byron. 4to. 2*l.* 2*s.*

Personal Narrative of Adventures in the Peninsula, during the War in 1812 and 1813. By an Officer. 8vo. 9*s.* 6*d.*

A Tour round Scarborough: Historically and Bibliographically unfolded. By John Cole. 12mo. 5*s.* boards.

Select Pieces for Reading and Recitation. By George Harris. 2*s.* 6*d.*

An Explanation of the Greek Article. By John Jones, LL.D. M.R.L.S. 12mo. 4*s.* boards.

The Objects, Advantages and Pleasures of Science; being a Discourse introductory to a Series of Treatises to be published under the Superintendence and Management of a Society for the Diffusion of Useful Knowledge. 8vo. 6*d.*

The Distribution of National Wealth, considered in its Bearings upon the several Questions now before the Public, more especially those of the Corn Laws, and Restriction in general. By Cedric. 8vo. 2*s.* 6*d.*

Observations on the Corn Laws, addressed to W. W. Whitmore, Esq., M. P., in consequence of his Letters to the Electors of Bridgenorth. 8vo. 2*s* sewed.

An Apology for the Corn Laws, or High Wages and Cheap Bread incompatible. By a Country Curate. 8vo. 6*s.*

Theological and Ecclesiastical.

Systematic Morality; or a Treatise on the Theory and Practice of Human Duty on the Grounds of Natural Religion. 2 Vols. 8vo. 21*s.*

Divinity, or Discourses on the Being of God, the Divinity of Christ, and the Personality and Divinity of the Holy Ghost, and on the Sacred Trinity. By the Rev. W. Davy. 2 Vols. 8vo. 1*l.* 8*s.*

Character and Offices of Christ, illustrated by a comparison with the Typical Characters of the Old and New Testament, in a Series of Discourses. By the Rev. John Crombie, A. M. 8vo. 10*s.* 6*d.*

The Nature and Extent of the Christian Dispensation, with reference to the Salvability of the Heathen. By E. W. Greisfield. 8vo. 12*s.*

An Earnest but Temperate Appeal to the Bishops and Clergy of the Church of England, in behalf of Apostolical Christianity. 8vo. 1*s.* sewed.

Lux Renata, a Protestant Epistle, with Notes. By the Author of Religio Clerici. 8vo. 4*s.* 6*d.*

The Claims of the Established Church: a Sermon. By the Rev. W. H. Cole, A. M. 8vo. 1*s.* sewed.

Memorial of the Established Church of Ireland to the King, Lords and Commons of Great Britain. 12mo. 4*s.*

Single Sermons.

Sermon on the Death of John Mason Good, M. D., &c. By Charles Jerram, M. A. 8vo.

Sorrowing not without Hope, a Sermon. By Thomas Raffles, LL.D. 8vo. 1*s.* sewed.

A Sermon on the Duty of redeeming the Time, preached at Newport, in the Isle of Wight, January 7, 1827, and at Bridport, January 28, 1827. By the Rev. E. Kell, A.M.

CORRESPONDENCE.

The Conductors are making arrangements to give occasional Biographical and Critical Accounts of the more eminent German Theologians and their Works. They would be glad to receive information as to the state of religious opinion among the higher and lower classes of Jews in England and in Foreign Countries, embracing a wider range than mere ceremonial conformity.

The Resolutions from Manchester on the subject of the Test and Corporation Acts, came too late for insertion.

The Conductors decline the insertion of the paper from Tavistock, on the ground of their determination not to continue in the New Series controversies commenced in the Old.

The pressure of interesting matter has obliged the Conductors to add half a sheet to the present Number. Several valuable Communications have notwithstanding been unavoidably postponed.

ERRATA.

At the bottom of page 188, and at the top of page 189, of the last Number, for *Jasus* read Jason, *passim*. The name, as previously printed, was Jason Maynus.

Have Mr. Clarke's initials, page 264, been correctly deciphered?

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. V.

MAY, 1827.

BIBLICAL GLEANINGS FROM RECENT WORKS ON EGYPTIAN ANTIQUITIES.

No event in the history of literature has ever produced more curious and interesting results than the remarkable discoveries made in Egyptian antiquities by Dr. Young and M. Champollion. The light of historical truth and certainty has been thrown on ages, which had hitherto been abandoned to ancient fable and modern hypothesis: the long-lost key to the stores of Egyptian wisdom has been found, and though there is no probability that any hidden treasures of moral, political or scientific truth will be found in them, it is a discovery of some importance, even in this view, to know what they do *not* contain, while we may reasonably hope that our knowledge of the history both of this country and others connected with it will receive very important accessions.

The nature of Dr. Young's and M. Champollion's discoveries is now become familiar to the public by means of various articles of periodical literature, and especially the last number of the Edinburgh Review, in which they are very fully and clearly detailed.* It is not the purpose of the

* The Reviewer is not equally successful in his interpretation of the celebrated passage of the Stromata of Clemens Alexandrinus, Vol. II. p. 657, Potter, in which that father explains the different kinds of Egyptian writing. He translates διὰ τῶν πρώτων στοιχείων "by the initial letters," which he thinks corresponds exactly with M. Champollion's discovery. But "alphabetical letters" would have been a more correct translation. It is true that στοιχεῖα by itself means alphabetical letters, but such pleonasms as *primary elements*, (Hor. Serm. I. i. 26,) where *elements* alone would have expressed the meaning, are too common in all languages to allow of any stress being laid on πρῶτα. "Probe scio literas interdum alphabeticas (apud Platonem scilicet Aristotelemque) πρῶτα στοιχεῖα nuncupari." Bailey, Hierog. Or. et Us. p. 33. It is, besides, by no means certain, that the phonetic system is derived from the initial letters. That M. Champollion's alphabet represents correctly the sounds of the letters, there can be no reasonable doubt; that the figures represent objects whose Coptic names began with these letters, is a probable conjecture, and strongly supported by analogy; but hitherto only a small proportion of his phonetic characters have been found capable of such an explanation. Précis, p. 312. Again, the words ἡ δ' ἅπαξ τροπικῶς γραφεται· ἡ δὲ ἀντικρυς ἀλληγορεῖται κατά τινας ἀνηγμούς, the Reviewer renders, (following, indeed, Warburton and others, including

present paper, therefore, to enter into any examination of their evidence, or the respective merits of the alleged discoveries, but merely to collect whatever may serve to illustrate the history and chronology of the Old Testament, or the customs and ideas by which its phraseology has been influenced.

Gen. i. 6, "And God said, Let there be a firmament in the midst of the waters." On the true meaning of the word רָקִיעַ in this passage much has been written, and many persons, unwilling to admit that the author entertained so erroneous a notion of the structure of the heavens as to suppose that a solid arch was extended above the earth, have strenuously argued for rendering it "expanse." It appears, however, from M. Champollion that the Egyptians, from whom the Jews are most likely to have derived what little knowledge they might possess of the system of the universe, conceived of the heavens as a real firmament. "The sky is represented as a real ceiling of a temple, sometimes covered with stars;" and he adds in a note, "such was the popular idea of the firmament in Egypt, as we are warranted in believing from the homily of a Coptic Father, who tells his audience 'that they must not suppose that the heavens were placed over the earth *like a roof upon a house.*'" Précis, p. 277.

Gen. x. 1—4. The sons of Japheth, Javan, &c.; and the sons of Javan, Elishah, &c. It is generally agreed among commentators that this curious document is to be understood as exhibiting a table of national rather than individual genealogies. The name Javan is given throughout the Old Testament to the Greeks, Is. lxvi. 19, Ezek. xxvii. 13, Dan. viii. 21, and it appears to have been used by the Syrians and Arabs, probably by the Persians too, (Æsch. Pers. 183, Blomf.) in the same sense. The Rosetta stone contains a resolution that the honours decreed to Ptolemy should be recorded τοῖς τε ἱεροῖς καὶ ἐγχωρίοις* καὶ Ἑλληνικοῖς γράμμασιν· and the hieroglyphic in-

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Champollion,) "the third, *on the contrary*, suggests them by means of certain allegorical enigmas." But what *contrariety* can there be between a *tropical* and an *allegorical* representation, when the latter is nothing but the former pushed to excess? Ἀντικρυς is here used in a sense in which it may be found in Homer and many other authors—*plane, omnino*: "the second is expressed in a certain degree tropically; the third runs into *downright allegory*;" the qualifying ὥσπερ and the absolute ἄντικρυς have now their proper contrast. Most unfortunate of all is the Reviewer's rendering of the concluding words τῶν βασιλέων ἐπαίνους θεολογουμένους μύθοις παραδίδοντες, ἀναγράφουσι διὰ τῶν ἀναγλύφων· "they describe them by means of *anaglyphs* (that is, by transpositions or transformations of the hieroglyphs);" and in his tabular view of the different modes of Egyptian writing, he gives the *anaglyphic* as a species of the tropic. Now ἀναγλύφη is neither more nor less than a *basrelief*, and the passage describes the monuments of Egypt most exactly; they are praises of their kings, conceived in theological fables, (Son of the Sun, Beloved of Ptha, Guardian of the Upper and Lower Regions, &c. &c.,) and recorded in basreliefs. The origin of the Reviewer's translation appears to be this. M. Latronne, to whom Champollion applied for a version, renders *ἀναγλύφων, basreliefs allégoriques*; on this Champollion founds the supposition that the anaglyphs contained mystical doctrines of theology, morals and physics, (Précis, pp. 360, 361,) contrary to the express declaration of Clemens, that it was the praises of their kings which they recorded; and last of all, the Edinburgh Reviewer, dropping the word *basreliefs* altogether, creates an *anaglyphic* writing with the same propriety as he might attribute to the English a *lithographic* or a *chalcographic* mode of writing as a distinct species.

* Dr. Young, though he has much cause to complain of M. Champollion, blames him without reason (p. 9) for calling the character in common use in Egypt *demotic*, and not, after his own example, *enchorial*. Enchorial, *native* or *vernacular*, is evidently used as a contrast to *Greek*, and therefore when the sacred writing is to be distinguished from the popular, demotic is the more proper word.

scription (which is here preserved [illegible] Explic. des Planches, No. 3 [illegible]. It is not [illegible] especially the Egyptians, [illegible] any other tribe of the nation, [illegible] people. But a difficulty [illegible] commentators. If the book of Genesis was written [illegible] it must have been in existence [illegible] tell us that Asiatic Ionia and the [illegible] whose birth and parentage are [illegible] long after the time of Moses, and whose [illegible] till after the Trojan war, i. e. till about 4 [illegible] of Ionians in the book of Genesis. Either therefore the whole book or that portion of it are later than the age of Moses, or the name must have had some other origin than that which the [illegible] hesitation in adopting the last supposition, believing [illegible] to be personages of some prominence in [illegible] Albanact and Camber, the sons of Brutus the Trojan.

Gen. xli. 45. The name of the priest of On or Heliopolis is written in the Coptic version Pentphre: and M. Champollion [illegible] observes how exactly it is descriptive of his office. *Pa* is a [illegible] "he who belongs to," and *Ptre* is the sun. *Pa* with the [illegible] article. Now the divine worship at Heliopolis was the Sun, as even the Greek name sufficiently implies. Asenath, the name of the wife of Joseph, he thinks has been formed from Neith, a goddess corresponding with the Athene of the Greeks. [illegible] The name of one of the Hebrew midwives, Siphrah, Ex. i. 15, is evidently formed from that of Phre, and of the other, Puah, from *Pooh*, Deus Lunus, the Egyptian names being usually compounds of those of their gods. [illegible]

Gen. xlvi. 34. "Every shepherd is an abomination to the Egyptians." The causes of this hatred have been variously explained by commentators. It is most commonly referred to the animal worship of the Egyptians, which made them abhor shepherds, who, living on the fruit of their flocks, must have put to death the animals which the Egyptians held sacred. But though the ram, the bull and the goat were objects of religious worship, it does not appear that the Egyptians abstained from the flesh of the victims, or punished those who took away the life of one of them as they did the man who killed a hawk, an ibis, or a cat. Shepherds existed among them, and Pharaoh himself had cattle. xlvii. 6. Others, therefore, have thought that it was part of the policy of the Egyptian priesthood to inculcate upon the minds of the people a military horror of the nomadic tribes in their neighbourhood, whose ferocity and want of civilization were so opposite to the character which the priesthood are supposed to have been desirous of impressing on the Egyptians: while others, with still greater probability, suppose their horror of shepherds to have been the consequence of what they had suffered from the invasion of a nomadic horde who, under the name of Hykshôs, or shepherd kings, are so famous in Egyptian annals. The researches of M. Champollion tend greatly to confirm this opinion. The account of their occupation of Egypt has been preserved only in Manetho, quoted by Josephus in his work against Apion, *lib.* i. c. 14. The priest of Sebennytus has generally laboured under the imputation of committing forgery to exalt the antiquity of his nation, but his lists of kings have received such a remarkable confirmation from the discoveries of M. Champollion, as to entitle him to credit respecting those earlier periods of which no monu-

ments have yet been brought to light. About the year 2080 before Christ, a people distinguishable from the inhabitants of Egypt or the adjacent countries by their red hair and blue eyes, which seem to connect them with the tribes of the North, possessed themselves of the valley of the Nile, and established a sovereignty under one of their chiefs named Salatis. Under him and his successors they carried on a cruel war against the native population with the hope of entirely destroying it, imprisoned the magistrates, burnt the cities, and laid the temples in ruins; and having massacred all whom they could of the men capable of bearing arms, reduced the women and children to slavery. To the ravages of the shepherds M. Champollion (Lettre II. à M. le duc de Blacas, p. 8) attributes the almost entire destruction of all the monuments of the preceding dynasties of Manetho. The native race of kings, however, was not extinct; in a distant part of Egypt and in Nubia they still retained a precarious power, and at length succeeded in raising an insurrection against them. Misphrathoutmosis drove them from the rest of the country, and obliged them to confine themselves in the fortress of Avaris, on the frontiers of Arabia, constructed by their first king, Salatis; and Thoutmosis finally compelled them to evacuate this place, and delivered his country from them for ever. The events of this war are recorded in the great historical basreliefs, of which Belzoni and the French commission have given plates. No wonder that "every shepherd should be an abomination to the Egyptians." "The priests," says M. Champollion, (Lettre II. p. 142,) "neglected no means of keeping up in the minds of the Egyptians a profound horror for the Hykshôs; they covered the public monuments with the scene of their defeat and destruction; and this patriotic sentiment, consecrated by religion, had penetrated the minds of all the castes. They even trampled under foot the memory of these barbarians; *the shoes of the living and the dead which have been collected in Egypt, have on their outer soles the figure of a Hykshôs on his knees and loaded with chains.*" With such recollections and feelings, can we wonder at the alarm which they afterwards felt at the increase of the Israelites in Goshen, at the means which they took to make them abandon their nomadic habits, and convert them into servile labourers, or even at the inhuman methods to which they had recourse to check their growing population?

As the kings of Egypt are mentioned only by the title of Pharaoh in Genesis and Exodus, it is impossible to say with certainty in whose reign either the going down of the Israelites into Egypt or their departure took place. According to the common chronology, however, the Exodus which occurred 1492 B. C. must fall in the reign of Rameses V. or Amenophis-Rameses, the last of the eighteenth dynasty, and immediate predecessor of Sesostris. From this the going down into Egypt will of course be differently calculated, according as the 400 or 430 years (Gen. xv. 13, Exod. xii. 40, Acts vii. 6) are reckoned from the commencement of the bondage of the Israelites, or from the promise to Abraham. The martyr Stephen, following the Hebrew, the expression of which is not at all obscure, makes the "evil entreatment" of the people to have lasted 400 years; which added to the "sojourning" of those who had been born in Canaan, and in whose life-time they were kindly treated, agrees not only with the Hebrew but even with the reading of the Samaritan* in Exod xii. 40, while

* Mr. Wellbeloved, who adopts the Samaritan reading, thus renders the verse: "Now the sojournment of the children of Israel and of their fathers who had dwelt in the land of Canaan and in the land of Egypt, was 430 years." This

[illegible]

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on which he everywhere proceeds, that the gods of the Heathens were the kings, queens, and chiefs, of the countries in which they were worshiped, is neither probable in itself nor supported by history. The discoveries of M. Champollion haved fixed Rameses or Sesostris (the Sethos of Manetho) at the head of the nineteenth dynasty, and Sesonchis, Sesac or Shishak, at the head of the twenty-second. The name *Scheschonk* has been found on one of the colonnades of the palace of Karnac, and on a statue of the Museum of Turin. These monuments of course afford no data, but according to the lists of Manetho, whom it is reasonable to trust after so many confirmations of his account, he began his reign in 971 B. C., which corresponds almost exactly with the close of Solomon's and the commencement of Rehoboam's reign. The alliance of this powerful monarch with Jeroboam, who had taken refuge at his court and had married his daughter, no doubt contributed to the dismemberment of Judæa and the establishment of the kingdom of Israel. In the reign of Abijam, the successor of Rehoboam, we meet with no mention of the kings of Egypt, but in that of Asa, his son, we are told, in the 2d book of Chronicles xiv. 9, that Zerah, the Ethiopian, came up with an immense host, and was defeated by Asa at Mareshah. The successor of Sesonchis, in Manetho, is Osoroth or Osorthon; and M. Champollion, having found the name Osorchon engraved after that of Scheschonk at Karnac, supposes him to be the same as Zerah or Zarach. Mr. Salt, however, has found (Essay, p. 52) the name of Zera (written Ssera) at the mines near Mount Sinai; and we think that Champollion himself, when acquainted with this fact, will be ready to admit that this is the Zerah of the Scriptures. He accounts for the circumstance of his being called an Ethiopian, by supposing his conquests to have included Ethiopia, which was certainly subject to or in alliance with Sesac (2 Chron. xii. 3); but this seems not a probable explanation. One of the results most confidently to be expected from the recent discoveries in hieroglyphics, is the elucidation of the political condition of Ethiopia and its relations with Egypt. Their inhabitants appear to have been as much a kindred people as the English and the Scotch. The hieroglyphic writing was common to both, as we learn, not only from Diodorus, but from the evidence of monuments; it was even more used in common life in Ethiopia than in Egypt: the Ethiopians claimed the Egyptians as their colonists; and Mr. W. J. Bankes has ascertained, that the present language of Nubia (the Barâbra) is, in great measure, identical with the ancient Coptic. (Salt, p. 57.)

From the reign of Asa a long interval occurs, during which no mention is made of Ethiopian or Egyptian monarchs in Jewish history. The princes of the twenty-third and twenty-fourth dynasties appear to have been men not distinguished by activity or talent, who confined themselves within the limits of their own dominions; and the growing power of the Assyrians may have prevented any attempts at Asiatic conquest. A sense of mutual danger from this monarchy occasionally united Egypt and Judæa in alliance. It is un-

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fixed in their original position at some given event; Newton says, the Argonautic expedition. Now, the first is in itself probable, the second is a well-ascertained fact, but the proof of the third fails altogether. It is said by Diog. Laert., Pref. iii., that Musæus πυθέσθαι ζωγονίαν καὶ σφαῖραν πρῶτον, i. e. according to Newton, "first constructed the sphere," (Chron. p. 84,) and consequently fixed the colures. But it has been shewn by Larcher, Her. Vol. II. p. 287, and Wesseling on Her., *lib.* ii. § 53, that the words mean, that Musæus first *wrote a poetical description of the sphere.*

certain who was the Sua, King of Egypt, to whom Hosea is said to have sent messengers (2 Kings xvii. 4), with the intelligence of revolt from the power of Shalmaneser. Mr. Sait supposes (p. 21), as many others have done, that he is the same as Sabaco, who came to the throne of Egypt, as Ethiopian conqueror and founder of the twenty-fifth dynasty. The Canon of Manetho, (whom Shuckford made an Assyrian, I. p. 177), and whose memory compelled Sennacherib to decamp (2 Kings xix. 8, xxxvii.). His name Mr. Sait has found written Tirhaka, in Hebrew Tirhah, and a Priest in Ethiopia. Of the twenty-sixth or Saitic dynasty, the name of Necho the Pharaoh Necho of Scripture has been found in an Egyptian tablet by Major Anastasy. The names of the Canon of Manetho, the writers of the Greek historians, and the Hophra of Scripture, does not appear to have been yet discovered on any Egyptian or Ethiopian monument.

It will be evident from this detail, that there is nothing in the discoveries recently made in Egyptian antiquities, which tends in any degree to impeach the credibility of Scripture; but, on the contrary, they illustrate its allusions and phraseology, and its chronology harmonizes with them wherever they can be placed side by side.* Connected with this latter point, however, there is a subject attended with considerable difficulty. We have seen that the invasion of the shepherd kings is placed, according to M. Champollion, on the combined authority of Manetho and monuments, about 2082 B. C. According to the chronology commonly received and supposed to be founded on the authorities of Scripture, this was only about three centuries after the Deluge; and to say nothing of the difficulty of the increase and multiplication of the human race in that interval, as to its having produced monarchies, how can we find room for the first fourteen dynasties of Manetho, all of which were anterior to the invasion of the Hyksos? It has been thought that the dynasties of Manetho were contemporaneous, not successive; but now that this hypothesis has been shewn to be without foundation, as concerns the later dynasties, it must appear an unwarrantable assumption with regard to the earlier. Will the adoption of any other reckoning than that which is founded on the *Hebrew* text give us a longer space for the events which are so inconveniently crowded in the common chronology of the world from the Deluge? The chronology of the Septuagint and the Samaritan undoubtedly furnish an immense augmentation in some instances, between the Deluge and the birth of Abraham; but the Hebrew of the Septuagint bears very strong traces of a systematic alteration in order to obtain this interval, and being made in Egypt, may reasonably be suspected of a forced conformity or at least accommodation to the Egyptian chronology. The Samaritan seems also to have been systematically altered, and privately for a similar reason; for though the coincidences between the Samaritan and the Septuagint, in numerous readings against the Hebrew, have never been satisfactorily explained, it seems difficult to account for it, except by some direct influence of the one upon the other; and as the method of a systematic change is obvious in respect to a former made in Alexandria, it is reasonable to suppose that it began with the Septuagint. The Hebrew text,

* We perceive from M. Champollion that a work has been published in England, entitled "Lettre à M. Ch. Coquerel, sur le Système Hiéroglyphique de M. Champollion considéré dans ses rapports avec l'Ecriture Sainte: par A. L. Carpenter. 1828." We have not been able to obtain a sight of it; it appears to relate entirely to chronology.

then, with whatever difficulties it may be embarrassed, seems to represent most faithfully the genuine tradition of the Jewish people. And even the adoption of either of the other systems would still leave us straitened for room, in which to dispose of the Egyptian dynasties.

It should, however, be remembered, that as yet the chronology of Manetho, anterior to the invasion of the shepherds, has not received that confirmation from monuments which has given credibility to his subsequent history. Nor is this all; from the statements of M. Champollion it should seem that there is no hope of our ever obtaining such a confirmation. "The more," says he, "we became acquainted with the inscriptions which cover the edifices which remain on both banks of the Nile, and by their means with the date of their erection, the more we shall be convinced *that there remains scarcely any thing anterior to the 18th Diospolitan dynasty.* It is to the long residence of the Hykshôs, and the devastations which accompanied their dominion, that we are to attribute exclusively the almost entire disappearance of the public edifices, reared under the kings of the preceding sixteen dynasties." Lettre II. p. 8. Such an event, while it deprives us of the means of confirming history by monuments, must also impair the certainty of the history itself, because these very monuments were the materials from which, had they been spared, copious and authentic history would have been constructed. The invasion of the shepherds was to Egypt, what the invasion of the Gauls was to Rome; and as Livy, when he tells us that historical documents, "incensâ Urbe pleræque interiere," absolves us from the obligation to believe implicitly what he had related before, so the history of the earlier Egyptian dynasties must always be received with considerable doubt. Indeed, independently of this violent annihilation of monuments, Time destroys even in Egypt, and therefore remoter periods are *ipso facto* attended with more obscurity and doubt.

We must be content, therefore, to leave this question at present undecided: but supposing the result of further inquiries to be an extension of the Egyptian history to a longer period than we can reconcile with the chronology of Genesis, no friend of revelation need be alarmed at such a discovery. Had we indeed been told, either by the historian who has preserved the genealogies of the patriarchal ancestors of the Jews, or by any other of the sacred writers, that the transmission of them had been miraculously guarded from those errors or imperfections to which every other tradition is liable, or that they had been derived not from tradition but from immediate inspiration, the case would have been different: but no such authority is claimed, and we are not at liberty gratuitously to assume it. Those who think that when the accuracy or the completeness of a narrative is questioned, they can quiet doubts by appealing to its inspiration, forget that in so doing they beg the whole question and more besides. It is a perilous expedient for the honour, and even the security of religion, to bring her authority to decide questions in science, *against* the evidence of facts and arguments. Yet such is the practice of many persons at the present moment, who will not allow the philosopher to read any thing in the archives of nature, nor the historian in the early annals of the world, which is not consistent with what they deem the authority of revelation. They acknowledge no difference between the blind and eager spirit of scepticism, which to destroy the authority of Scripture thinks all weapons and all modes of attack legitimate; * and the

* It is a lamentable fact, that during the ascendancy of the Constitutionalists in Spain, an abridgement of the work of Dupuis, Origine de tous les Cultes, was widely

spirit of cautious but free inquiry, which refuses to close its eyes to the conclusions to which it has been led, by an examination conducted in the sincere love of truth, and with the use of all the means which are calculated to secure its attainment. In the particular case which we are now considering, obstinately to reject the evidence of an undue contraction of the Jewish chronology (always supposing that further investigation supplies such evidence) would be in effect to declare that belief in revelation is inconsistent with historical criticism, and that we must choose which we will renounce; while, on the other hand, it is difficult to see how the admission of it would affect a single truth in the doctrines, or fact in the history, of religion. The records of the human race, from their dispersion to the birth of Abraham, are contained in sixteen verses of the eleventh chapter of Genesis—a naked list of descents—a species of record very liable to alteration, both in regard to the number of its members and its individual dates. It is impossible to read the book of Genesis, and not perceive how much its character is changed from the point where the history of the Jewish people begins—the calling of Abraham. From a collection of fragments it becomes a full and connected narrative; from a style in which the acutest critics have been at a loss to determine in many passages whether they were reading a history or an allegory, it changes to one in which the distinctness, the vividness, the circumstantiality of real and authentic history are marked in characters not to be mistaken. Now this gradation is precisely what might have been expected, and confirms the fidelity of the historian, by corresponding with the necessary gradation in the copiousness and distinctness of his documents. What preceded the calling of Abraham belonged to the Jews only in common with the other nations of mankind; what followed it was exclusively their own, and therefore would both be known more perfectly, and preserved with greater accuracy. It is very possible that the family of Abraham may also have preserved the chronology of their own descent from the postdiluvian Patriarch with equal accuracy; all that is contended is, that should subsequent investigations prove that they have not, it will be equally unjust to reject the evidence of history, in order to uphold the inspiration of Jewish genealogy, or to reject the evidence of revelation, because the Jewish chronology of an obscure and primæval period appears to be imperfect or erroneous.

K.

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circulated in that country, by some who wished to disabuse the Spaniards of their superstition. The object of this work is to prove that Christ was the Sun, his mother the constellation Virgo, the Apostles the twelve signs of the Zodiac or the Dii Majores, Peter with his keys being Janus. Thus it is that the prohibition of reason, in matters of religion, produces a reaction towards the most irrational extravagance of scepticism. The Romish Church has been the mighty parent of infidelity, and some Protestants seem desirous that their churches should rival her fecundity.

THE CHRONICON OF EUSEBIUS.

In every point of view, the recovery of a long-lost treasure of antiquity, the work of a man so justly celebrated as Eusebius, the Bishop of Cæsarea, is an event highly interesting to the literary world. The result of the researches of a distinguished writer and indefatigable inquirer to whom the long-lost stores of antiquity lay open, and who knew how to employ those stores to the best account, must at all times be valuable, and still more when it preserves considerable portions of the very authorities from which he drew.

Eusebius lived at a most important era. Christianity had begun to rear her established head in courts and palaces. From being regarded as the depraved superstition of rebels and schismatics, it became the favourite religion of the state; councils were assembling under temporal authority to give law in matters of faith; and Christians, who had just escaped from the persecutions of Heathens, began to whet the sword of religious zeal in the hands of the magistrates against their fellow-worshipers. But there was still a literary warfare to maintain with the votaries of ancient superstitions, and the opponents of every system of revealed religion. Even Paganism had been purified to a certain extent in the conflict, and its philosophers maintained a vigorous literary warfare on the merits and preliminary principles and opinions held up by the Christians for their adoption. It was obviously the time for talent and research to come forward in the foremost ranks of the defenders of the newly-adopted faith of the state, and a fitter champion could hardly be found than the Bishop of Cæsarea. When we consider the impediments which must have lain in the way of an extensive cultivation of any pursuits that required an acquaintance with the works of many authors of various ages, at a time when such works existed only in scattered manuscripts, and could only be perused with severe labour, the extent of his acquirements seems prodigious. Besides a personal acquaintance with all the learned men of his time, his writings shew that he had read the works of every species of Greek writers, philosophers, historians, or divines, and the catalogue of his productions is a sufficient demonstration of the indefatigable industry with which he devoted himself to the support of the cause he had at heart.

The general scope of the arguments used by Eusebius in discussing in his principal works the respective claims of the rival systems of religion in point of authority and antiquity, naturally led him into historical and chronological investigations. The Christian religion, he argued, (without much notion apparently of what are now called its *peculiar doctrines*,) though new in name, was instituted and observed from the beginning of the world by good men accepted of God, from those natural notions which are implanted in men's minds. The patriarchs were Christians in reality, though not in name. For what else, he said, did the name of Christian denote, but a man who by the knowledge and doctrine of Christ is brought to the practice of sobriety, righteousness, patience, fortitude, and the religious worship of the one and only God over all? Christianity was anterior to Judaism. Judaism was a republic, established according to the law delivered by Moses. It was anterior to Heathenism, which was a superstition consisting of the worship of many gods and deified men. Anterior to either of these there was a third religion, neither Judaism nor Heathenism, the most ancient institution, the oldest philosophy, which had lain dormant but had been lately declared and revived agreeably to the predictions of Moses and the prophets; and he who

ook Heathenism or Judaism and became a Christian, embraced in so ng that law and course of life which had been followed by the ancient rarchs, the friends of God.

In discussing these subjects with the philosophers and advocates of Hea-nism, Eusebius of course maintained the superior authenticity and credit the Jewish records. The historical accuracy of records connected with igion became a point of great importance at a time when the only memo-ls for fixed chronology were intimately connected with hieratic registers. roeus, from such materials, had compiled the annals of the Assyrians, netho, those of Egypt, Acusilaus, those of Greece. Assuming the sub-stial accuracy of many of these records, and investigating and correcting m where wrong, Eusebius devoted himself to ascertain and determine ir correspondence with the chronology of the Jewish Scriptures, intending the same time to prove that the dates which heathen chronology assigned those worthies who had become the objects of heathen worship was far r than those of the patriarchs and prophets recorded in the authentic tory of the Old Testament. Moses, he intends to shew, even according to ir own chronology, lived prior to the worship of Jupiter, to the birth of tus, of Bacchus, Apollo, and most of the heathen deities; to the flood of rsalion, the fall of Phaeton, the rape of Europa, and ages prior to the t poets, philosophers and historians of Greece.

The fruit of inquiries of this sort was a series of chronological tables, ming his Χρονικῶν Κανονες, compiled in parallel columns, graduated by a ds of years much on the same plan as our modern historical charts, pre-ded by a work on which it was grounded, and which formed its develop-nt and illustration. This Eusebius entitled his παντοδαπην ἱστοριαν. It s, in fact, a digest, with copious extracts, of all the writers of note who uld be regarded as the original sources of information on the subject. The rk was, as it deserved to be, highly valued, both for the original materials ich it preserved, and the industry, skill and originality of its compilation.

These books, now long lost to the world, or at least only preserved in scat-ed and imperfect fragments, have lately been restored in an Armenian ver-n, of which a Latin translation has been published under the title of "Eu-bii Pamphili, Cæsariensis Episcopi, Chronicon Bipartitum, nunc primum Armeniaco textu in Latinum conversum, adnotationibus auctum, Græcis gmentis exornatum, opera P. Jo. Baptistæ Aucher, Ancyrani, Monachi echitaristæ, et Doctoris Mechitaristæ. Venetiis, 1818. 2 Tom. quarto." We ive our information as to this book and its valuable contents from the alysis of it in a contemporary (the British Critic). If opportunity shall ur, we shall gladly avail ourselves of it to present a more minute account it to our readers, comparing it with the fragments preserved, and, as he ained, reunited and connected into almost their original form by Sca-ger; and we shall also examine how far the system of such inquirers as yant are affected by an addition like this to the slender materials they pos-sed. At present we can only perform the humbler office of recording as atter of interesting intelligence such information as we have been able to ocure.

There is every reason to believe that the original text of Eusebius is strievably lost: for though many searches were made during the two last nturies in the libraries both of the East and West, not a single copy has en hitherto discovered. The version of Jerome, indeed, still exists; but cannot supply the place of the original for two reasons. First, it contains

only the second part or the chronological tables. Secondly, Jerome informs us, that he had taken on himself the duty of author, as well as translator, and had inserted numerous additions with the view of rendering the work more interesting to the Latin Christians. The liberties which he took with Eusebius his transcribers have taken with him; and at the present day there exist not two manuscript copies which resemble each other. Scaliger, however, consulted with diligence all the Greek chronologists and historians who wrote after Eusebius, extracted from their works every passage which *they* stated, or which *he* supposed to have been taken from the pages of Eusebius, translated other passages from the Latin version of Jerome, added a few improvements of his own, and then, having arranged his materials in order, produced a work which he persuaded himself to be a correct representation of the Greek text, and accordingly published under the modest title of Εὐσεβίου τοῦ Παμφίλου Χρονικῶν λόγος πρῶτος, as if he were perusing the identical text of the Greek chronographer.

The work of Eusebius has, however, at last been recovered, not indeed in the Greek language, but in an almost entire and, as far as it is possible to judge, a faithful version. It was contained in an Armenian manuscript found in Jerusalem by Isaac, the Vicar of the Armenian Patriarch, a little before the close of the last century, and afterwards deposited by him in the library of the Armenian seminary in Constantinople. The monks of the isle of St. Lazarus, near Venice, have long been distinguished by the industry and success with which they have cultivated the antiquities and literature of their country. Their curiosity was awakened by the fame of this discovery; they requested a copy; suspicious of its fidelity, they procured a second; and in 1802 they sent Aucher of Ancyra, one of the fraternity, to Constantinople. During the seven years that he resided in the Turkish capital, he had numerous opportunities of correcting the two copies by the original, and of inquiring into the age and authenticity of the Armenian manuscript. With respect to its age, its appearance bore testimony to its antiquity, and the form of the characters resembled that which is known to have been in use in the twelfth century. From the impression of a seal on one of the pages, it seems to have belonged to the patriarch Gregory. But Gregory was a favourite name among the Armenians, and no fewer than six prelates of that appellation sat in the patriarchal chair between the years 1065 and 1306. Any one of these may have been the owner of the manuscript.

In the year 406, the Armenian characters were invented by the teacher Mesropes. The patriarch Isaac availed himself of this fortunate circumstance to improve the education of his clergy. Of his disciples some were sent to Edessa, some to Alexandria, and some to Constantinople. They studied the languages of Syria and Greece; they procured copies of the most serviceable works; and they undertook the task of translating them into their vernacular tongue. The books of Scripture were the first object of their labours; the decrees and canons of the councils followed; to these were added a considerable number of treatises by theological authors; and so extensive was the benefit derived from their writings, that the national historians, in gratitude for their services, have denominated the fifth century "the age of the translators." Now there is convincing evidence to shew that the Armenian version of Eusebius before us, was executed at this early period. Numerous quotations from it, some of them of considerable length, are to be found in the ancient Armenian writers: and among the eight cited by the editor in his preface are two, Lazarus Pharpensis, and Moyses Choronensis, who were

contemporary with the patriarch Isaac himself. Moreover, there is reason to believe that it is accurate as well as ancient; for in every passage in which we have the opportunity of comparing it with the remains of the Greek text, it is found to render the sense of the original with the most scrupulous fidelity.

The plan of the work thus recovered is described by Eusebius himself as follows;

"I shall begin with the chronology of the Chaldeans, and, in succession, of the Assyrians, Medes, Lydians and Persians. The second chapter will be confined to that of the Hebrews. In the third, I shall describe the numerous dynasties of the Egyptian kings with that of the Ptolemies, who, after the death of the Macedonian conqueror, reigned in Alexandria. The fourth will be devoted to the history of Greece. I shall enumerate the kings who reigned in Sicyon, in Athens, in Argos, Lacedæmon and Corinth; to these I shall add the several periods when different states obtained the empire of the sea, and shall conclude with the origin and succession of the Grecian Olympiads. The last chapters will contain the kings of Macedon and Thessaly; those of Assyria and Asia after the death of Alexander; the descendants of Æneas who ruled the Latins, subsequently called Romans; those who succeeded Romulus and were the founders of the Roman city; the emperors after Cæsar and Augustus, and the annual magistrates with the title of consuls. These divisions will form the first part: and from the materials thus collected I shall compose my general canon of times, in which the several successions will be placed in collateral columns, so arranged that, at the first glance, the reader may compare them together, and see who were contemporaries, and what relation of time the sovereigns of different countries, with the principal events of their reigns, bore to each other."

The first of these chapters consists principally of extracts from the works of Berosus and Abydenus, detailing the Chaldean cosmogony and history of the world before the flood, the history of the deluge, and the escape from it of Xisuthris in an ark, the erection of the tower at Babylon by his children, and the confusion of tongues, and the succeeding dynasties to Semiramis, to Pul, Sennacherib, Samuges, Nabupalsar, Nabucodrosser, &c. Eusebius points out the derivation of this history from the same source as that of Moses disfigured by fables; he reduces the measure of the generations by extending the Chaldean Saros to have been only a short duration of time, and points to the account of the last race of princes as giving support to the testimony of the Scriptures concerning them. The passages thus preserved, many of which were before entirely unknown, are from the works of authors that perished more than one thousand years ago, and, we need not add, therefore possess the strongest interest for the scholar of the present day.

The second chapter, on the Chronology of the Assyrians, has for its sources the long-lost works of Abydenus, Castor, Cephalio and Ctesias, in addition to those which we still have in Herodotus and Diodorus, and in this Eusebius solves a difficulty which has sorely perplexed the learned, arising from the supposed identity of the Nimrod of the Scriptures and the Bel of profane history, whose son nevertheless was supposed to be Ninus, only the fourth from Noah, yet a builder of cities and leader of victorious armies. Abydenus, however, shews that Ninus was, in the Assyrian chronology, not the son of Bel, but of the second Arbel, the ninth not the fourth from Noah, and about contemporary with Abraham.

In the following chapter, on the Chronology of the Hebrews, the first

object is to fix the era of that patriarch, whose birth he takes as the starting point for further computations. In the difficulty between the Hebrew, Samaritan and Greek texts, he, after considerable discussion and hesitation, adopts the last, which he calculates at the year of the world 3184. In the remainder of his task he discusses the variances which occur from different statements in different parts of the Scriptures, with ability and judgment.

The early part of the chapter on Egyptian Chronology is founded on Manetho, and obviates some of the difficulties from the apparent length of its periods, by telling us, from Manetho, that the Egyptian year means no more than a lunar revolution. As to the thirty-one dynasties of Manetho between Menes and Darius, which have puzzled so many chronologers to compress within any limits assigned to them, Eusebius relieves us by the remark, that they are not to be reckoned in one continued line. At different times Egypt was divided into different principalities. Then comes the *quæstio vexata* as to the shepherd kings. Josephus in Manetho's history of them reads that of the Jews. Bryant (to whom the discovery of the subject of these remarks would probably have furnished materials for many a speculation) finds the shepherds in his favourite Cuthites, and makes the Jews their successors in the land of Goshen. Eusebius quotes Josephus, but adopts a different conclusion. He leads Jacob and his family into Egypt under one of the shepherd kings. At the expulsion of the latter, they are reduced to slavery by a king who "knew not Joseph," and are at last delivered under Achencheres, the third from Imosis.

The next chapter takes the history of Greece, which he arranges as well as he can from the authority of their historians, admonishing his readers that little credit is due to any event which happened before the first Olympiad. He has here preserved an ancient list of 249 Olympiads, which has been known before by a quotation of it from the text of Eusebius by an unknown author. It may be corrected, however, from the present work. The ancient Latin history is taken from Diodorus Siculus and Dionysius of Hallicarnassus.

The compilation of his tables forms the second part of his work, and having fixed his starting points he arranges his series in collateral columns. The first contains his Abrahamic era, then in due time his second containing the Olympiads, then a third from the foundation of Rome, and thence, with other columns appropriated to the history of each state as it arises, with historic notices of memorable events on each side.

The editor has concluded his work by an endeavour (which the assistance of the Armenian version made more easy and successful than that of Scaliger) to restore the Greek text, from various sources in which fragments of it are scattered, including the other works of the Bishop, who seems to have often copied himself.*

A.

* Since we received the above communication, the work in question has reached us, and we hope to be able to recur to the subject.

n placed on the invalided list, and have no inclination to return to
e. My only object was to remark on the great want of courtesy in
lant: to which I can only reply, that he is perfectly safe in using
language he pleases, as he may rest assured that it will never be
by, Sir, yours, &c.

T. BELSHAM.

S ON MR. W. H. ROWE'S VINDICATION OF THE AUTHENTICITY CONSISTENCY OF THE PRELIMINARY CHAPTERS IN MATTHEW LUKE.

r. Rowe appears to have concluded this part of his subject,* to the ation of which this paper will be strictly confined, it is hoped that he feel himself unfairly dealt with, by a premature examination of what dvanced, especially as it seems impossible that any thing should be o rescue him from the dilemma in which it will be attempted to be hat he is already involved.

ght not to be forgotten, that the doubts respecting the genuineness of ters in question are not of recent suggestion, and that there is, at obable authority for believing that, by some sects, in the earliest ages stianity, they were rejected as spurious. Their original admission by rch, and subsequent continuation to the present time, as part of the e canon, are in themselves but inefficient arguments in their favour: hen we consider how soon after the apostolic age the church acceded pestilent adoption of the almost Pagan governments of those days, amously prostituted its spiritual interests to the acquisition of temporal nd worldly aggrandizement, by which it learnt the policy of exciting petuating superstition as the surest means of betraying the liberty of titude, and enhancing its own secular domination, it ceases to be a how such excrescences should have been first ingrafted and after- erpetuated amongst the genuine writings of the evangelists.

e discussion, however, of the claims of these chapters to reception, ce in the partizans of either side is certainly more becoming than

namely, that Christ's conception was miraculous, and that he was born in the days of King Herod, in the town of Bethlehem. Their discrepancies are equally extraordinary, and it may be useful to enumerate a few of them, if it be only with a view of enforcing that moderation which has been recommended in the treatment of those persons who feel compelled to consider them as presenting formidable objections to the genuineness of the narratives alluded to. Matthew states, that *Joseph* was commanded to call the child Jesus – that the birth was announced to Magicians from the East—their interview with Herod, who was then at Jerusalem—Herod's consequent conduct—the flight from Bethlehem into Egypt—the slaughter of the infants—the death of Herod—the return of Joseph, and the subsequent dwelling in Nazareth. Luke states, that *Mary* was commanded to call the child Jesus—that his birth was announced to shepherds—that he was circumcised the eighth day—that the legal purification being accomplished (which required forty days) they brought him to Jerusalem to present him to the Lord—that when they had performed all according to the law, they returned to their own city Nazareth—and that his parents went every year to Jerusalem to the passover. Now it surely ought not to be objected to any one, that he is obstinate or blind, or captious, because he cannot conceive how both these accounts can possibly be true; how it can be a fact, as Matthew states, that Joseph went immediately from Bethlehem into Egypt to avoid the fury of Herod; and at the same time a fact, as Luke relates, that the family remained at Bethlehem at least forty days and then went to Jerusalem, where Herod was probably residing, and from thence returned to Nazareth, and finally went every year to Jerusalem to the passover. Every candid inquirer must allow that these are no trifling difficulties, and quite sufficient to justify a more minute scrutiny. Let us then proceed to examine Mr. Rowe's view of the chronology of those events in the Roman history, which the author of the narrative in Luke has identified with the circumstances which he relates. These are, the period of Herod, or the decree of Augustus, and of the fifteenth year of Tiberius.

Mr. Rowe admits that Herod died in the year 750,* or 751, and Augustus in the year 767. The principal points which he attempts to establish are, that the decree of Augustus was issued in the days of Herod, that the commencement of the *government* of Tiberius is a distinct period from the commencement of his reign, and that the former began in the year 764, and is the epoch from which Luke dates the public manifestation of our Saviour "when he began to be about thirty years old."

Mr. Rowe assumes that the decree of Augustus was issued in the time of Herod, because the words "in those days," contained in Luke ii. 1, must, as he contends, refer to the reign of Herod mentioned in chap. i. 5. It is, however, impossible to admit the solidity of an argument derived solely from the authority of a narrative, the whole of which is disputed, and it therefore behoves Mr. Rowe, in the first place, to prove from other and unquestionable evidence the date of the decree alluded to. From anything that appears in the narrative, it does not necessarily follow that this decree preceded the census or taxing of Cyrenius any considerable time; but if Mr. Rowe's view be correct, it must have lain dormant at least nine years, since it is a fact too well established to be disputed, that the census or taxing of Cyrenius did not take place until after the banishment of Archelaus, the son and successor of Herod, in the year 759. The second verse is admitted to be parenthetical,

* All the dates refer to the year of Rome.

s, not to mention Dr. Priestley and Mr. Evanson, &c., &c.
: is not my intention to enter into the controversy. I have for some
n placed on the invalided list, and have no inclination to return to
e. My only object was to remark on the great want of courtesy in
ihant: to which I can only reply, that he is perfectly safe in using
r language he pleases, as he may rest assured that it will never be
by, Sir, yours, &c.

T. BELSHAM.

ES ON MR. W. H. ROWE'S VINDICATION OF THE AUTHENTICITY CONSISTENCY OF THE PRELIMINARY CHAPTERS IN MATTHEW LUKE.

Mr. Rowe appears to have concluded this part of his subject,* to the
nation of which this paper will be strictly confined, it is hoped that he
t feel himself unfairly dealt with, by a premature examination of what
advanced, especially as it seems impossible that any thing should be
to rescue him from the dilemma in which it will be attempted to be
that he is already involved.

ght not to be forgotten, that the doubts respecting the genuineness of
pters in question are not of recent suggestion, and that there is, at
robable authority for believing that, by some sects, in the earliest ages
istianity, they were rejected as spurious. Their original admission by
urch, and subsequent continuation to the present time, as part of the
ure canon, are in themselves but inefficient arguments in their favour:
when we consider how soon after the apostolic age the church acceded
pestilent adoption of the almost Pagan governments of those days,
famously prostituted its spiritual interests to the acquisition of temporal
and worldly aggrandizement, by which it learnt the policy of exciting
erpetuating superstition as the surest means of betraying the liberty of
ultitude, and enhancing its own secular domination, it ceases to be a

that Marcellus was appointed to succeed him, and that he arrived just after the death of Tiberius. Now, Tiberius died in the year 790, therefore Pontius Pilate was appointed Procurator of Judea in 780. But Luke states that he was Procurator in the 15th year of Tiberius, or, according to the common reckoning, in the year 782. According, however, to Mr. Rowe, the 15th year of Tiberius was in the year 779, which was upwards of a year before Pontius Pilate's appointment; therefore Luke could not have intended to date the 15th year of Tiberius from the year 764.

If the preceding view of chronology be correct, it necessarily follows, that our Saviour was not born until after the death of King Herod, and that, therefore, Luke could not have written the history attributed to him. It is presumed that this assertion will be further supported by a brief examination of his undisputed writings. Now Luke, as Mr. Rowe admits, rests the authenticity of his history on the fact of his having derived it from those who were *from the beginning* eye-witnesses and ministers of the word. Let it be asked, from what beginning? Certainly, from the beginning of the public manifestation of Christ, for until this period there were no "ministers of the word." It is just and natural, therefore, to conclude that he would commence his history from this event, rather than, without giving his readers any notice, make *another beginning* of a narrative which was to extend through twelve years, then leave a chasm of eighteen years, and finally leap to "the beginning" which he had previously announced. It is also not unworthy of remark, that Luke, in the commencement of the Acts of the Apostles, does not intimate that his former treatise, meaning his Gospel, contained the least information respecting our Lord, beyond "all that Jesus began both to do and teach until the day in which he was taken up." And in chap. ii. ver. 22, he relates that Peter addressed his audience in the following terms: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved (rather pointed, or marked out) of God among you by miracles, and wonders, and signs, which God did by him," &c. Now, neither the statement of Luke, nor the address of Peter, would have contained the whole truth, if the former, in his Gospel, had inserted a great deal more, and embracing a different period, than he here intimates that it comprised; and the latter knew that our Lord had been marked and pointed out in a most extraordinary and miraculous manner long before God did any miracle, wonder or sign, by him. Further, there is not the slightest evidence from which it can be inferred, that the apostles had the least personal knowledge of Christ prior to his baptism; and had they known or believed that he was designated to be the Messiah before he was conceived, his subsequent miraculous conception and birth, and the wonderful circumstances said to have attended the nativity, their whole conduct from their appointment until the ascension, and their uniformly profound silence on a subject so singular and important, are, beyond expression, most marvellous and unaccountable.

Considering, then, that the disputed passages in Matthew and Luke were by some sects rejected as spurious from a very remote age of Christianity; that since the church so early and infamously prostituted its interests to the favour of secular and half-pagan governments, the mere fact of their antiquity deserves little weight; that the two narratives of the nativity contain palpable contradictions; that it is impossible to reconcile the facts of ancient chronology with the times and circumstances with which they have been identified; that the undisputed writings of Luke are at utter variance with the suspected portions attributed to him; that our Saviour and his Apostles never betrayed any knowledge of these extraordinary events; and that the whole conduct of

r is totally inconsistent with the supposition that they believed them, rson can justly be blamed, and much less ought any one to be treated licule and contempt, who feels compelled to refuse his assent to the histories so suspicious, and so surrounded by difficulties and contra-

J.

PEACE AND HOPE AND REST.

Mourner! thou seekest Rest.
Rise from thy couch, and dry thy tears unblest,
And sigh no more for blessings now resigned.
Go to the fount of life which ever flows;
There thou may'st gain oblivion of thy woes,
There shall thy spirit own a sweet repose.
Seek rest, and thou shalt find.

Thou seekest Health; and how?
Let gloom and tears no more thy spirit bow;
Health springs aloft upon the viewless wind:
Up to the mountain-top pursue her flight;
Over the fresh turf track her footsteps light;
In hawthorn bowers, 'mid fountains gushing bright,
Seek her, and thou shalt find.

But Hope hath left thee too,
'Mid many griefs and comforts all too few.
Think not her angel-presence is confined
To earth; but seek the helps which God hath giv'n
To aid thy feeble sight, and through the heav'n
See where she soars, bright as the star of ev'n.
There seek, and thou shalt find.

Dost thou seek Peace? and where?
'Mong thine own withered hopes? She is not there,
Nor in the depths of thine own darken'd mind.
Lay thy heart open to the infants' mirth,
Tend the bright hopes of others from their birth,
Look round for all that's beautiful on earth.
Seek Peace, and thou shalt find.

Seek Peace and Hope and Rest:
And as the eagle flutters o'er her nest,*
And bears her young, all trembling, weak and blind,
Up to heav'n-gate on her triumphant wing;—
So shall the Lord thy God thy spirit bring
To where eternal suns their radiance fling.
Him seek, and thou shalt find.

V.

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* Deut. xxxii. 11.

CANONICAL AUTHORITY OF THE BOOKS OF THE PROPHETS.

(Continued from p. 248.)

3. FROM the testimony adduced under the first head of our inquiry, it appears that all the books of the Old Testament which are now deemed prophetical, were recognized as sacred by the authors of the Jewish Talmud, and consequently formed part of the canon of the Old Testament as early as the fourth or fifth century after Christ; and from the additional testimony brought forward under the second head, and supplied by the catalogues of Jerome, Origen and Melito, who flourished in the fourth, third and second centuries of the Christian era respectively, we learn that these books were regarded as authentic, and that no doubt was entertained as to their credibility by these learned Fathers of the Christian church.*

The next step in our inquiry will carry us back to the celebrated Jewish writers, Josephus and Philo; the former of whom flourished towards the close, and the latter about the middle, of the first century.

No formal enumeration of the books of the Old Testament is contained in the works of either of these writers; but the testimony which each of them bears to the authenticity and credibility of the prophetical books is highly important, and demands the attentive consideration of all who feel anxious respecting the issue of the present inquiry.

There is in Josephus's Treatise against Apion,† a passage in which he speaks of the sacred books of the Jews collectively as not exceeding twenty-two in number, and thirteen of these he ascribes to the prophets: but the terms in which he alludes to these books are so vague, that it is impossible to ascertain, from the passage itself, either by what particular individuals he supposes them to have been written, or what was the exact nature of their contents. We are enabled, however, to identify them with the books contained in the Jewish canon of the present day, by a reference to the catalogues of the Talmudists and the Christian Fathers. The actual number of books contained in the Old Testament, according to the division adopted in our printed Bibles, is thirty-nine. These are reduced by Origen and Jerome to twenty-two, by considering Ruth as a supplement to the book of Judges, Nehemiah as a continuation of Ezra, Lamentations as an appendix to Jeremiah, and the two books of Samuel, those of Kings, those of Chronicles, and the twelve minor prophets, as each one book. The Talmud makes the number of books twenty-four, by detaching Ruth from Judges, and Lamentations from Jeremiah; but its enumeration does not differ in other respects from those of Origen and Jerome. It is morally certain, therefore, that the "twenty-two books, which," according to Josephus, "contain the records of all past times, and are justly believed to be divine," were in substance the same as the twenty-two enumerated by Origen and Jerome, the twenty-four specified by the Talmudists, and the

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* Similar testimonies occur in the writings of other Christian Fathers; but Jerome and Origen have been selected on account of their pre-eminence as biblical scholars, and Melito on account of his great antiquity. The reader who wishes for further evidence may consult Hody de Text. Bibl. (*Oxon.* Fol. 1705) L. iv. C. 4, p. 644, and Doederlein, Institutio Theologi Christiani, (Ed. Sexta, *Norimoergæ et Altorfii*, 1787,) Proleg. C. iii. Sect. ii. § 40, pp. 160—164.

† Lib. i. C. viii.

thirty-nine contained in the English and other modern versions of the Jewish Scriptures.

Of these twenty-two books Josephus attributes five to Moses; and it is evident, from his description of them, both as to the period of history which they comprise, and the general nature of their contents, that they must have been the same as those which still exist under the name of the great Jewish Lawgiver. Of the other books he ascribes thirteen to the prophets who succeeded Moses; and the remaining four, he informs us, contained "hymns to God, and precepts for the conduct of human life." But of the particular books included under each head of this three-fold division, if we except the first, we possess no certain information. The second probably contained all the books usually ascribed to the prophets, historical as well as prophetical, including that of Daniel; and the third appears, from the description given of the writings contained in it, to have included the books of Psalms, Proverbs and Ecclesiastes, with the addition of some other book usually placed by the Jews among the Chetubim or Hagiographa.

But although Josephus does not expressly enumerate the books of the prophets in this triple classification, other passages occur, in various parts of his writings, which amply supply the deficiency, and from which we are led to infer, without hesitation, that the whole of these books were familiar to him, and that he not only consulted them as forming part of the literature of his country, but reposed the most implicit faith in the predictions which they contained, and regarded those predictions as the infallible oracles of divine truth.

He styles *Isaiah*, "the prophet from whom Hezekiah obtained an accurate knowledge of all future events:"* he quotes the prediction contained in Isa. xix. 18, 19, which Onias is said to have alleged, in order to promote his design of erecting a temple at Leontopolis, in Egypt; and says that the accomplishment of this prediction took place about six hundred years after its delivery:† he speaks of the book of prophecies which Isaiah left behind him, and alludes to the restoration of the Jews, and the rebuilding of the temple, as events which had been foretold by Isaiah nearly a century and a half before the temple was destroyed:‡ and, at the close of his account of Hezekiah's audience with the ambassadors of Merodach Baladan, and his subsequent interview with Isaiah, (Isa. xxxix.) he says, that "this prophet was universally acknowledged to be a holy and wonderful man in speaking that which was true, and that he committed all his prophecies to writing, and left them behind him in books, in order that their accomplishment might be traced by posterity from the events."§ Of *Jeremiah* he says, that he prophesied concerning the calamities by which Jerusalem was to be overtaken, and left behind him a written account of the capture of Babylon, and the final destruction of the Jewish nation under Vespasian and Titus: and of *Ezekiel* he remarks, that he delivered similar predictions, and was the first who bequeathed to posterity written descriptions of these events.‖ He speaks of "the book of *Daniel*" as occupying a place "among the sacred writings;" quotes and refers to it repeatedly; attests the accuracy of the predictions which it contains; and sums up his testimony to the excellence of Daniel's character, as a prophet of God, in these words: "All these things Daniel left

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* Antiq. Lib. ix. C. xiii. § 3.
† Ibid. Lib. xiii. C. iii. § 1, 2; Bell Jud. Lib. vii. C. x. § 3.
‡ Antiq. Lib. xi. C. i. § 2. § Ibid. Lib. x. C. ii. § 2.
‖ Ibid. Lib. x. C. v. § 1.

behind him in writing, as God had pointed them out to him; so that those who read his predictions, and see how they have been accomplished, wonder at the honour which God conferred upon him." *

The writings of the twelve *minor prophets*, it is well known, were formerly regarded as one book, on account of their being generally written upon one roll, and this division of them appears to have prevailed in the time of Josephus; for we find him speaking of them as "the *other* prophets, who were twelve in number." In this collective form, however, he alludes to them no more than once, and that in the most incidental manner possible: † nor does he mention more than four of them by name in the whole of his writings. *Jonah* he styles a prophet; and he gives the particulars of his history as related in the book which now goes under the name of Jonah, referring his readers to "the Hebrew books," as his authority.‡ *Nahum* he also styles a prophet; and from him he quotes a long passage relating to the destruction of Nineveh, (Nahum ii. 8—13,) introducing, however, according to his general practice, such verbal alterations as he deemed necessary to adapt it to the taste of his Heathen readers,§ for whose use his "Antiquities" were composed, and to please whom he has often made additions to the concise and simple language of the sacred writings, which tend rather to obscure and disfigure than to embellish his narrative. In the eleventh book of his Antiquities,‖ he mentions *Haggai* and *Zechariah* by name, as two prophets who flourished after the return of the Jews from the Babylonish captivity; and describes the difficulties which his countrymen experienced in rebuilding the temple and city of Jerusalem, and the encouragement which they received from these two prophets, but makes no direct quotation from the books which we now have under their names.

The above testimonies, brief and incidental as they are, possess no small value, as coming from a writer who was thoroughly acquainted with the books esteemed sacred among the Jews, and who not only regarded the writings attributed to the prophets as the genuine productions of those whose names they bear, but was also fully impressed with an idea of their great importance as vouchers for the truth and divine origin of the Jewish religion. But the evidence in favour of the authenticity and credibility of the prophetical books of Scripture, contained in the works of Josephus, though not as full and circumstantial as we may now wish, is just such as the nature of the works themselves would have led us previously to expect. A Christian writing for the information of Christians, or a Jew addressing himself exclusively to Jews, would have proceeded in a more systematic manner; and if he had found it necessary to allude to the fulfilment of predictions contained in the writings of the prophets, would have done it in a more confident and triumphant tone: but a Jew engaged in the composition of a work the professed object of which was to interest strangers in the history of his own nation, would naturally and almost necessarily pursue the plan which Josephus has pursued, not forcing upon the attention of his readers those parts of the narrative which partake of a miraculous character, but glancing at them sparingly and with caution, and even apologizing, on some occasions for their introduction. Hence it is that Josephus so frequently has recourse to such qualifying expressions as the following, whenever he finds himself called upon to make any allusion to the writings of the prophets: "I cannot

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* Antiq. Lib. x. C. x. xi.; Lib. xii. C. vii. § 6. † Ibid. Lib. x. C. ii. § 2.
‡ Ibid. Lib. ix. C. x. § 1, 2. § Ibid. Lib. ix. C. xi. § 3.
‖ Cap. iv. § 5.

but think it necessary for me to describe the actions of this prophet, *so far as I have found them recorded in the Hebrew books.*" * "I have given this account *as I found it written.*" † "This prophet predicted many other things besides these concerning Nineveh, *which I do not think it necessary to repeat;* and I here omit them, *that I may not appear troublesome to my readers.*" ‡ "Let no one blame me for writing down every thing of this nature, *as I find it written in our ancient books;* for I have plainly declared, at the beginning of this history, to those who may think me faulty in this respect, or who may complain of my management, and told them, that I intended to do *nothing more than translate the Hebrew books into the Greek language.*" § "For my own part, I have related these things *just as I found them and read them:* but, *if any one feels disposed to think otherwise* respecting them, he is at liberty to enjoy his own opinions without incurring any blame from me." ‖ These are evidently the remarks of one who is fully convinced of the divine origin and authority of the prophetical writings, but who is not eager to obtrude his opinions concerning them upon the attention of his readers, lest he should weary their patience, or diminish the interest which they might otherwise feel in the perusal of his narrative. The work in which they occur is strictly historical; and, though many of the events which the author has to relate, in giving a connected view of the Jewish history, assume a miraculous character in the hands of the sacred writers, it is one of Josephus's main objects to explain them as much as possible upon natural principles. It is only when he has occasion to mention the name of a prophet, or to describe an event of which the Bible contains some recorded and striking prediction, or to refer to an historical fact contained in the writings of a prophet, that he ventures to make an express allusion to the sacred oracles; and the casual notices of this kind which are scattered up and down in his Jewish Antiquities, while they answer every purpose contemplated by him in the publication of that celebrated work, afford at the same time so many indirect proofs of the high estimation in which the writings of the Jewish prophets were held by himself and the rest of his countrymen at the close of the first century.

By *the rest of his countrymen*, however, the reader must be apprised, are meant, in this place, the Jews of Palestine only, and not the whole body of Jews dispersed throughout the world; although there are good and valid reasons for supposing that the sacred books used by the Hellenistic Jews were precisely the same as those which were acknowledged as sacred by their brethren in Judæa. For the canon in use among those Jews who spoke the Greek language, and the principal seat of whom was at Alexandria in Egypt, we must have recourse to the writings of Philo, whose references to the books of the prophets are of the same incidental character as those which we find in the works of Josephus, and whose testimony to the divine origin and authority of those books must therefore be estimated by the same rule, and valued according to the weight rather than the number of the passages from which it is collected.

When Philo has occasion to speak collectively of those books to which he attributes a divine origin, he calls them by various names, such as the "The Sacred Writings," "The Sacred Books," "The Sacred Word," or, as they are styled in 2 Pet. i. 19, (προφητικὸν λόγον,) "The Word of Prophecy." In his account of the Therapeutæ, contained in his Treatise "On a Contemplative Life," ¶ he divides the Jewish Scriptures into three classes,—the

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* Antiq. Lib. ix. C. x. § 2. † Ibid. ‡ Lib. x. C. viii.
§ Lib. x. C. x. § 6. ‖ Lib. x. C. xi. § 7.
¶ Eusebii Hist. Eccles. Lib. ii. C. xvii.

first containing "the Law;" the second, "the Divine Oracles of the Prophets;" and the third, "Hymns and other books by which knowledge and piety are promoted and perfected." But of the books which compose each of these divisions he has given no list; although the second division undoubtedly contained the books of Isaiah and Jeremiah, and that of the twelve minor prophets. To *these*, repeated allusions are made by him in different parts of his writings. The books of Isaiah, Jeremiah, Hosea and Zechariah are quoted, as containing oracles and prophecies, and the sacred characters sustained by their authors are set forth in terms of high panegyric.* But it does not appear to have fallen in the way of Philo to make any direct reference to the books of Ezekiel and Daniel; though there is no reason whatever to doubt, as we shall see under the fifth head of our inquiry, that these books formed parts of the canon of the Alexandrine Jews. It is sufficient just now to have shewn that Philo and Josephus both adopted the same threefold division of the books of the Old Testament, as the authors of the Jewish Talmud, and the early Christian Fathers did after them; that the second head of this threefold division contained the writings of certain prophets; and that no reasonable doubt can exist, in the mind of the most sceptical, as to the literal identity of these writings with the books which now exist under the names of the Jewish prophets, abating for those accidental variations which are inseparable from the act of frequent transcription.

W.

(To be continued.)

JOURNAL OF A RESIDENCE OF TEN WEEKS AMONGST THE WALDENSES, OCT. TO DEC. 1826, BY G. KENRICK.

In a wild romantic situation at the foot of the Cottian Alps, in Piedmont, under the government of the Catholic Kings of Sardinia, exist at this day a small body of men who profess to have received Christianity from the hands of the apostles themselves, and to have preserved it uncorrupted from father to son to the present time, without ever having submitted to the usurpations, or imbibed any of the errors, of the Church of Rome, or having needed to take any part in that REFORMATION which agitated Europe from one end to the other. There is no record existing of the first planting of Christianity in the valleys of Piedmont, but there are abundant testimonies to its having been firmly rooted and in a flourishing state early in the fourth century *all over Italy*, which included the whole country on the other side of the Alps. Ambrose, Bishop of Milan, A. D. 376, declares that the injunction of celibacy on the clergy (which was one of the earliest innovations of the Church of Rome) was not received or obeyed in the *remote mountainous* places under his jurisdiction; by which he must, in all probability, have intended the most distant part of the adjacent country of Piedmont, at the Western extremity of which are the remote and mountainous glens and vales which conferred on the inhabitants the appropriate name of Vaudesi or Vallenses. It appears highly probable that the disciples of Christ, driven from the South of Italy by the persecutions of Nero and succeeding emperors, would take refuge among the rocks and caverns of the North, and there is no place in Italy, or perhaps in Europe, so peculiarly calculated by nature for affording them a safe and undisturbed asylum. The early writers of the Romish com-

* Eichhorn, Einleit. ins A. T. § 30.

mmion who have directly attacked the doctrine of the Waldenses, do not bring the charges of novelty and innovation against them, but make it a subject of bitter complaint and a reason for exterminating them, that "there have always been heretics in the valleys." Reynerus, the Inquisitor, A. D. 1250, complains of them that "they are the most pernicious because the most ancient of all heretics, some representing them as the followers of Leon in the time of Constantine, and others representing them as having taken their rise in the days of the apostles themselves." Claude de Seyssel, Catholic Bishop of Turin, in the year 1500, professes himself unacquainted with their origin, but observes, "there must be some cogent reasons for the existence of this sect of Waldenses for so *many centuries*." M. Aur. Rorenco was directed by the Propaganda at Turin to inquire into the origin of this sect, in his "Historical Memoirs," published in 1645, and in his "Narrative," published in 1632; and he declares, in the latter, that "nothing certain could be known respecting the first entrance of heresy into the valleys;" and in the former, that "the heresy of the *eighth* century continued there the whole of the *ninth* and *tenth*." By the heresy which prevailed in the valleys in the eighth century, Rorenco intends, no doubt, the opposition made to the introduction of image-worship by the Christians of the North of Italy at that period, who sent for Claude, then in Spain, and well known for his zeal against the corruptions of the Church, to be their Archbishop at Turin, A. D. 826. Of his diocese, the valleys formed a part. The Monk Belvidere sent by the Pope into the valleys in 1630, writes of them, "*hanno sempre e da ogni tempo avuto heretici*"—"they have from all times and always had heretics."

But whatever obscurity may hang over the earlier history of this people previously to the year 1100, from that period they are fortunately their own historians in the manuscript compositions of their pastors, or *Barbes* as they were called, deposited in the University library of Geneva and that of Cambridge, by Sir Thomas Morland, Ambassador at Turin, from the Protector Oliver, in 1655. They are written in that Patois of the Italian which is still, with some alterations, the language of the common people, and display great talent in combating the doctrines of the Romish Church, and great piety in enforcing the grand moral precepts of Christianity. Amongst them are a Catechism dated 1120, a Confession of Faith of the same period, and the *Noble Lesson*, one of the most curious monuments which any age presents. It is a poem of considerable length, (intended, probably, to be sung or chaunted in their assemblies,) in which, four hundred years before the Reformation, the great principles for which the Reformers wrote and laboured and bled are embodied, and the doctrines of auricular confession, indulgences, absolution and image-worship are exposed. The authenticity of this singular production has never been called in question, and the date is embodied in the poem itself, in which it is said, "there are now *a thousand one hundred years* complete, since it was written that we are in the last times." The name of the people for whose use it was composed is contained in the following sentence: "If there be found any man who will love God and fear Jesus Christ, who will not speak evil, nor blaspheme, nor lie, nor commit adultery, nor kill, nor steal, nor revenge himself of his enemies, *Illi dison quel es Vaudes e degne de murir*,"—"they say he is a Waldensian, and worthy of death." It has been supposed by many persons that Peter Valdo of Lyons, who began to propagate the doctrines of reform in the year 1175, was the founder of the sect of Waldenses. But the pas-

sage just quoted, together with the absence of all proof that Valdo ever visited or made disciples in the valleys, and the testimonies of their early opponents to the high antiquity and unknown origin of this sect, are sufficient to shew that this supposition is unfounded. In the thirteenth and fourteenth centuries the advocates of reform multiplied in France and Piedmont beyond all calculation, and, flying from persecution, extended their doctrines into every part of Europe, under various names, chiefly taken from those of their most celebrated preachers, Petrobruysians, Arnaudists, Eperonites, Lollards, from Peter Lollard, a celebrated Waldensian Barbe, who preached in England, and *Vallons* or *Walloons* in Holland, a corruption of the term Vallenses or Waldenses. But the name by which they were most generally known was that of Waldenses, in French Vaudois, Vaud in old French signifying valley, the name of the sect or religion being taken from the place in which the doctrine flourished or originated, just as *Moravian* is employed to denote a follower of the doctrines first taught in Moravia.

The little church of Christians in the valleys may be considered as the mother of the other Protestant churches. Their Barbes travelled all over Europe to preach and confirm their disciples, and kept a sort of college for the education of ministers in a grotto or in the open air, whither the youth resorted to them for instruction from the most distant places previously to the Reformation.

The sufferings of this people on account of their religion have, indeed, shewn that they were regarded as the most formidable, as they were the oldest, enemies which a corrupted church had to encounter. The tortures inflicted upon them are too shocking to be related, and too horrible to be believed, were they not authenticated beyond the possibility of doubt. Eleven persecutions are enumerated by their historians as having been endured by them previously to the year 1686, when they were for a time completely exterminated from their country. But under the command of the celebrated Arnaud they returned again three years after, and, animated by the love of their native land and the religion they had exercised in it, performed prodigies of valour, and, in defiance of the combined armies of the Pope and the Duke of Savoy, re-entered and kept possession of their ancient abodes. All modern travellers who have visited them agree in representing their pastors as the most laborious and self-denying, and their hearers as the most religious, simple-hearted and amiable people in Europe. Vide Leger's Histoire des Vaudois, 1669; Brez's ditto, 1794; Gilly's Narrative, 1824.

Such were the people whom I determined on visiting, partly from my state of health, which rendered relaxation necessary, and partly from curiosity to ascertain the two following points: 1, Does the real character of the modern Waldenses correspond with that of their virtuous and constant ancestors? And 2, On what religious principles and views is such distinguished excellence founded? Solely with a view to the amusement of a few intimate friends, I noted down every thing remarkable I heard or saw. It having since been suggested that my journal might interest others besides my particular friends, I now transcribe it for insertion in the Monthly Repository, should it be deemed of sufficient interest.

Venice, March, 1827.

(To be continued.)

CHRISTIAN SYMPATHY.

" Rejoice with them that do rejoice, and weep with them that weep."
Rom. xii.

I SAW a dark and mournful sight:
  Young, lovely, and belov'd, there lay,
Cut off in one eventful night,
  The lover's hope, the parent's stay;—
I saw the darkness of despair
Sit on the troubled faces there.

I saw a gentle form draw nigh
  To soothe that anguish vast and deep;
Well had she read the mandate high,
  And learnt to " weep with them that weep,"
And well she knew to make each tone
Of kind compassion all her own.

I heard a strife of many woes,
  I heard a harrowing tale of care;
The sigh, the prayer of anguish rose:
  I look'd again—that form was there;
And still she seem'd intent to keep
The charge, to " weep with them that weep."

I could not choose but love the zeal
  That led her ready footsteps on,
And yet, methought, I seem'd to feel
  But half the Christian's errand done;
And oft I hop'd to hear the voice
" Rejoice with them that do rejoice!"

I turn'd—there came before mine eyes
  A scene,—no theme for poet's song;
A calm display of tranquil joys,
  Joys such as oft to earth belong;
But, largely giv'n, too seldom raise
The heart to Heav'n in grateful praise.

And ONE was there—and she was kind
  And gentle as the last had been;
But yet her glance was not behind,
  But ever on the forward scene,
Intent the cup of bliss to fill,
And warding off impending ill.

I saw her smoothing o'er the way
  Of tottering age,—I saw her hand
Deal out enjoyment, day by day,
  And bid the grateful thought expand;
And still, where'er she mov'd, to Heav'n
More cheerful praise, methought, was given.

I saw the threatening cloud pass by
Before it fell in show'rs of woe,
No time for dark despondency
To gather on the gloomy brow;
Life brighten'd—and I heard the voice
"Rejoice with them that do rejoice."

I would not take the meed of praise
From kindness, soothing, pitying, tried;
I love the friend of adverse days,
In sorrow ever at our side,
Whose watchful eyes attentive keep
The mandate, "Weep with them that weep:"

But when I look through all the round
Of mortal life, and see its good
So vainly sought, so rarely found—
Unknown, because misunderstood—
I prize yet more the friend whose voice
Instructs my spirit to "rejoice." E.

ON THE TENDENCY OF THE CATHOLIC RELIGION.

To the Editor.

SIR, *County of Cavan, April*, 1827.

I HAVE been anticipated in a few observations I had to make to your Reverend correspondent CLERICUS ANGLICUS: I wish much I could promise myself I would as probably be anticipated in those to which I have to solicit the favour of your best attention, on a subject comprehending the religious, philosophical and civil interests of the human race.

I must entreat you not to be alarmed at this formidable, but, to my apprehension, strictly true enumeration of the principles involved in a disposition which I too frequently perceive to exist on the part of the liberal writers of the present day; I mean the degree of respect, almost approaching to praise, with which they think it proper, almost upon all occasions, to speak of the Roman Catholic religion. I am not at present about to enter at any length upon these topics; but I do request your permission to declare, through you, to that portion of the liberal public of England which has access to your pages, that as warm a friend to Catholic emancipation as any amongst them, and as uncompromising an advocate for the rights of man as any in existence, protests against that inadvertency which has induced so many of their number, in their advocacy of one great measure, to write and speak in terms of deference and of false candour of that religion connected with it, which is, of all others upon earth, the most opposed to those principles by which they exist as a religious body in this kingdom. I have many evidences of this feeling in my recollection: and on the part of the Dissenting interest in England, I mean of the freer denominations, I really know of no exception to the imputation, save a spirited, though on one point, I conceive, a much mistaken, letter in the Morning Chronicle of the 6th of February, (one of the most inconstant prints in the world on this subject,) commenting on a certain amusing, but not unimportant, speech of Mr. O'Connell's in the Catholic Association.

In one of the numbers of the late series of the Monthly Repository, not many months ago, was given at full length one of the most appalling samples of modern Roman Catholic pretension which has been put forward for many years; I mean the Pastoral of the renowned Bishop Doyle, commanding his clergy to abstain from all disputation with Protestants, *not* for peace' sake, as Mr. Plunkett would have it, (vide Debates of March 2,) but, by a convenient refuge in the Holy Ghost, from an affected conviction that the truth having been already infallibly and irrevocably declared by the Italian Bishops at Trent, (these were the vast majority,) so much as to revive the mere question so complacently answered by our blessed Master, "How can these things be?" would be in itself nothing short of apostacy and blasphemy!

And yet to that document, surrounded as the Repository was by all the talent, and all the energy, and all the freedom, of the Dissenting community of England, those "Hebrews of Hebrews, those Protestants with regard to Protestants," as Mr. Aspland, in his admirable Charge, has strikingly expressed it, not one syllable of reply, not one whisper of indignation was opposed! We had, it is true, a due supply of information as to Unitarian institutions, of lamentations and outcries against the occasional incivilities or petty oppressions which that class have experienced from the ministers of the Establishment; nay, we had the usual amount of aspirations in favour of religious liberty, and of triumph at its apparent progress throughout the land; but the moment Bishop Doyle advances his towering front, and, heading, as he does, five millions of people who are perpetually before the country and the Legislature as applicants for political equality in their character of Christian brethren, puts forward a set of propositions which go to the annihilation of every shadow of religious right, then straightway the course is left free to him, and every trace of opposition retires,—as if from the very excess of his presumption he derived the power to intimidate and disperse it!

This is inexplicable, but it is past. Let us see whether any thing of a similar tendency is discoverable in the vigorous and truly hopeful scion which the parent-work has thrown out, and to which it has resigned its place.

I regret that my researches have been so easily arrested.

That Dr. Lingard is a very able man, I can have no doubt, nor am I less disposed to believe him a very amiable one. I have not, however, read his works, nor have I entered at all minutely into the charges by which the Edinburgh Review has sought to lower his historical reputation. I do not mean to do so, until I have received Dr. Lingard's much-extolled reply, which I have written for, together also with the *reply to it*.

But, arguing from the presumption which a very unexceptionable critical canon of your own has furnished, I must confess my entire inability to discover, abstracted from the most rigorous evidence of the particular point he would establish, why it is that I am to be charmed by Dr. Lingard's name, or forego my suspicions that I may not be *quite* safe under his direction, seeing that, as a Roman Catholic writer, English history can hardly be expected to meet with impartial consideration at his hands. You do not mean, I would suppose, Sir, to withdraw or to modify your canon whenever a case shall be brought to claim the admission of the truth which it has affirmed.

At page 117 of your Repository, "The time is not yet come," you say, "for writing English history in characters of truth; and it never can come while" (among other things) "man considers difference of opinion as

a moral blot, and heresy from his own creed a sufficient ground for the punishment of the presumptuous offender."

Exactly in this predicament Dr. Lingard stands; in proportion, at least, to his sincerity (and I have never heard that he has given occasion to question it) as a divine of the Roman Catholic church.

I will not weary you by introducing authorities in confirmation of this remark: the controversy on the tenets of that church has been too rife, within a recent period, to render that either a difficult or a necessary task, and I shall therefore forbear. But, willing as I am to acknowledge, that Dr. Lingard may have been so far influenced by a characteristic honesty of mind, as to treat with as little partiality as any Catholic historian could be expected to do, those events in which his church has been conspicuously engaged in times which are past, I humbly venture to suggest that that original sin of Catholicism, its undisguised and unquenchable abhorrence of all dissent from its own dogmas, and all resistance to its own authority, is too deep and radical not to render it probable that some degree of artifice must be employed to intercept the too natural conclusion, that a fountain so embittered would send out streams which would be noxious in proportion to the limits they described, or the expanse they might acquire.

Unquestionably, power is a dangerous ally to religion; but with all the disadvantages it brings, and the prejudices it creates, there is that primary and essential distinction between the respective natures of Protestantism and Catholicism, that when spiritual oppression has been inflicted by the former, we feel that it has abandoned its own principles; that the deviations we lament are susceptible of an intrinsic correction; and must, when circumstances permit such inconsistencies to stand clearly and prominently out, by the mere force of the *argumentum ad hominem*, eventually vanish in the natural and progressive action of the rational and healthy principle out of which it first grew. Now this is not so with Catholicism; there oppression is in natural accordance with the theoretical despotism of a church which has never remitted its pretensions, and which, by a fatal distinction from every thing else which is human, never can. Its connexion with temporal establishments, and its existence in an æra comparatively enlightened, even in countries where it is still predominant, must regulate its present phenomena; but until Catholicism abjures its nature, and loses its name, I am irresistibly led to believe that it is mild from accident only: ecclesiastical domination is as the life's blood to it; and this grounded upon a superhuman exemption from error, which for ever cuts off all possibility of correcting its once-asserted pretensions, or of abridging the disastrous dominion which ages of ignorance, and violence, and barbarity, may have permitted it to promulgate.

In a word, by conceding toleration in its amplest extent, by looking upon heresy as an offence which none but the great God of hearts is competent to impute, and by leaving every human being, provided he lead a peaceable and decorous life, to the unquestioned enjoyment and utterance of his opinions, Protestants would only become the *more* protestant—the more conformable to their original principles: whereas, by such an alteration of practice on the part of the Pope, or his dependent authorities, we should only witness a departure, *toto cœlo*, from the essence of the papal system.

To apply, then, these remarks. When controversial or historical works, in connexion with these subjects, appear, and when I find the liberal Reviews and Journals of the day tendering their humble services to him who shall lift his voice the loudest in behalf of Catholicism, and, because upon reasons of state it would be most wise to remit the remaining disabilities which

affect the Roman Catholics of these countries, saying and believing all sorts of smooth things of the religion of these Roman Catholics, I confess I feel surprised and pained; because to me they appear very evidently to take the most unsound and precipitate views of the state of the case.

When I am told by many concurrent authorities, that Queen Mary, at a period when the Pope and Papal Courts were peculiarly virulent, did exercise many judicial severities upon her Protestant subjects, as such, I am only required to believe what, upon previous grounds, it is highly credible she would think it her duty to do.

On the contrary, when I am told by rival authorities, that Queen Elizabeth and her advisers, who had abjured, not totally, indeed, but to a considerable extent, the despotic theory of the Romish church, committed similar atrocities upon Catholics, in their character of dissidents merely, I am called upon to believe a thing not so credible in its own nature, and which, therefore, I require to be supported by evidence much more forcible than had sufficed to obtain my assent to the former proposition.

Intolerance is the crime of ecclesiastics, but in the hands of one denomination, professing to leave every man to his own conclusions, it is suicidal. Whereas, in those of another, which assumes the privilege of deciding for the rest of mankind, and boasts of its "holy incompatibility" with any permission of dissent, intolerance is as natural, and its sanguinary enforcements, when historically reported, as credible as any other effect from an adequate cause.

I renounce, then, and I think I must speak the feeling of every considerate lover of freedom, when I renounce in their name, that very questionable superiority to prejudice which, because they may sometimes approximate in practice, however remote in their theory, would lead us to confound the merits of all religious systems. Nor can I be a party to that species of candour which, from the fear of embarrassing the political prospects of modern Catholics with the vicious nature of their system, would induce us to hail with alacrity every attempt which is made to disarm that aversion to their religion, which ought to be as deep as its own foundations, and which we know, in despite of all such special pleading, and all such glossing of records, to repose upon the most abject and irreclaimable prostration of the human mind.

Dr. Lingard may succeed, in a degree, in the particular controversy in which the Edinburgh Review has involved him: but why such compliments, and why such cheering, as if Catholicism, by a few touches of his pen, were really become that amiable thing which its infatuated admirers would have it to be?

Above all things, why, on the part of Unitarians—themselves the most free of all religious sects—the most opposed (because the least believing) to all spiritual authority of man over his fellow-man—this tampering, I had almost said this adulation, towards the character of Catholicism which we sometimes meet with in their publications? May I, with the most unaffected respect, be permitted to ask, why so studiously, not alone in your comments on Dr. Lingard's Vindication, but in your review of the "Narrative of the Sufferings of a French Protestant Family," more expressly still, appear to regard it as the mere dotage of the bigot, that Catholicism is, inherently, an intolerant, usurping, and, with your permission, I will say it, a something more than repressive system?

That "all the crimes of those who profess it" are chargeable to the religion of Catholics, God forbid I should assert; but, Sir, can you seriously maintain, that the revocation of the edict of Nantz (the subject upon which

you were remarking) was so irreconcileable with "the spirit of the Catholic religion," (such are your words, p. 119,) as to hesitate in imputing to such spirit that besotted and iniquitous measure of the *grand monarque?* If you do, then you differ in opinion from no less an authority than the defender of the Gallican liberties; for that idol of Mr. Butler, Bossuet himself, exclaimed, in reference to this feat of Louis, "You have given stability to the true faith, you have exterminated the heretics; this is the work worthy of your reign, this is the glorious distinction by which it will be known in history!"

I think the inferences to be drawn from this passage are obvious; but I shall not enlarge, as I fear I am trespassing on your anticipated indulgence much too considerably. I shall only observe, once for all, that I defy any genuine friend of religious liberty to shew that a body of people who profess the opinions and subscribe to the sentiments contained in the Encyclic of Leo XII., of 1824, those contained in the Pastoral Charge of the Irish Catholic Bishops of the same year, those of Bishop Doyle's Pastoral, of August, 1825,—that a people so professing, and bound down in spiritual obedience to such pastors, are, upon any principles of their own, in their character of Roman Catholics, worthy of that political brotherhood which they claim with the other religious denominations of this country.

And yet, with my whole soul, I would emancipate them; for I would not even bind a madman who could be safely entrusted with his liberty; and, because I would encourage them, by generosity and confidence, to mingle in that free strife of mind, both in Parliament and the country, which would, in no long time, I believe, prove the most powerful of all solvents in operating on those chains of bigotry and priestcraft which now enter into their souls, and detain so fine a portion of the general intellect from aiding in the public weal and giving additional force to the public freedom.

Pardon me, Sir, let your liberal readers pardon me for the sake of my intentions, if I have overstrongly stated what I esteem to be an important truth.

Your Whigs and your Tories, your Churchmen and your Plunketts,* these all may have their designs to serve, may be time-servers and faction-servers; but those who argue for truth and freedom's sake alone, should scorn these grovelling flights, and, borne on nobler pinions, should look with unshrinking eye upon that moral light which alone can extricate us all, whether Protestant or Catholic, from the difficulties which beset us—from the sophistries which would abuse us—and from that darkness and tyranny in which the priests and politicians of all sides would, for their own selfish and ignoble ends, perpetually retain us. Sir, I wish these feelings to be apprehended, to be acted upon, and written upon, by the truly liberal classes of England—would to God I could say of my own poor country! but here we have none such.—I wish them, in their advocacy of that one great measure which I think would give peace to Ireland, which I am satisfied would no more endanger the empire than it would shake the foundation of the Pyramids, and equally satisfied, would give a force and plausibility unfelt before, to Protestant efforts to detach the Catholic mind from a faith unfit for freemen; not to forget, at the same time, so much as they do, the recorded and uneffaceable pretensions of that religion to which its modern

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* Against this gentleman's ecclesiastical doctrines there is not a Dissenter in Great Britain, nor any genuine friend of religion and intellectual independence, who ought not to raise his voice. Neither one atom of gospel feeling, nor of constitutional habits of thought, ever enters into this person's harangues on the religious institutions of his country.

popes and bishops are as loudly and boldly attached as in any former period of their history.

CLERICUS HIBERNICUS.

[We have to apologize to our correspondent, whom we hope to meet again, for curtailing his communication to suit our limits. Wishing not to embark in a controversy on this subject, of which we do not see the utility, we have only to observe, once for all, that we and our brother Unitarians are strangely misunderstood by our correspondent if he thinks us in danger of conversion to Catholicism, or imagines that there is any necessity to rouse our antipathies against ecclesiastical dominion of *any* sort. At present the persecutors are *Protestants*, and this leads us to have more to do with *them* than with the sufferers. Situated as the Catholics are, they, in fact, form a powerful body of nonconformists, and so far have an interest in common with other dissidents, which draws them somewhat together, in opposition to that kind of popery which happens to oppress both. Political proscription, moreover, has a tendency to create prepossession, on the one hand, for, and, on the other hand, against the objects of it. The No-popery party has taken great pains to confound the political rights of the Catholics with the merits of their religion, doctrinally and practically; and it is not, perhaps, to be wondered if something of the same confusion has taken place on the other side. Penal laws disarm part of the moral resistance even to a bad system; for a generous opponent dislikes grappling with an antagonist who is previously bound and branded. Remove the disabilities under which the Catholic labours, and those who are now suspected of giving him a sort of countenance, will be upon principle, not from political motives, his most active opponents;—if indeed it be necessary at all, in a well regulated state of society, to be thus perpetually carrying on the war of recrimination, to which *politics* give the real stimulus. We do not find that Protestants in the United States (where one party does not oppress the other) feel any necessity for discussing with acrimony the tendencies of the religious opinions and discipline of their Catholic fellow-citizens, and for the same reason those tendencies lose much of their force. The friend of religious liberty is disposed to leave his neighbour and his opinions alone, as he wishes so to be treated himself, unless they can enter upon discussion fairly and on equal grounds; but it is *always* his business to protest against power being called in, either on the one side or the other, to enable the disputants to do mischief and disturb the harmony of society. EDIT.]

ALEXANDER AT PARADISE.*

'TWAS a soft and sunny land
To which the Conqueror came,
Though now the place of the radiant strand
Is a blank in the chart of fame.
It was far in the Indian regions lone
The delicious land he found;—
Oh, when shall there be of its brightness thrown
A glimpse upon earthly ground?
It passed, Alexander's eyes before,
Like a beautiful dream:—it is now no more.

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* Founded upon a story inserted in Mr. Hurwitz's "Hebrew Tales."

He came to an unknown stream,
And he traced its banks along;
It rolled with an all unearthly gleam,
And a murmur more rich than song:
The flowers of this world were round—
But in more than earthly bloom;
The bird's lay mixed with the river's sound—
But it waved a brighter plume,
And sang with a voice more melting there,
Than ever was heard but in that sweet air.

It was seldom peace came o'er
A breast to the war-field given;
He loved to muse on the battle's roar,
And the steed o'er the dying driven:—
Yet the lone and lovely scene
Flung over his heart its calm;
His eye was mild, and his brow serene,
As if some mysterious balm
Had been sprinkled over his stormy soul,
And bidden its war-waves cease to roll.

A moment there he stood,
No more Ambition's slave,
Entranced by the sound of the warbling flood,
And the light of its shining wave.
At length by his wondering train
The voice of the King was heard,
But so changed in its tone that they wished again
To dwell on each silver word—
"We will trace this mystic stream to its birth,
If it be indeed a river of earth."

Against its course they strayed,
Through meads of the softest bloom,
While the breeze, o'er the fairy stream that played,
Drew from it a strange perfume.
Swans, whiter than ever were seen,
Their wings on the wave unfurled,
Or sung, from their bowers in the islets green,
Songs meet for a fairer world;
The lotus in unknown lustre blew,
And the rose seemed starred with elysian dew.

The scene, at each step they took,
Still became more wondrous fair;—
Oh, at that bright stream a single look
Were enough to heal despair!
At length, they saw where the river dived
Underneath a lustrous wall
Of gems, and the King at a gate arrived
Wrought of a burning diamond all:
Trees within, unnamed in mortal bowers,
Drooped under the weight of their splendid flowers.

The eager King struck long
At the radiant gate in vain;
But at length within a voice of song
Replied to his call again:—
"Who has traced the sacred springs?
Who knocks at the blissful gates?"
"Alexander, King of the wide world's kings,
Too long for an entrance waits."—
"Too long, proud spoiler? return thee home—
No blood-stained feet in these pure bowers roam."

"And who will dare refuse
What the Victor of Earth demands?"—
"He is One, thou man of blood, whose dues
Must be paid by holier hands,—
In whose eye thou art a worm,
In whose scale thou art but dust,
Who gave thee that mind, and power, and form,
Which have been too much thy trust:
Retire from these walls with thy guilty swords—
This Paradise is the ALMIGHTY LORD'S!"

Alexander felt it vain
To press for an entrance more;
Yet it was with grief and pain
That he left the diamond door:
But scarce had his steps been turned,
When open the bright gate flew,
And a Form, in whose eye the Immortal burned,
Before him a Veiled Gift threw:—
"Let this," said the Seraph, "a token be,
Thou hast stood so near the Paradise-tree."—

The Conqueror reached his camp,
Of the strange adventure full;
But how did the Gift his warm hopes damp—
'Twas *the fragment of a skull!*
—"Is *this* my prize? Was it but for *this*,
That I stood by the Rainbow Wall—
That I heard, upon the winds of bliss,
The musical life-stream's fall?
What this may mean, it were vain to try,
Unless the Giver himself were nigh."

Just as the words he spoke,
An Old Man entered there:—
His strength by the weight of years was broke,
And in silver flowed his hair.
Yet his brow, though pale, was high;
His form, though frail, was grand;
And the light of youth yet flashed in his eye,
Though the staff was in his hand:—
He passed through the midst of the courtly ring,
And in calm, sweet tones addressed the King:—

" Lord King, the Immortal's Gift,
Has that which passes show;—
Though light enough for a babe to lift,
It outweighs all the wealth below.
Let the balance straight be brought,
And the gold of thy rich stores laid
Against it—all will be as nought
With that light fragment weighed."—
The treasure was brought, and in heaps uprolled—
But the bone weighed down the Conqueror's gold!

" I see thee, Prince, amazed
At the marvel I have shown;
But know, the more the pile is raised,
The more will the Gift sink down.
Dost thou ask me how or why?
I have come to answer *all*—
That bone is *the cell of a human eye*,
And it once contained a ball,
Whose thirst of gain nought ever could slake,
Though the Sea had been changed to a Golden Lake."

" Can there nought," said the musing King,
" To sink the rich scale be found?"—
The Old Man stepped from the tent to bring
A turf from the broken ground;
He crumbled the earth on the bone—
Down sunk the golden scale:
" Behold, proud Monarch! the moral shown
Of thine and of every tale!
When the dust of the grave shall seal it o'er,
The insatiate eye can desire no more."

" My guards!"—Alexander cried—
" Dares the dotard brave me here?"—
With an eye of death the Seer he eyed—
But it soon was fixed in fear!
The snows of earthly age
Became locks of starry prime;
The form and face of the Stranger-sage
Wore a glory unknown to time;
And they, who had seen the bright gates expand,
Remembered the Guard of the Paradise-land!

" Farewell, proud Prince!"—he said,
And his voice like music rung—
" Farewell, proud Prince!—thou hast ill repaid
The lore of a Seraph's tongue!
Farewell for ever!"—and bright
His rainbow plumes unfold,
And the radiant form is lost to sight
In a cloud of purple and gold.
Ere a pulse could beat, was the Bright One gone,
And behind was left but the Gift alone.

Crediton. J.

REVIEW.

ART. I.—*Noticias secretas de America, escritas, &c., y presentadas en informe secreto á S. M. C. el Señor Don Fernando* VI. Por Don Jorge Juan y Don Antonio de Ulloa, &c.; sacadas á luz por Don David Barry. Londres, 1826.

Secret Report on America, written according to the Instructions of the Secretary of State, and presented to Ferdinand VI. By Don Antonio de Ulloa and Don Jorge Juan; now published by Don David Barry. London, 1826.

IT is clear that Dr. Robertson's account of the administration and policy of the Spanish authorities, as well as of the state of the Indians, the clergy, &c., in America, was sketched in very favourable colours. The cunning of the government veiled every thing in mystery, their records were invisible to the eye of the inquirer, and the historian was candid or credulous enough to believe, "that upon a more minute scrutiny into their early operations in the new world, however reprehensible the actions of individuals might appear, the conduct of the nation would be placed in a more favourable light." The Spaniards certainly did little justice to themselves if they concealed their good deeds; and considering that this word "nation," in fact, meant nothing more than a series of kings as treacherous, cruel, and tyrannical, as ever were raised up to grace the cause of legitimate monarchy, one would not easily conceive that this self-denial in the manifestation of their actions, bad or good, was without its motives. Robertson's defence of the conduct of the government rests on the old ground of the apparent benevolence of laws which certainly were not enforced, and as certainly were never meant to be so; and on a supposed ignorance on the part of the authorities at home of what was going on abroad. He does not appear to have recollected that those authorities always consisted, in a great measure, of persons who had served in America, and who knew very well, having themselves practised, all the iniquities complained of. These are the very men who, year after year, made the regulations the professed equity of which is to wipe away the sins of the government and acquit it of connivance, knowing perfectly well, by their own experience, that not a tittle of them would be obeyed.

But the most damning proofs of the perfidy and tyranny of this court are those now produced in the folio volume before us, which the Editor has drawn from the manuscript Records in Spain, and has lately caused to be printed in this country, not for regular publication, but chiefly for the use of the revolted colonies. The work will read them a striking lesson of the wickedness and duplicity of those whose yoke they have happily shaken off, of the vices inherent in the old system, and the judicious remedies suggested by so observant an eye-witness as Ulloa near a century ago. Ulloa is already well known as a traveller who visited Peru about 1735, and published his travels and general observations, from which Robertson and others derived much information. It now appears that he was desired, on the part of the government, and avowedly for the private information and direction of the king, to inquire and report upon the state of the provinces of Southern America, in a political and military point of view, on the administration of the government, and

of justice in the tribunals, the treatment of the natives, the ecclesiastical establishments, and, in short, every thing necessary to furnish an honest court with the means of doing that justice which it professed to desire. This task Ulloa and his companion have most boldly and faithfully performed in the Report before us. A more plain, manly, straightforward and judicious document never was drawn up; but while it reflects the highest honour on its compilers, it brands with eternal infamy the cold-blooded policy which could silently receive such an exposure of the iniquity of its agents, and consign it to oblivion, without any attempt at punishment, redress, or reform.

The details as to the military administration of the American provinces are in themselves very curious and interesting. The authors shew how easily Anson, if he had possessed the least knowledge of the real weakness of the state of defence, could have made himself master of the whole navigation of the Southern Ocean; and how Vernon might have had nearly equal success in his undertakings. It is not within our limits to enter at much length into many of the details of this singular exposure of the scheme of administration of the Colonies, and we will, therefore, only shortly notice a few of the particulars most likely to be interesting to our readers.

One of the most important points to which the authors direct their attention, is to redeem from calumny the character of the native Indians, whose supposed incapacity has been made the pretext of so much injustice and cruelty. The country is still covered with the ruins of more magnificent works of public utility, erected by them, than the Spaniards ever thought, or were capable, of executing. Solid paved roads, of 400 leagues in length, aqueducts, which brought water 120 leagues, temples and palaces of the most splendid character, were the monuments of an empire only 400 years old, when Pizarro visited Peru and found a people eminent in the arts which adorn a highly advanced state of civilization; and yet this people, because they have sunk under the bigotry and oppression of their plunderers, are further libelled with the charge of natural imbecility and incapacity.

The authors draw a faithful picture of the miseries of the barbarous law of the *mita*, or conscription, by which the Indians were drafted for a limited service in the mines, which ended generally in their destruction. Robertson has glossed over this oppression;—the laws of the Council of the Indies forbad it;—yet, as the editor observes, this dilemma can never be escaped;—either the mita was established by the law, or by the local authorities against the law. If the first, the law itself was inhuman and unjust; if the second, not only were the viceroys criminally remiss, but the government at home, which knew and sanctioned the abuse, was hypocritical and wicked.

The disgusting particulars which this Report contains of the disorders, negligence, ignorance, and rapacity of the priests and members of the monastic orders, which Spain sent forth to prey upon these ill-fated countries, are very striking; and one would have thought that they could not have failed to lead the government to some measures for redressing the evil, the cause and aggravation of which, in fact, rested more with itself than with the church. Robertson is here too disposed to paint matters in colours not very accordant with the real state of things. From his pages we fancy a crowd of missionaries, tempted, indeed, somewhat by the prospect of wealth and advancement, to qualify themselves to "perform all spiritual functions, and to receive the tithes and other emoluments of the benefices" of the Western churches, but actuated also by nobler passions: they are, as he represents them, "men of the most ardent and aspiring minds, impatient under the

restraint of a cloister, weary of its insipid uniformity, and fatigued with the irksome repetition of its frivolous functions, who offer their services with eagerness, and repair to the new world in quest of liberty and distinction."

Now unfortunately a great deal of this is mere imagination. The Spanish possessions were subjected to tithes, but the king had one half as patron of the church, and the bishop, or religious establishments at a distance, which had little actual duty to perform, got the other half. The regular clergy, who were generally of a respectable character, were overrun by the members of the religious orders; and the "*curas*," most of whom moreover belonged to those orders, being robbed by the government of the proper source of income in a tithe-paying country, were left to live upon the profits of the altar and on extortion of the most flagrant kind. Their evil courses brought contempt and hatred upon themselves and their religion. Nothing can be expressed in stronger language than the indignation and reprobation of Ulloa at the scandalous way in which the poor Indians were made Christians in order to become assessable to their iniquitous imposts. To shew to what account the offerings of the altar were turned, he mentions, that in a single cure, and that not a large one, the cura had extorted, in one year, more than 200 sheep, 6000 pullets, 50,000 eggs, and other articles in proportion.—Their lives were most profligate, many not contenting themselves either with one wife or one concubine. Ulloa mentions an instance of a holy father advanced in years, whose congregation was made up of his children of every age, some assisting him in the service of the altar, and many older than the woman he then lived with, who was the forth or fifth in succession.

To explain the object and destiny of the missionaries who were so eagerly invited over, it may be as well to give some idea of the system, for which the editor prepares us by an account of the mode in which these men were, down to his time, collected and exported. The religious houses having the patronage of many of the good things, which it was necessary to occupy for the benefit of their communities by a supply of Spaniards, (the Creoles and they being perpetually at war,) regular agents were kept at work to beat up at home for missionaries under pretence of preaching the gospel to the Indians. All the idle, disorderly, refractory, and disreputable characters, were thus brought together, enlisted, and marched to the port for embarkation. The governors there forced the vessels at hand to take these men; for it was an important part of the policy of the administration to keep up the delusion and stock the Colonies with these useful supporters of the existing system. The state paid a small sum for each passenger; but so offensive and odious was the office of taking out these adventurers, that every artifice was used to evade it, and soldiers were often obliged to enforce the duty.

On their arrival, instead of going to preach to the Indians, as those who were really zealous had expected, they were employed and turned to account for the mercenary purposes of the different orders who had thus been recruiting; and thus added, by their profligacy and extortion, to the misery of the country, the annoyance of the regular clergy, and the emoluments of the religious orders. Ulloa acknowledges that the most respectable of the regular clergy expressed their wishes to him that the English should subjugate the country, and thereby free them from the intolerable burthen which the profligacy of the government threw upon them, provided they could be sure that the English would allow them the free exercise of their religion.

For these, and indeed all the enormities which Ulloa details, he points out obvious and efficient remedies; and their neglect is a proof that the state

never was in earnest in repressing the abuses of which it is clear now that it was well aware.

One bright example of excellent discipline, unwearied diligence, strict morals, humanity, judgment, and zeal, he continually dwells upon in the conduct and plans of the company of Jesuits, as opposed to all the other orders; and it is only of a piece with the rest of the policy of the Spanish government, that it could not tolerate in its dominions even one body of persons apparently disposed to do its duty, but seized, plundered, and expatriated those who appear to have been, not only almost the only conscientious instructors of youth, and missionaries, and civilizers of the Indians, but to have been the most valuable subjects in the protection and extension of the civil interests of the government. The removal of this body is considered one of the most effectual causes of the gradual decay and final dissolution of the European interests in South America.

One never-failing cause of anarchy and division was the distinction which the pride of the Spaniards created between European blood and that which had any tincture of the Indian. The stop which the emancipation of these countries has put to the perpetual importation among them of adventurers of the Spanish unmixed blood, must soon remove this cause of distinction, and will contribute more than any thing to the union of interests and equality in the administration of the laws. The religious establishments will be purified by the same cause. Whatever is set apart for their maintenance will be so applied, instead of swelling the fortunes of needy and profligate men seeking to enrich themselves in a foreign land. The influence which the mother country gave to these objects of general execration is now removed. The tendency is to lessen the power and emoluments of the priesthood; and there can be little doubt but that here, as well as elsewhere, there will be a correspondent increase in their conscientious discharge of their duty, and in their consequent usefulness and moral excellence.

ART. II.—*The Ecclesiastical History of the Second and Third Centuries, illustrated from the Writings of Tertullian.* By John, Bishop of Bristol, [Lincoln,] &c.

(Continued from p. 273.)

RESUMING an examination of this excellent and important work, we enter upon the fourth chapter, in which the learned author, following the arrangement of Mosheim, proceeds "to inquire what information can be derived from Tertullian respecting the government and discipline of the church in his day." Near the conclusion of his "Apology," we find the Presbyter of Carthage thus stating the nature and purposes of the Christian assemblies:

"We form," he says, "a body; being joined together by a community of religion, of discipline, and of hope. In our assemblies we meet to offer up our united supplications to God—to read the Scriptures—to deliver exhortations—to pronounce censures, cutting off, from communion in prayer, and in every holy exercise, those who have been guilty of any flagrant offence. The elder members, men of tried piety and prudence, preside; having obtained the dignity, not by purchase, but by acknowledged merit. If any collection is made at our meetings, it is perfectly voluntary; each contributes according to his ability, either monthly, or as often as he pleases. These contributions

mortales olim congregatæ fuere." They were a novelty in Tertullian's day, and he had no opportunity of witnessing what animosities they occasioned, and how generally they fomented instead of healing divisions. Had he lived a century or two later, he might have addressed the assembled fathers in the words of the Jewish lawgiver, "Sirs, ye are brethren; why do ye wrong one to another?"

In the latter part of the second century, the converts to Christianity were not admitted to baptism, as in the days of the apostles, merely upon their professing to believe in Christ, but were required to pass through a previous course of instruction and probation. While in this state they were called *Catechumens;* when baptized, *the Faithful:* and for this last class some points of doctrine, or, at least, some interpretations of the Scriptures, were reserved, which it was not thought right to communicate to those of the first class. The writings of Tertullian afford much information respecting penitential discipline and the distinction of offences; but as the sentiments and practices, relating to these subjects, of the Catholic church and of the Montanists were very different, his testimony must be received with caution. In no part of his works has he any allusion to "auricular confession."

In conformity with the plan of Mosheim, our author next briefly mentions the ecclesiastical authors to whom Tertullian, in the course of his writings, alludes. These are Hermas, Clemens Romanus, Polycarp, Justin Martyr, Miltiades, Irenæus, Proculus and Tatian. Of the "Shepherd of Hermas" he speaks in his later treatises with great bitterness, and asserts that it had been "pronounced apocryphal by every synod of the orthodox churches." It deserves no higher character.

In the fifth chapter, the learned Professor enters upon the most important and extensive branch of his inquiry, "the information which the writings of Tertullian supply respecting the doctrine of the church in his day." And in treating this part of his subject he has thought that he could not adopt a better course "than to consider the different doctrines in the order in which they occur in the Articles of the Church of England." (P. 262.) We suspect that he would not have adopted this course had he kept strictly to the professed object of his work, "the illustration of the ecclesiastical history of the second and third centuries." He must have seen that articles "composed chiefly," as Dr. J. Hay acknowledges, "with a view to separating from the Church of Rome, in which, consequently, the doctrines of that church are treated with peculiar attention," could not form a proper guide in the arrangement of passages relating to the doctrines and discipline of the age of Tertullian. Accordingly we find that there are some articles to which nothing in the works of the Presbyter can be referred, several concerning which it is more than doubtful whether the doctrine they are designed to maintain was known to him, and others, which the Professor candidly allows, derive from him no plain and direct support. This support, however, it is evidently his object to obtain in its fullest extent, and at the same time to withdraw it, wherever it has been claimed, from the Roman Catholic church. It appears to us that it would have been a fairer and more satisfactory course, to select from the works of Tertullian the substance of all they contain relating to doctrine, discipline and ceremonies, and to place the result in a systematic form, without reference to any existing formula or summary of faith.

In pursuing the course which he has thought it best to adopt, the Right Reverend Author defers the consideration of the 1st, 2nd, and 5th Articles to the chapter relating to heresies, and the 27th, 28th and 30th, to that concerning

the rites and ceremonies of the church. The 11th, 12th, 13th and 14th are altogether omitted. In conformity with the 15th Article, Tertullian maintained that Christ descended into hell, or to that part of the invisible mansion of departed spirits prepared for the souls of the faithful. He held also, as does the *fourth* Article, that Christ ascended into heaven with the same body that was crucified and buried. While treating of this subject, our author takes occasion to give a short account of the work *De Resurrectione Carnis*, written against those heretics who were induced to deny the doctrine chiefly on account of their opinions relating to the evil nature of matter. With the sixth Article, "Tertullian uniformly speaks of the Scriptures as containing the whole rule to which the faith and practice of Christians must be conformed in points necessary to salvation;" and though in his controversies with those who rejected the authority of Scripture, he was compelled to appeal to tradition, it is in such circumstances and with such restrictions as not to afford any sanction to the notions on this subject which have since prevailed in the Roman Catholic church. Tertullian gives no professed catalogue of the canonical books of either the Old or the New Testament, but his quotations include nearly all the books that are now received. He also quotes the book of Enoch and some of the Apocrypha books, and discovers in many of his citations from the canonical Scriptures, the inaccuracy which is too generally and too justly imputable to the ancient Christian Fathers. In the course of the very interesting remarks of the learned and candid Professor in this part of his inquiry, he successively refutes Tertullian on the subject of tradition against the translator of Schleiermacher's *Essay on the Gospel of St. Luke*, and briefly refutes the theory of the author of a recent work entitled *Palæorromaica*. Speaking of the latter, he observes,

"If we mistake not the signs of the times, the period is not far distant when the whole controversy between the English and Roman Churches will be revived, and all the points in dispute again brought under review. Of these points none is more important than the question respecting tradition; and it is, therefore, most essential that they who stand forth as the defenders of the Church of England should take a correct and rational view of the subject—the view, in short, which was taken by our divines at the Reformation. Nothing was more remote from their intention than indiscriminately to condemn all tradition. They knew that as far as external evidence is concerned, the tradition preserved in the Church is the only ground on which the genuineness of the books of Scripture can be established. For though we are not, upon the authority of the Church, bound to receive as Scripture any book which contains internal evidence of its own spuriousness—such as discrepancies, contradictions of other portions of Scripture, idle fables, or precepts at variance with the great principles of morality—yet no internal evidence is sufficient to prove a book to be scripture, of which the reception, by a portion at least of the Church, cannot be traced from the earliest period of its history to the present time. What our Reformers opposed was the notion, that men must, upon the mere authority of tradition, receive, as necessary to salvation, doctrines not contained in Scripture. Against this notion in general, they urged the incredibility of the supposition that the apostles, when unfolding *in their writings* the principles of the Gospel, should have entirely omitted any doctrines essential to man's salvation. The whole tenor, indeed, of those writings, as well as of our blessed Lord's discourses, runs counter to the supposition that any truths of fundamental importance would be suffered long to rest upon so precarious a foundation as that of oral tradition. With respect to the particular doctrines, in defence of which the Roman Catholics appeal to tradition, our Reformers contended that some were directly at variance with Scripture; and that others, far from being supported by an

broken chain of tradition from the apostolic age, were of very recent origin, and utterly unknown to the early fathers. Such was the view of this important question taken by our Reformers. In this, as in other instances, they wisely adopted a middle course: they neither bowed submissively to the authority of tradition, nor yet rejected it altogether. We in the present day must tread in their footsteps and imitate their moderation, if we intend to combat our Roman Catholic adversaries with success. We must be careful that, in our anxiety to avoid one extreme, we run not into the other by adopting the extravagant language of those who, not content with ascribing a paramount authority to the Written Word on all points pertaining to eternal salvation, talk as if the Bible—and that too the Bible in our English translation—were, independently of all external aids and evidence, sufficient to prove its own genuineness and inspiration, and to be its own interpreter."

These anticipations will, most probably, be realized, and the defenders of Protestantism, who will have to contend with no weak or unskilful adversaries, will do well to take the Professor's advice. His observations must be allowed to be judicious; even to his concluding remark we give an assent, although it is probable we might differ from him, on a mutual explanation, as to the nature and extent of the external aids which are necessary to the right interpretation of the Bible.

The well-known but much-disputed terms *authenticæ literæ*, applied by Tertullian to the Apostolic Epistles, are considered by our author as meaning no more than "epistles possessing authority." The interpretation of Berriman, to whom he refers, and of Griesbach, of whose laboured criticism he makes no mention, though he appears to have had it in his mind, who suppose the terms to denote "the genuine unadulterated epistles,"—"genuina et a nullo hæretico depravata exemplaria," is, we apprehend, most correct.

That the two Testaments were not at variance, which is one point in the *seventh* Article, and the only point noticed by our author, was certainly maintained by Tertullian. The learned Professor, we think, might have bestowed a few remarks upon the sentiments of Tertullian respecting the particular topics included in this article, especially that concerning the promise of a future life to the Jews.

The eighth Article is entitled, "Of the Three Creeds." The Professor acknowledges that the Apostles' Creed in its present form was not known to Tertullian as a summary of faith; but from a comparison of different passages scattered through his writings, he infers "that the various clauses of which it is composed were generally received as articles of faith by orthodox Christians." They are, indeed, found to agree very nearly with the "regula fidei," as exhibited both by Tertullian and Irenæus. There is, however, cause for doubt as to the clauses relating to "the holy Catholic Church," and "the communion of saints." Something like the former may be found in the writings of Tertullian; but they contain no traces of the latter, at least as it is explained by Pearson. How far the doctrines of the Nicene and Athanasian Creeds were known in the second century is considered in the last chapter of this work.

On the subjects of the ninth and several following Articles, relating chiefly to the doctrines of original sin, free-will, grace, justification and predestination, the writings of Tertullian are either silent, or they are chargeable with inconsistencies and contradictions, or they are at variance, certainly not in clear and manifest accordance, with the true exposition of these articles. The learned and ingenious Prelate has endeavoured, indeed, to vindicate the orthodoxy of the Presbyter of Carthage, but, as it appears to us, by no means successfully. He allows that Tertullian did not admit the

[illegible] corruption of human nature, which is denied by the doctrine of the early Fathers, that the ground—work of their controversy with [illegible] that he seems [illegible] inconsistent with the language of modern orthodoxy. But the same opinions were formerly imputed to the doctrine of the Church of England, on the possibility of falling from grace. That the doctrine of predestination is to be found in its writings, as the term is defined in the seventeenth Article, and that the passage [illegible] concerning the salvation of infants [illegible] in its mind. To this portion of its ministers, which certainly does not [illegible] importance to any other branch of them, the author professes his devoted attachment in very few pages. He has cited a few passages from the writings of Tertullian on the fall of Adam, on the nature and condition of the soul, and on the freedom of the will, the language of which he thinks differs little from that of the Articles, and he draws from other parts of his writings inferences favourable, as he imagines, to the views he has himself adopted. We are sincerely glad to find that he is not completely satisfied with the result. Certainly we are not. For his recourse to the expedient adopted by preceding writers, alleging that "no controversy on these subjects existed in Tertullian's time, and that we must not expect him to speak with the same precision of language that was used by those who wrote after the Pelagian controversy had arisen." We feel such an apology we cannot be satisfied. They do not, we are inclined to think, take the right view of this matter, who deem that these doctrines, as they are expressed in those summaries of faith which have been drawn up since the Reformation, were unknown to the ancient Fathers, both of the Greek and Latin Church, prior to the time of Augustin. Pascal Lorinus, as quoted by Dr. Lardner, see *Lardner's Works*, Vol. IV. p. 71, complains that "the Christian writers who lived soon after Christ and his Apostles, discoursed like philosophers of the law and its moral precepts, and of the nature of virtue and vice, but were totally ignorant of man's natural corruption, the mysteries of the gospel, and Christ's benefits." Similar acknowledgments and complaints have been made by Basnage and others of later times. The attempt to account for the obscure silence or the inconsistent or indefinite language of the early Christian Fathers, in relation to these subjects, on the ground that no controversy had arisen respecting them, appears to us exceedingly futile, and utterly repugnant to the representations so commonly made of their supreme and vital importance. These doctrines are extolled not merely as the doctrines of the Reformation, but as the essential doctrines of the Gospel; as embracing truths of infinite concern to the whole human race; those truths which it was the great object of Jesus and his apostles to teach. If such be their character, (and in this light they must be regarded by those who receive the Articles of the Established Church,) the ministers of the orthodox church could in no age be ignorant of them; if such be their importance, and such it must be if they be true, they could not fail to be openly professed and fully developed from the very commencement of the Christian era; and if extensive and correct views, distinct and precise language respecting them might be expected to distinguish one period more than another, that must surely have been the period nearest to the times of the apostles. If these doctrines now constitute the most valuable portion of the Christian system, if they are absolutely essential to salvation, they must have been so esteemed from the first, and must have formed the principal topics of public instruction in the days of Tertullian, as they do in our own

And if we consider the nature of these doctrines, the passages in the sacred writings on which they are founded, the topics of dispute between the orthodox and the heretics of the three first centuries, and the constitution of the human mind, we must feel assured that had these doctrines been professed by the earliest Fathers, they could not have failed to give occasion for controversy before the time of Augustin and Pelagius. They have been subjects of debate and contention ever since that period, and had they been previously taught, it would not have been reserved for the British monk to excite attention to them, or to lead those who maintained them to greater precision of language than they had hitherto employed. The truth we apprehend to be, that these doctrines owe not only the precision of language in which they are supposed now to be expressed, but even their origin, to the successive controversies that have been agitated since the days of the Bishop of Hippo; and that the unsuccessful attempts of the learned Professor and of all who have preceded him, to discover those doctrines in the writings of the early Christian Fathers, are the natural result of seeking after what did not then exist.

The nineteenth, twentieth, and twenty-first Articles relate to the government of the church, already considered by the Professor in the fourth chapter. As to the subjects of the twenty-second Article, Tertullian is claimed both by the Church of Rome and the Church of England. He maintains something like the doctrine of purgatory, alludes more than once to the practice of praying and offering for the dead, and of making oblations in honour of martyrs, but gives no countenance to the doctrine of pardons, or of the invocations of saints. In agreement with the *twenty-third* Article, he considered no one at liberty to preach the word of God without a regular commission, but allowed laymen to administer baptism in cases of necessity. That the service of the church was not performed in a tongue not understood by the people, the subject to which the twenty-fourth Article relates, is indisputable. He admits strictly only two sacraments, according to the twenty-fifth Article. The subject of the twenty-sixth Article is not any where noticed by him. The five following Articles are deferred or omitted. That the clergy were not obliged to live in celibacy, which is agreeable to the doctrine of the thirty-second Article, must, the Professor observes, be admitted by every person who has perused the writings of Tertullian. Excommunication, the subject of the next Article, in the age of Tertullian, implied only an exclusion from religious exercises. The lawfulness of war, in the case of Christians, the only point in the thirty-seventh Article to which any passage in the writings of Tertullian could be expected to apply, is denied by him. He has nothing concerning a community of goods among Christians, against which the thirty-eighth Article is directed: "but with respect to oaths," the subject of the thirty-ninth, "he appears to have understood our Saviour's injunction, 'Swear not at all,' literally, and to have thought that an oath was not under any circumstances allowable."—P. 366.

Having thus gone through the Articles of the Established Church, and laid before the reader such passages of Tertullian's works as appeared to throw any light upon them, the author briefly compares the result of his inquiries with the account given by Mosheim of the doctrines of the church in the second century. This affords him an opportunity of confirming the major part of the statements of the historian, of correcting some particular inaccuracies, and of vindicating the character of Tertullian from some charges

brought against him both by Mosheim and by Barbeyrac, to whose controversy with Cellier on the merits of the early Fathers as moral writers, the historian alludes. Our limits forbid us to notice this part of the learned Professor's labours any further than to say, that it is conducted with the learning, judgment and impartiality which characterize almost every page of the work.

To be continued.

ART. IV.—*Observations on the History and Doctrine of Christianity, &c.* By William Mitford, Esq.

[Continued from page 217.]

THE author begins the Second Part of his Observations in Sect. I. with some remarks upon the "State of the World when Christ was born," designed to shew that the period of his birth was the fittest that could have been chosen for the purposes of his mission. We think it likely that Mr. Mitford was unacquainted with another historian's essay in the form of a sermon upon this subject. His mode both of thinking and of writing appears to great disadvantage, when the subject compels us to compare him with so judicious a reasoner and so elegant a writer as Dr. Robertson.

In Sect. II., entitled "Of the Evangelists," Mr. Mitford suggests some unborrowed thoughts on the inspiration of the sacred writers, which, though containing nothing that is not familiar to theologians, deserve to be extracted as an exposition of the ingenuous mind of the learned writer:

"That the whole of the Old Testament, and of the New, has been written under authority or control of the Holy Ghost, appears to have been so generally held by Christian writers and teachers, that, with my small reading, I have not learnt whether it has been controverted by any. That it is derived from very early times of the church I doubt not; but, so it has been assumed as undeniable, by authors whose works have fallen in my way, that on what it is founded remains to me unknown. Habituated from instruction in earliest years, and from observation, ever since, of the reception of the opinion by writers and teachers whom I most respected, I have been struck, not till I set myself to methodize and note in writing my thoughts on the subject, with observing that not only none of the evangelists claim such authority, but, on the contrary, two of them seem virtually to disclaim it; Luke declaring that he received his information from those who had attended Christ from the beginning of his ministry, and John twice asserting, as authority for what he wrote, that he bore record of what he saw, and that he knew his record to be true.*

"I the less scruple so far to express myself on this interesting but difficult subject, (difficult all the ablest ecclesiastics who have written with any view to controvert objections shew they have felt it,) as it appears to me that the testimony which the Gospels themselves, as they have been transmitted to us, afford, combined with what the Old Testament offers, is sufficient for establishing their title to be the ground of the Christian religion; hardly wanting support from our assurance of the acceptance they obtained on their first publication, and the extent of respect ever continued to them, though the support these afford is powerful. Inspiration, frequently mentioned in Scripture, is so little explained that it remains a mystery. Nevertheless, though not knowing what it is, it seems to me quite consonant to human reason to

* "Luke i.; John xix. 35, and xxi. 25."

believe all concerning it that is found in Scripture clearly affirmed. Its effect, in the confession of all, I think, has extended, if to make, yet not to keep the Scripture perfect. The Roman Church has assumed authority, claiming it to be divine, to decide on all points. It may become Protestants, I would humbly suggest, rather to believe it to have been for the purpose of our trial, the ultimate purpose of our being on earth, that difficulties have been allowed; which are however not such but that, the imperfections of human language, and the hazard of translation from languages no longer spoken, practice is so commanded that little is left to human reason for either objection or doubt; though, of belief, much is found remaining open for controversy. The zeal of believers to assert divine authority for the whole of the Old and New Testament, under necessity to admit that its influence, if ever producing perfection, has not been so exerted as to maintain it in any of the copies of either Testament which have reached us, has afforded great opportunity for their opponents. In truth, none can say from scriptural authority, hardly then, unless in very general terms, from human reason, where, with regard to the matters for which it is claimed, the inspiration has begun, or how far gone. I will venture to add, however, none can say, from authority of either Scripture or human reason, how far under God's providence, it may not have gone, or may not go, unknown to those directed by it. The Almighty Author of the human mind cannot but have power to dispose that mind as he pleases. The inferior animals we see he disposes to love, guard and feed their young while needful; the need ceasing, that disposition of the animal's mind ceases. It appears to me to be quite consonant with what we are enabled to see of God's providence, that he should, as may seem to him good, occasionally enlighten or direct the minds of men, when they may be no more conscious of it than the male bird that assists its incubant mate. Scripture assures us that, in the early ages of the world, and after the ascension of Christ, many were made sensible of such divine direction. Where clear information in Scripture fails, supposition, with just respect for the Divine attributes, may be allowed; but certainty, and of course all right of man to impose belief, ceases; and with much satisfaction I have observed some of our most eminent ecclesiastical writers of the English Church, of former times, and of the present day, to the utmost that, under human restrictions imposed on them, might be, teaching so."—Pp. 131—136.

Regarding the gospels as literary compositions, the author makes some free remarks upon their style and method. He appears to have been most deeply impressed by the perusal of Matthew, of whom he says, (p. 129,) that, like the writers of the Old Testament, he is "strong in detached sentences," but "utterly unhabituated to arrange thought for advantageous communication." He observes, (p. 131,) that John had been less qualified by education for a writer than any of the other three evangelists: "nevertheless," he adds, "though Luke had more of Grecian learning, and wrote in better style, yet there is in all the other three Gospels, but especially in Matthew's, often a superior energy, and, with it, sometimes, a grace beyond art, the more striking for the abruptness with which they are introduced, and the uncouth diction and rugged arrangement of all around them."

The whole of Sect. III. is "Of the Gospel by St. Matthew," consisting of critical and expository remarks upon some passages of this Gospel. The author compares (pp. 140—142) our Lord's mode of teaching with that of the philosophers and poets. Of these last, having named Virgil and Horace, he says,

"The latter, in youth licentious, in advanced years, with whatever remaining disposition to sensuality, which no authority known to him restrained, giving himself anxiously to speculation on the condition and duties of man, seems to have been prepared to rejoice in such light, might it have reached

him, as the gospel affords. Of all Heathen writers, it may be not wholly foreign to the purpose of this little work to observe, he perhaps, in giving the result of such speculation and inquiry, has expressed the best sentiments of the Grecian philosophers, the best guides furnished by his opportunities, most nearly with Hebrean conciseness and force."—Pp. 141, 142.

Some further remarks are here made upon the Lord's Prayer. The author understands the clause relating to temptation to mean, "Put us not so to trial, but that thou wilt graciously deliver us from evil." He rejects the gloss which would make the concluding phrase to refer to the devil, "the evil one."

"'But I say unto you that ye resist not evil.' Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ. Matt. v. 39. Here by τὸ πονηρὸν not only has not been meant the devil, but certainly not any moral evil. This so completely justifies the English translation, that it may appear almost superfluous to add that, in all known manuscripts, this last cited passage is found to have the article prefixed, but, the oldest has it not in the prayer."—*Note*, p. 148.

Mr. Mitford ventures in the IVth Sect. upon the difficult subject "Of Demoniacs." With little previous knowledge of the sentiments of learned men upon this much-agitated question, he decides, from a review of the New Testament, against the popular hypothesis. In answer to a remark of the late Mr. Gilpin's in his Exposition, that the devil had greater *visible* power before the time of Christianity than he has now, which it is necessary to suppose in order to meet many difficulties in profane history, with regard to oracles, the writer says,

"I wish the worthy author had specified the reported oracles which made any difficulty for him; being myself unaware of any which may not most reasonably be referred to either conjecture before, or invention after the fact; unless some of such ingenious duplicity, or of such obscure, if any meaning, that, whatever were the event, mistake could not be imputed to them: nor has this passed unnoticed by Heathen authors."—Pp. 155, 156.

We regret that our narrow limits will not allow us to extract some passages in exposition of several instances of possession related in the gospels, which Mr. Mitford considers to have been cases of disease, disease accompanied by some kind and degree of madness. He protests against the rendering in the English translation of the Greek words "dæmon" and "dæmonion," by the English word appropriated to the Greek "diabolos," as not only "utterly unwarranted," but "an offensive stumbling-block." (P. 182.) He says that the word "dæmon" was never used in Greek to express any thing evil; Luke, a Greek scholar, has therefore in his first notice of possession (iv. 33) used a distinguishing epithet to guard against an improper conception of his meaning,—"the spirit of an unclean dæmonion." This phrase, or that of "unclean spirit," he would have substituted in the English New Testament "for the offensive term 'devil.'" (Pp. 162, 172 and 183.) Reasonable as is this call for an improved version, it will be disregarded by our ecclesiastical dignitaries who influence the measures of government with regard to the Church. All improvements have been hitherto, and will, we fear, long continue to be, made by individuals, not only unauthorized by Church and State in their useful labours, but exposed to obloquy for their officious exposure of defects and errors in the religious apparatus of the country.

The Second Volume or Part (for the book is strangely printed) of the Observations consists partly of "Letters to a Friend," we suppose a divine,

from which it appears that Mr. Mitford did not hope entirely to escape censure on account of the freedom of the foregoing strictures. He acknowledges with pleasing simplicity of manner his obligations to his friend for putting into his hands Dr. Mead's Medica Sacra:

"Among laymen, then, who have so deserved well, I cannot but reckon that eminent physician, and scholar, and Christian philosopher, Mead; and I feel especial obligation to you for having made me acquainted with that little publication which, in my mind, gives him complete claim to the latter title, his *Medica Sacra*. It is highly relieving and encouraging to me to find that, on a subject so hazardous as that of the human disorder, so frequently described by phrases implying possession by unclean spirits, his authority, high certainly, if high reputation for medical science might make it so, was, unknown to me, prepared for my support. So warranted in my previous belief, that all those symptoms, mentioned by the Evangelists, of persons called possessed, are ordinary symptoms of human disorders, I remain quite satisfied with having dilated on the subject, beyond what was within the able and worthy physician's purpose."—Part ii. pp. 5, 6.

It is well known that Mead, who wrote in Latin, professedly for the use of proficients in either theology or medicine, deprecated the publication of any translation of his work. A regard to the religion of the common people was the alleged plea of the learned and pious physician for this prohibition: the very same religious benevolence, Mr. Mitford reasons, (ii. 6—10,) justifies him in pursuing, in a different state of things, the opposite course. Infidelity has crept in amongst the common people, and no effort should be spared to shew them that the narratives of the gospels are credible and their doctrine agreeable to common sense.

His friend had warned Mr. Mitford of the wasp's nest roused by Mead, but in vain: he proceeds, in spite of the foreseen buzzing and sting of bigots, to disclose freely his inmost thoughts upon a review of the books of Scripture. One avowal of doubt and difficulty may alarm some of our readers and even contributors. Mr. Belsham little expected, we will venture to say, when he was penning his objections to the introduction to the Gospel of Matthew, that he should be hereafter supported in his theory by the Historian of Greece, the brother of the noble Lord that has been as a right hand to the present orthodox Lord Chancellor. Having remarked that the New Testament, taking the history and the doctrine combined, bears within itself evidence of the impossibility of its having been altogether the invention of man, he adds this exceptive passage:

"But asserting this of the history and doctrine altogether, I deem it right to avow that, for one passage in St. Matthew's Gospel, as that Gospel has been transmitted to us, a passage merely historical, though not proposing to controvert it, I cannot assert so much; I mean the account of the flight into Egypt, and the slaughter of infants in Galilee. I understand this account is found in all the oldest known manuscripts of St. Matthew's Gospel, and thence is intitled to great consideration from Christian churches, and, perhaps, all that it has obtained. But as it has afforded more opportunity for the opponents of Christianity, and more difficulty for its defenders, than perhaps any other, I have thought it altogether unbecoming wholly to avoid declaring what has occured to me on the subject. It will have been observed by all who read the New Testament, that not a syllable relating to it is found in any one of the other three Gospels; even St. Luke's, who is largest on the early part of our Saviour's life, and professes to have had information of all from the beginning. The narrative, then, it may farther deserve observation, not only affects not in the least the history given by the other Evangelists, but, if omitted even in the

Gospel in which it is [illegible] important consideration [illegible] Theirs, therefore, [illegible] the credit of [illegible] which alone gives [illegible] for nothing else."—P[illegible]

A Letter, [illegible] abounds with [illegible] learning. We [illegible] sages upon the [illegible] suggest that some [illegible] cannot pass [illegible] charity, and [illegible] from absurd [illegible] of the learned [illegible] apprehension [illegible] him to [illegible] tive stock [illegible] heaven [illegible] about [illegible] gious feeling.

"A [illegible] when I [illegible] to declare [illegible] the points [illegible] placed [illegible] were of [illegible] his such a [illegible] noticed, [illegible] and even [illegible]

"But when [illegible] known by [illegible] the Roman [illegible] after the [illegible] correction of [illegible] much that I [illegible] standing, admonished [illegible] only, but farther to [illegible] standing, or not [illegible] me to own that, [illegible] responsibility."—P[illegible]

If our object were merely to [illegible] we would stop here: but as our [illegible] upon other parts of the book.

Allusion has been already made [illegible] these appear rather [illegible] superciliously of "the tyrant [illegible] but even treats with respect the [illegible] Pagan authorities who resisted and [illegible] tianity. Another celebrated Greek [illegible] avows that the religion of Christ appeared [illegible] was for the old religion: our author does not go so far, but he is evidently swayed by the same reverential feeling towards the "gods on earth." He justifies Caiaphas in pronouncing sentence upon Jesus [illegible], absolves

Pontius Pilate (47—49), and concludes (49) "that the sacrifice, predestined by Almighty Providence, was accomplished—if not without human crime, yet, the signal treachery of one man only excepted, without any that we seem warranted to impute"!

In the same manner, he ventures to remark in the "Observations upon Heathenism," by far the least interesting part of the volume, that the alarm of the Roman government at the growing reception of Christianity was not unreasonable (176, &c.); and he asserts that persecution on account of religion was not unknown among the Greeks and Romans, and maintains that it was not wrong (p. 160). This frankness we cannot but admire, whilst we lament the secret influence of opinions and predilections, with regard to actual political parties and present disputes and dissensions, in perverting the writer's historic and moral judgments.

Not willing to conclude this notice of the "Observations" in the language of censure, we shall give the author's estimate of the "last thoughts" of Cicero upon religion, in which we are disposed to believe that he is not mistaken:

> "The opinions on which he finally rested are marked in his treatise on Elderhood, that intitled Scipio's Dream, and more especially that on the Consolation of Philosophy. In all these he has asserted, after Socrates, his confidence in the existence, the omnipotence, and the goodness of *(the)* Deity, in the immortality of the human soul, in the future reward of human virtue, and punishment of human wickedness."—Pp. 169, 170.

ART. IV.—*A Letter to the Right Hon. the Earl of Liverpool, K. G., on the "Unitarian Marriage Bill," in which is considered the Expediency as well as the Justice of redressing the Grievance complained of by the Dissenters.* By a Presbyter of the Church of England.

THIS Presbyter is verily a "Priest writ large." He denies to the petitioners for the Bill the title conceded to them by the Episcopal Bench, by the Noble Lord to whom his Letter is addressed, and even by that cautious tolerator on the Woolsack, whose anxiety for the Church and its dignities and monopolies transcends that of its Right Reverend Fathers upon earth. He calls himself a "Trinitarian," because he asserts the existence of *three persons* in the Godhead, but quarrels with the believers in God in *one* person, as "having very improperly chosen to denominate themselves Unitarians." He "must be permitted to call them Socinians," (a title which they disclaim as notoriously inapplicable to their faith and object of worship,) "until they think proper to select a less objectionable appellation." The worshiper of the God and Father of our Lord Jesus Christ is stigmatized as an "open blasphemer of the Lord God of Christians;" and, not content with denouncing Unitarian devotion as imperfect, the Presbyter boldly "accuses the Socinians of worshiping a *false* God," and "setting up an idol of their own." Of course, after this it would be highly preposterous and unseemly for the "Socinians" to feel offended at the sedulous anxiety with which, throughout the pamphlet, their title to the Christian name is rebutted, and they must console themselves with the humble hope that the "Judge of all," overlooking the petty distinctions of name and opinion, of which bigotry is so tenacious, may condescend to accept, under the more comprehensive

ellation of "works of righteousness," many of that vilified sect, to whose
ral respectability the Presbyter thus bears his unsuspected testimony:

'With several Socinians I have the honour to be acquainted; to their moral
th, the integrity of their conduct, and the respectability of their character,
a willing to bear testimony; but, at the same time, I am obliged, with
row of heart, to confess, that I can only regard them in the light of virtuous
thens. By a Heathen I mean one who, although he may be distinguished
n the Atheist by worshiping a God, is equally distinguished from the
istian by denying the *true God.*"—Pp. 4, 5.

but our principal concern is with the argument of the Presbyter in favour
ome relief to Unitarians (as they "must be permitted" still to call them-
es until some more correctly discriminating appellation shall be pointed
) from the operation of the present Marriage Law, and with the plan
gested by him. As to the first, he unqualifiedly admits that they are
rieved:

'It may be expedient for a Government—nay, it is sometimes incumbent
n it—to prohibit the promulgation of doctrines opposed to the religion
blished; but it becomes intolerance and persecution to compel men to
re with their lips a Being whom in their hearts they deny. The object
uch a proceeding I cannot understand,—of the unlawfulness of it I am
r convinced."

He further contends, that the grievance is equally oppressive and equally
ictive to himself and his clerical brethren; he discovers a clear repugnancy
ween his duty as a servant of the State, and his obedience to the laws of
ally the Church; and hesitates not to declare, that if any such blasphe-
s Protest were presented to him as that which we have lately read of in
newspapers, no power on earth, *or under the earth*, would induce him
erform the service for the protesting parties; or, as far as his influence
ht extend, to permit it to be performed by another.—P. 7.

n discussing the mode of remedying the mutual grievance of the "Chris-
Priest" and the idolatrous Socinian, the Presbyter glances at the plans
ch have been already proposed with this view, but betrays, we are sorry
ay, no little want of information upon the points which it most concerned
to know. To describe the first Bill introduced by the Unitarians as
posing a "revision of the Marriage Service, and an alteration of it so as
ecommodate it to the scruples of the Socinians;" as calling upon a Chris-
clergyman "not only to deny his Saviour, by mutilating or omitting
form of adoration due to him; not only to compromise his duty to Al-
hty God on the arbitrary bidding of those who exult in their denial of
, but to become a party to a religious ceremonial which, in his heart, he
eves to be little better than a Pagan rite,"—as a profanation of the Chris-
temple, by the erection of the image of Baal, (see p. 8,)—is to use
nage equally harsh and inconsiderate, when it is recollected that this
ple measure, in every other respect unobjectionable, merely adopted a
estion, which our author clearly admits and contends for, between the
and religious celebration of marriage, and proposed to omit altogether
directly devotional part of the Church Service, retaining the solemn and
nissive forms of matrimonial contract. As to the *imperative* nature of
enactment, it seemed difficult to effectuate the relief without investing
Unitarians with a legal right to it; but even this offence might perhaps
been removed, if the minister had been merely *authorized* to comply

with the wishes of the parties, and the Episcopal Bench had undertaken to add the weight of their recommendation to the clergy under their respective jurisdictions; and it might have been time enough to ask for the compulsory provision, or for some other mode of relief, if experience had demonstrated that the grievance was not practically removed by the tolerance of the great bulk of the national clergy. It is true that the Bill reduced the functions of the minister *quoad hoc* to those of a civil magistrate or registrar: but it is not denied that, for many purposes, he is the only civil functionary provided by the law; nor is it esteemed as derogatory from his spiritual character, voluntarily to undertake the duties of a Justice of the Peace, Commissioner of Taxes, or Deputy Lieutenant: and let it be recollected, that the principal inducements for introducing the Bill in question, were, 1st, the great desirableness, in a civil point of view, that the *circumstances* attendant upon the Marriage Ceremony should be altered as little as might be; and, 2dly, the impossibility of so accommodating the devotional parts of the established ritual to the religious notions of Unitarians, as to avoid the charge, now most unjustly preferred, of *mulitating* the forms of adoration to the God of Trinitarians.

We must allow the Presbyter to state the nature and design and consequences of the other measure proposed for the relief of Unitarian Dissenters in his own words:

"Another measure has been suggested, in which it is proposed to permit Dissenters to marry in their own conventicles, and to recognize in law the validity of such marriages. But such a measure as this, my Lord, is directly opposed to the second of those two principles, by which I assumed, *in limine*, that both your Lordship and myself were to be guided, namely, the support of the dignity and privileges of the Establishment. It stands to reason that, if we have an Establishment, (whatever may be the religion established,) it ought to have not only the protection of Government, (for this should be equally extended to all the tolerated sects,) but its *exclusive* countenance and favour. *Privileges* are for the Establishment, *connivance* merely for the sectarians.

"The Church is the general rule of the constitution—the Dissenting sects are exceptions to it. The clergy of the Establishment have, in consequence, an ostensible public character allotted to them; the teachers in the conventicles, being regarded by church and by law as nothing more than laymen, have none. To obtain this, and to do away the distinction drawn by the Constitution, appears to be among the most influential of the motives which have really awakened the Socinians to a sense of a grievance to which they had long silently submitted. But, if the Establishment is to be supported, it is certainly incumbent upon our Legislators to resist the innovation; for here the civil Government possesses the full power of defining the line of separation between the established and a tolerated religion. If schism be a sin, (as by the doctrine of the Church it undoubtedly is,) it most assuredly becomes the duty of that State to which the Church is allied, while it tolerates schismatics, to make the line of distinction between them and the Establishment as clear and precise as possible, in order to prevent the uneducated and ignorant from being led astray, and becoming the victims of heresy. Not only your Lordship, but all the better-educated members of our communion, who, like your Lordship, have attended to the duties and doctrines of the Christian religion, are aware that by schism we mean the desertion of an episcopal church, or the acting in opposition to its laws, when they do not inculcate doctrines which are contrary to Scripture. But this the unlettered cannot, and the self-willed will not, understand. Their reason for being members of the Church is, too often, merely because it is established by law; but, although

these may be weaker brethren. We are not to confirm them. We are, on the contrary, to remove the stumbling-block which our greater knowledge may perceive in their way. If an union we are to have communion, making a difference.' 'others we are to save with fear, pulling them out of the fire.' But if these persons see the Meeting-house enjoying the very same privileges as the Church, they will not fear to enter it. Indifference, as it now is too frequently the case, for every additional obstacle to our ministers to keep them in the right course will be removed. We shall thus allure them to schism, instead of restraining them by all lawful means.

"It is at this very point that the measure now under consideration aims. It is to place the clergyman and the Dissenting teacher—the church and the conventicle—on precisely the same footing that these perverting efforts are made. Conscience affords the plea, but ambition inspires the zeal."—*Pp. 11—12.*

We think we discern the marks of personal resentment in the passage above quoted: but fear is very apt to mislead as well as malice; and not unfrequently betrays us into gross and culpable injustice. One would be led to suppose, that by the existing measure not merely the whole body of Dissenting Ministers were for the first time invested with a definite and recognised character, instead of that comparatively small part of the body which is attached to a sect that is represented as also contemptible in numbers and in knowledge. But a slight glance at the history of this measure will convince the Presbyter of a hasty and unjust aspersion of the motives which prompted an application to Parliament in a new form. Indeed, his own statement of the nature of the first measure at once acquits the Unitarians and their "teachers" of all the sinister and malicious motives here imputed to them; and, however it may surprise the belief of the Presbyter, we can venture to assure him, that the great recommendation of the first Bill to its promoters, consisted in its avoiding all necessity for recognising Dissenting Ministers as officers of the State. Whilst it was regarded as desirable and probable that parties taking advantage of the Act would give to their contract the additional solemnity of a devotional service, the idea of making such solemnity *legally* imperative was deprecated, precisely because the Dissenting Minister, being neither in "holy orders," nor "pretending to holy orders," must, in that case, be brought into competition with the Established Clergy. The Bill was introduced originally in the latter part of the Session of 1819, and was framed so as to include Dissenters of every description; but, after being read a first and second time, it was, upon the suggestion of Lord Castlereagh, deferred until another Session.

The death of the late King, and the absorbing interest of certain discussions which speedily followed that event, sufficiently account for the lapse of the year 1820 without any attempt to re-introduce the measure; and it was not until after the rejection of the Catholic Emancipation Bill, in the year 1821, that the subject was again brought before the House of Commons, by Mr. Smith, who, upon an objection from Dr. Phillimore, that the Bill formerly proposed would do away with marriage as a religious ceremony, observed, that the petitioners were not wedded to any particular mode of relief, and had suggested that mode as producing less change than any other in the existing system. On the 17th April, 1822, Mr. Smith obtained leave to bring in the Bill; but the highest authorities of the Church having been consulted, it was discovered, that though the right to relief was pretty generally conceded, the mode of affording it was stronly objected to, as involving an alteration of the Liturgy.

About the same period, a paper of considerable talent appeared in the

Christian Remembrancer,* (for May,) the general tendency and spirit of which went to the denial of the existence of any grievance, but which concluded by shewing how the wishes of the Dissenters might be reconciled with the spirit of the Marriage Law. "Let the banns of Marriage between Dissenters be published in their Parish Church, let a certificate of such publication be given by the minister, let the parties be married on the strength of such certificate by their own teacher, and let them bring a certificate of their marriage to the parish register." If we might be allowed a conjecture as to the author of this paper, we should name the most zealous opponent of the Unitarian claims upon the Episcopal Bench; and the Presbyter has probably to thank a Prelate of his own Church for the suggestion of a plan which he denounces as destructive of the dignity and privileges of the clergy, and the offspring of insidious ambition amongst Dissenting teachers. Certain it is, that the Unitarian Dissenters were indebted to a Civilian of considerable eminence, whose attachment to the Establishment is unsuspected, and who, as conductor of a morning paper, had publicly discussed and conceded the existence of the grievance complained of, for the sketch of a Bill which, with some few modifications, was presented to the House of Commons towards the close of the Session of 1822, and was necessarily postponed, after being read a second time and printed. In this Bill, however, great care was employed not to recognize an order of ministers for the solemnization of marriages in the places of worship which were to be registered for the purpose; but when the marriage had been celebrated, under sanction of a previous license or certificate of banns, the parties married and two witnesses were to attend the parochial minister or his deputy, and sign a certificate of the marriage in the register book, with a slight alteration of the form. All the civil precautions as to publicity were retained; the clergy of the Establishment were relieved from the performance of any thing approaching to a religious ceremony; whilst the necessity of registration secured to them their usual emoluments; and a religious celebration of the marriage was, in a great degree, secured, without any express recognition by the State of any new class of functionaries. The proceedings upon the general Marriage Law materially and necessarily impeded the prosecution of the particular measure; but the question of relieving the Roman Catholic as well as Protestant Dissenters from an enforced submission to the ritual of the Church, having been seriously entertained by the Committee upon the general law in the House of Lords, considerable hopes were indulged, that some broad and liberal plan of relief would have suggested itself. The Committee explained the grounds of their omitting to recommend specific provisions in the following paragraph:

"The Committee think it not proper entirely to omit that their attention has been called to many other topics connected with the general subject of Marriage, and that they have been laboriously employed in considering them, particularly the cases of Roman Catholic Marriages and those of other Dissenters, especially Unitarians, which latter have been brought under their consideration in numerous petitions referred to them by the House; but after inquiry and discussion they have thought it more advisable, upon the whole, not to recommend that specific provisions respecting them should be included in the proposed Bill; the cases of the various denominations of Dissenters being extremely diversified in their various circumstances, and ap-

* See Mon. Repos. Vol. XVII. p. 354.

paring to require a diversity of provisions much more proper to be suggested by communications of their own to the Legislature."

In conformity with this suggestion no time was lost in presenting to the Upper House the Bill dropped in the Commons at the close of the preceding Session, with such alterations as were necessary to constitute it a measure of relief to Dissenters of all classes. The discussion on the second reading was very interesting. Even the Lord Chancellor conceded that some descriptions of Dissenters had just claims to relief, and promised his assistance to the noble mover in maturing some plan of relief in the next Session. Lord Liverpool, deeming the arguments for relief unanswerable, suggested the propriety of a short comprehensive service for those who objected to the present one, and the Bishop of Worcester judiciously remarked that an abridgment of the service ought not to be deemed an alteration. The Archbishop of Canterbury and many other Lords expressed their intention to confine relief to the Unitarians, and the debate terminated by an equal division of the members present for and against the second reading, but with a majority of six proxies against it. On the 11th of March, 1824, Lord Lansdowne introduced the Bill, narrowed to a measure for the relief of Unitarians, and after an animated debate on the 29th of that month, distinguished not less by the frank and liberal admissions of the Premier, the Archbishop of Canterbury, and other Bishops and Lords in favour of the Unitarians, than by the Lord Chancellor's utter obliviscence of his pledge of assistance given in the preceding session, the second reading of the Bill was carried by a majority of two. In the mean time, the sentiments of the Episcopal Bench had been consulted as to the details of the Bill, and a variety of clauses suggested in that quarter were prepared and intended for insertion in the Bill when committed, although many of them appeared to be uncalled for by any civil or religious necessity, and were liable to the objection of conferring upon the Dissenting minister an official character, in order to affect him with the civil penalties attaching to the Established clergy. A zeal for the Church transcending that of the Prime Minister and of the bench of Bishops was, however, organizing an opposition even to the further discussion of the subject: and in defiance of the general admission in 1823, that the Unitarians were labouring under a grievance, (the Bill *then* before the House being objectionable as too general,) a jesuitical attempt was now made to stigmatize them as religious outlaws, and therefore less entitled to relief than any others. Lord Liverpool's indignant reprobation of this quibbling will not be readily forgotten; but the Bill was thrown out by a large majority upon an undefined principle of opposition, which would have been equally exerted whatever had been the plan proposed, and which even the Presbyter sanctions us in stigmatizing as morally unlawful and essentially intolerant.

The subsequent history of the Bill it is not necessary to dwell upon; it was presented to the House of Commons early in the session of 1825, and received the most liberal attention from the Secretary for the Home Department. Upon suggestions, principally emanating from the highest ecclesiastical authorities, clauses were reluctantly added for the registration of Unitarian places of worship and ministers for the purposes of the Act, and ultimately, the registration itself was to be removed from the shoulders of the parochial minister, leaving him little except the onus of receiving his fees. The Bill, thus loaded with precautionary clauses, passed the Commons without any opposition deserving notice; but in vain had the petitioners sought to conciliate support, or at least neutrality, by adopting all the sug-

gestions which the legally constituted guardians of the Church had made,—in vain had they expressed their readiness to accept the already over-loaded Bill, even with the addition of further restrictions to any extent which did not render it impracticable as a measure of relief. Bigotry again successfully gnashed her teeth, and by a majority of *four proxies* the Bill was rejected in the Upper House without going into a detailed examination of its provisions.

Such is the history of this measure, and we are much mistaken if every man of common candour will not readily admit the absence of indirect views in the course which Unitarians have pursued on this subject, and that they have kept their eye steadily fixed on their grievance, evincing a sincere desire to obtain its redress with the least possible sacrifice of the general system of law. That the frequent discussions of the subject must have opened the eyes of many to the impolicy of blending functions purely civil with the religious duties of the Clergy of the Establishment, we can readily believe; and we sincerely hope that Nonconformists in general will, ere long, be completely emancipated from any necessity of coming into contact with a body, too many of whose members express contempt for every thing relating to Dissenters, save their money.

We must not omit to notice the remedy suggested by the Presbyter in the place of the measures hitherto proposed. "It is this: that we should acknowledge the validity of marriage contracts, entered into before a civil magistrate, according to certain forms prescribed by Act of Parliament." With respect to the plan itself, if there be any thing remarkable, it is not its novelty in the abstract, but that it is founded upon a distinction which, however evident, so many politicians in and out of the Church contrive to overlook. That the marriage contract stands high in the scale of religious as well as moral obligations, we are most forward to admit; but from this admission, to argue the duty of the State, as such, to prescribe a religious ceremonial, is as absurd as it would be to contend for the interposition of a religious *rite* in every important contract between man and man, because its violation would be an offence against religious principle. With the desultory and not very perspicuous historical discussion into which our author enters, and his distinctions between the sufficiency of a contract in *foro civili* and one in *foro conscientiæ*, (from which an uncharitable critic might infer, that a Churchman's conscience is not to be bound by the former,) and between "the extreme of Popery, which improperly has made matrimony a sacrament," and the more accurate and well-defined notion of our Protestant Church, which only considers it "as a holy estate entered into by a religious ordinance," we have no concern farther than to observe, that the Presbyter perpetually confounds the very distinguishable ideas of "religious ordinance" and "religious obligation," like a Churchman of ancient breed. We feel obliged to him for introducing to more extended notice the act of the Protectorate, alias the Grand Rebellion, for regulating the solemnization of marriage and the registration of marriages, births, and burials, which we concur with him in hoping "may be found useful in supplying hints." That it would better comport with the dignity of the Establishment to permit its ministers to act as mere registrars of the acts of a lay-magistrate, (as the Presbyter suggests,) than that they should be the functionaries for receiving as well as recording the vows of the married parties, (as Lord Liverpool recommended,) we are utterly at a loss to understand; but we are not much in the dark as to the motive for wishing the banns to be proclaimed in the market-place, and higher fees to be imposed upon licences in London

and large towns. Yet our author expressly disclaims the idea of persecuting error indirectly, and appears to admit that "our different acts of toleration have been too often granted, not upon any liberal principle, but from mere motives of expediency."

We understand that the Government of Lord Aberdeen has determined to resist, in a great degree, to the satisfaction of the Irish population, and to introduce a Bill authorizing the parties to appear before the Parish Minister in the church or vestry, at his option, and after solemnizing marriage in the solemn and expressive form prescribed by the Act of the Common-wealth, so as to avoid the most distant presence of interfering with the Liturgy, to have the marriage registered upon payment of the usual fees. Banns and licenses to continue upon the footing of the present law. That the Bill so framed will please all parties in the Church, past experience forbids us to hope; but recent events justify the expectation that Dissenters, will in sufficient abundance, will not be again thrust out of parliament upon a series of unreasonable and ill-disguised pretences. Nor does the Bill seem to us objectionable, as we understand it—that it provides no rule of faith for religious instruction—that it asks the established priest to administer his forms in case of a dissenting body of religious officers—or, in short the whole, that the petitioners are, by the common law, aliens from civil as well as religious privilege, and, therefore, ought to be compelled to bend the knee to the Lord of Dissenters.

CRITICAL NOTICES.

ART. V.—*Les Jésuites Modernes, by the Modern Jesuits.* By the Abbé Martial Marcet de la Roche-Arnaud. 8vo. pp. 350. Paris, 1826.

THE revival of the order of the Jesuits in France under the restored dynasty of the Bourbons, has produced a very powerful sensation in the public mind. Their insidious and arbitrary proceedings, countenanced as they are understood to be by the court and the ministry, have been viewed with serious alarm by a large portion of the enlightened population, and the press has teemed with publications which were intended to weaken or subvert their influence by exposing their principles, and holding out their practices to general contempt and abhorrence. Among the works of this class the "Modern Jesuits" of the Abbé de la Roche-Arnaud has attained pre-eminent celebrity. The author is a young ecclesiastic, who may be considered in some respects as a spy in the enemy's camp. He had mixed much with the society, but whether with a view of becoming a member does not appear; and he avails himself of the knowledge he had acquired to reveal secrets which would have been sought in vain from a sworn adherent to the Company of Jesus. His book has obtained a most rapid and extensive circulation; and it forms one of the principal [illegible] which led to the late famous project for restraining the liberty of the press in France, which its own authors have been compelled to abandon. In an address to the reader the Abbé gives a short view of the present constitution of the Society of Jesuits, specifying the principal officers, and describing their functions. The Chief is called the *General*, who is deemed amenable only to Jesus Christ or to the Pope. The next in rank are his *assistants*, who have the charge of provinces, and divide among them all the countries of the earth. Next follows the *Provincial*, who is the chief of a province, and, like the *General*, has his council, consisting of his Secretary-General, Procurator General, &c. Every college has its *Rector*, who is sometimes styled the *Master-Father*, having also his council of assistants under different denominations. Every house has besides its *Prefect in spiritual things*, to whom alone the members of the society are to make confession,

without special permission from the Father Provincial. The *privileged orders* are the *Professed*, who are at the head of the order, and derive their name from having sworn to be obedient in all things to the commands of the Pope; the *Coadjutors Formés*, who have sworn to assist the *Professed*, and are their agents; the *Scholars*, who may obtain the highest ranks; and the *temporal Coadjutors*, who are employed in the meanest offices, and frequently undertake the most important negociations.

In the body of the work the author aims at placing before the public view a series of portraits of the leading members of the society, with whose characteristic lineaments he seems to be perfectly familiar. The likenesses are sketched with great freedom and spirit, and have all the appearance of being true to nature. The colouring is said to be, in some instances, overcharged, but the leading features are nevertheless allowed to be correctly drawn. Our limits do not allow of our presenting many of them to our readers; we shall content ourselves with selecting one as a specimen, referring them for the rest to the book itself. As the author has attached the name to the portraits, we shall willingly do the same, and therefore announce that the person represented is GURY, of Franche-Comté (p. 79).

"During the Revolution he was a soldier, priest, missionary, and wished to be a Jesuit. He joined the Ex-Jesuits who had united themselves under the severe regime of *Paccanari*. His zeal, his fanaticism, and his unconquerable firmness, caused him to be placed at the head of the noviciate established at Rome. Here he distinguished himself by a despotism even more dreadful than that of his master. He exacted from his novices a ready, blind, and entire obedience. At his command they would throw themselves from the summit of the Capitol, or into the Tiber, just as, at the voice of the Old Man of the Mountains, his miserable slaves would cast themselves from the summits of precipices to evince how far they could carry their submission. He imitated this tyrant in the measures he pursued. Pleasure, plenty, perpetual gratification, the empire of the world, were promised to them if they were submissive to the will of their superior.

"Owing to the fanaticism of Paccanari, the Fathers of the Faith quitted his livery: some retired to Russia, under the orders of Father Brosossoski, the rest placed themselves under Father de Varin, formerly a colonel in the regiment of Condé, in order to re-establish the Society of Jesus under the empire of Napoleon. In the number of these was Father Gury; he was employed in the establishment formed in the South, and had the mortification to be left in obscurity during the reign of Father de Varin. When the French Jesuits were united to those of Russia, Father Gury was appointed to succeed him. He was called to Paris and put at the head of the Jesuits of *Mont Rouge*, over whom he presided during ten years.

"If there be any thing strange in France it is certainly this religious house of *Mont Rouge*. Whilst a king of France may not be able to find in his kingdom men freely devoted to his service, there is one man not far from the palace of the Bourbons, at the gates of the capital of France, and in the bosom of the most generous and civilized of nations,—a man without arms, without power, without money, without rank, without reputation, and without glory,—who rules at his pleasure those who would extend his empire throughout the provinces. His will, nay, even his look, can raise a thousand hands armed with poignards to assassinate princes and destroy emperors. During ten years the provinces were filled with his formidable slaves, and every day he sends forth others of a more terrific character.

"In an obscure apartment of Mont Rouge, the novices, every day of the week, follow in the train of Father Gury to the feet of the statues of Ignatius and Francis Xavier, to learn the mysteries of the society. Here every novice is obliged to proclaim all the faults and conversations of his associates: every novice in his turn, upon his knees, before the statues of his founders, is required to declare his tastes, his inclinations, his defects, his character, and his disposition as to the company. They all swear to sacrifice their personal wishes to the good of the society, to spare no labours to exterminate the race of the wicked, and to place at the feet of their Father Ignatius, all the crowns of the earth. They proceed, with their Father Master, to cast at their feet the vanities of the world, represented by a king invested with his regal ornaments, surrounded by broken sceptres, shattered crowns, and ruined thrones. All around, the nations of the world are seen loaded with chains, typified by three animals, the bull, the lion, and the eagle, and by a sublime

genius which represents most particularly the nations of Europe.

"During the two years of the noviciate no novice is allowed to mix with the world. He is taught the history of the generals of the order, whose portraits are displayed in every house: and the lives of the most celebrated Jesuits from Edmund Auger, Confessor of Henry III. All these young hearts, already corrupted by the most barbarous fanaticism, are filled with a hatred of the world. It is even said, and I repeat the fact with horror, that on Good Friday, after the ceremonies of the passion of Jesus Christ, all the novices strike with poniards the statue of Gaspard de Coligni, whom they believe to be bound by chains of fire in the depths of Hell;—another statue of a king of France, and of an minister Choiseul;—and another of Pombal, and of his weak sovereign, who suffered the society to be oppressed.

"If you would form an idea of the power of Father Gury over these poor novices, read the history of the Old Man of the Mountains. Perraca, in the Old Man of the Mountains, you would discover some traces of superstition. In the view of the tyrant of *Mont Rouge* every one trembles: he speaks, and all are silent. His prophecies, his threatening looks, his mysterious words, his severe and imperious tone, raise the spirits of his novices to such a pitch that they would reduce the world to ashes to secure the merit of a blind obedience."

An English translation of this curious work has lately appeared, which seems, on the slight view we have had of it, to be respectably executed.

ART. VI.—*The Lives of the Right Hon. Francis North, Baron Guilford, the Hon. Sir Dudley North, and of the Hon. and Rev. Dr John North.* By the Hon. Roger North. With Notes and Illustrations. 3 Vols. 8vo. London, 1826.

THE first two of these Lives are republications of very interesting Memoirs, well known and deservedly popular. The third is the life of Dr. John North, Master of Trinity College, Cambridge, and Clerk of the Closet to King Charles II. The whole family were of a school of politicians and reasoners, which we cannot better describe than by calling it the Eldon school by anticipation, over which, however, as it now exists, they had one advantage in the spirit of the

[illegible]

[illegible]

[illegible]

touches that way were found in the note-book which by chance escaped the fire. I have heard him speak much of the importance of *that controversy;* and he was so far a prophet as to declare he thought *that* heresy would soon break out and insult Christianity itself. I do not remember he discovered any disposition to attack the Papists or sectaries, though he had considered them well; but he might think there were labourers enough at that oar."

"And he had a dread lest this little note-book, of which I have given an account, might happen to stray and fall into unknown persons' hands, who possibly might misconstrue his meaning. In contemplation of which contingent, he wrote upon it this pleasant imprecation: 'I beshrew his heart, that gathers my opinion from any thing he finds wrote here.'"

ART. VII.—*An Historical View of the Plea of Tradition as maintained by the Church of Rome.* By George Miller, D.D. 8vo. London.

THIS tract arises out of that controversy between the Catholic and Protestant Churches into which the discussion of the political questions between them has, as we think, most unfortunately and injuriously deviated. Dr. Miller's design of investigating the plea of tradition in favour of doctrines and practices, as a question of history, is one which at any other time would be felt by all to be useful and interesting. At present, it is too obviously directed towards increasing the current of popular odium against a class of persons labouring under proscription for opinions' sake; and, little disposed as we must be to view with any sort of favour the doctrines or discipline of the Roman Church, we cannot say that, considering the temporal injustice dealt out to its adherents, we are inclined to view controversial attacks as likely to do much good either to friends or enemies.

Dr. Miller's book, however, will have its value, and we extract his summary of the history of the argument drawn from tradition, which we believe to be in the main correct:

"Such appears to have been the history of that tradition which is now maintained by Roman Catholics in Ireland, as indispensably necessary to the just interpretation of the sacred writings. Apparently unknown to the apostolic fathers, who might naturally be supposed to have been inclined to announce their possession of a deposit so important to the church and so creditable to themselves, it is discovered first among the *Gnostic* heretics, who in the affectation of a superior knowledge of divine things had corrupted the simplicity of the gospel with many inventions, which required some other sanction than the authority of the Scriptures. It was then adopted from *them* by two Fathers of the Church, (Irenæus and Tertullian,) but only to repel the arguments of those who had first pleaded against the Scriptures a spurious tradition, and had then so falsified the records of Christianity as to embarrass any inference from their genuine communications. When this use had been made of the argument, it seems to have been felt that such an appeal was incongruous and unnecessary, for it was immediately abandoned by the church; nor does it appear to have been resumed in the great controversy of *Arianism* by either party for the support of their tenets. After an interruption of almost two centuries and a half among the western Christians, and in Greece of the much longer period of more than five centuries and a half, we again find tradition pleaded as an authority; but in each case for a *practice*, not for a *doctrine;* each practice also plainly condemned by the written word. The argument was then abandoned, and each plea disowned by one of the two churches, until the very crisis of the Reformation, when it was once more brought forward to oppose the appeal which the Reformers had made to the Scriptures; and as these reformers had objected to doctrines, not less than to practices, the tradition of the church was then, for the first time, pleaded in favour of doctrines. Even then, however, in the very agony of the papal power, it was not pleaded that the Scripture was not intelligible without the aid of tradition, the latter being represented only as entitled to equal reverence, and not as a superior and controlling authority for divine truth. This last step was taken about the close of the sixteenth century, by Cardinal Bellarmine, who in his too candid defence of the Church of Rome, did not hesitate to maintain that the gospel without unwritten tradition is an empty name, or words without sense. The Roman Catholics of Ireland, imitating the boldness of the Cardinal, have declared that the Scriptures are not intelligible without the aid of tradition."

OBITUARY.

M. Laplace

This celebrated geometrician was at the period of his death entering his seventy-ninth year. He was the son of a cultivator, and was born at Beaumont-en-Auge, near Pont l'Evêque, on the 23d March, 1749. After having for some time studied mathematics in the military school of that town, he went to Paris, where his talents obtained him some powerful patrons. He successively became inspector of the royal artillery corps, became a member of the Academy of Sciences, and subsequently of the Institute, and of the Board of Longitude. He filled no public situation before the 18th Brumaire, at which period he was nominated Ministre de l'Interieur; but he retained this post only six weeks, being then called to the senate. In 1814, he was made a member of the Chambre des Pairs. We abstain from any remarks on his political life, for M. Laplace was not a political character, and he would never have fixed public attention, but from his previous renown. We shall, therefore, consider him only as a philosopher, and shall give a brief summary of those labours which have placed him first in the rank of those of whom France has reason to be proud.

In 1796, appeared the Exposition of the Mundane System, a celebrated work, which, even in a literary point of view, is a masterpiece, for its elegant simplicity of style, and for the clearness with which the author has given the most abstruse demonstrations. Among the number of new and important results which this book contains, we must remark especially the explanation of the courses of Saturn and Jupiter. These two planets, in fact, present so singular an inequality in their motion, that some astronomers have founded upon it an objection to the theory of attraction, while others, in attempting to explain it by that theory, have considered themselves under the necessity of admitting the existence of a celestial body, invisible, yet of vast dimensions, whose influence had the power of causing an irregularity in the motion of the two planets. It is true that since the epoch of this conjecture, Herschel has discovered the planet which bears his name, but the distance of this body renders it incapable of producing such a perturbation; and it was reserved for M. Laplace to shew, by a more rigorous calculation of the mutual effects of the attraction of Jupiter and Saturn, that the remarkable inequality observable in their movements, far from furnishing an objection to the theory of attraction, presents, on the contrary, a striking confirmation of its truth.

Every body is aware of the precision with which astronomers can now determine the elevation of the tides, for any distant period whatever, and every body is aware, too, that we are indebted to M. Laplace for this admirable acquisition. Newton had demonstrated, it is true, although rather vaguely, that the phenomenon of the tides is the result of the attraction of the moon; but he furnished no means of calculating exactly to what height the tides would rise in every given position of the planets. M. Laplace, by reducing to calculation the influence of the planets on the sea, has rendered the world a service analogous to that of D'Alembert, relative to the calculation of the precession of the equinoxes. In both cases, the question related to a blank left by Newton, which genius alone could supply.

The science of physics is not less indebted than astronomy to M. Laplace; he has, in particular, enriched it with one important truth: we allude to the pains which he has taken to demonstrate, that the particles of bodies affect each other, by means of forces different from those which govern the attraction of large masses,—of forces to which the law of attraction, varying inversely as the squares of the distance, is inapplicable. The human mind has so strong a tendency to generalize ideas—the adoption of a single principle is so favourable to the natural indolence of the mind, that it has ever been the fate of the greatest discoverers to lead to error, by being exaggerated. Thus the followers of Descartes were desirous of explaining every thing by a single principle of action, *impact*. At a later period, Newton demonstrated that, in addition to that unquestionable force, it was impossible not to allow the existence of another, viz. *attraction*, the influence of which acts in the inverse ratio of the square of the distance, and from that period this was the only accepted theory. M. Laplace opened a new way, by demonstrating that there are powers which decrease much more rapidly than attraction, and so much so, as to become insensible at any assignable distance. The most evident of these forces is the molecular attraction; and the true theory of capillary attraction, the credit of which is due entirely to M. Laplace, is an application of his ideas upon this subject.

M. Laplace had the the honour, while yet very young, of sharing the labours of

Lavoisier. It is known, for example, that he concurred with the illustrious Cheriut in the invention of a calorimeter, the use of which, it is true, is now abandoned, but which for a long time offered the only means of attaining the end to which it was destined.

It would be unjust in speaking of the labours of M. Laplace to say nothing of the calculation of probabilities; for if he may be justly reproached with having endeavoured to reduce to his system questions which no calculation can touch, it must not be denied that he arrived at the solution of many problems of great importance.

We shall conclude this notice with hinting at a proposition, made a short time since to the Académie des Sciences, by M. Laplace, and which may be regarded as the expression of his last solicitude for the progress of science. This illustrious old man desired that documents should be prepared for the purpose of supplying posterity with information, the want of which has been so severely felt by the learned of the present day, by determining, as correctly as the actual state of knowledge will allow, the principal elements of the constitution of the terrestrial globe. The academy took this request into consideration, and decided that a preparatory commission should be nominated for that purpose. This commission has not yet been appointed. Would it not be paying a just and appropriate tribute to the memory of Laplace, to hasten the execution of this proposition?—[*Translated from Le Globe.*]

Mrs. Rogers.

March 8, at the Glebe-House, *Sproughton*, in the county of *Suffolk*, at an advanced period of life, and most highly and deservedly lamented, Mrs. Elizabeth Rogers, the beloved wife of the Rev. George Rogers, A. M., Rector of that parish, whose mild and unassuming manners will long render her memory esteemed by her family and friends, as well as by every one with whom she was personally acquainted.

In every relation of life, the whole course of this venerable person was truly exemplary, inasmuch as she exhibited a bright pattern of conjugal affection, parental love, and benevolence of heart; whilst her death was in perfect unison, being marked by that placid serenity which is the sure and certain criterion of the expiring Christian.

'Tis past: dear venerable shade, farewell!
Thy blameless life, thy peaceful death shall tell.

Clear to the last thy setting orl
Pure, bright and healthy, like
sun;
And late old age, with hand i
shed
Its mildest winter on thy favou
For heaven prolong'd her life
its praise,
And bless'd her with a patriarcl
of days:
The truest praise was hers, a
heart,
Prone to enjoy, and ready to in
An Israelite indeed, and free fr
She shewed that piety and s
smile.
Religion had her heart, her
voice;
'Twas her last refuge, as he
choice.
Matur'd at length for some mo
scene,
Her hopes all bright, her pro
serene;
Each part of life sustain'd w
worth,
And not a wish left unfulfill'd o
Like a tir'd traveller with sleep
Within her children's arms sh
to rest.
Farewell! thy cherish'd image,
Shall many a heart with pious
vere.

Her remains were interre
chancel of the church of Sp
where, on a flat stone, is the
inscription to her memory:

Hîc jacet quicquid mortal
Elizabethæ, charissimæ U
et nunquam satis deflend
Viri Reverendi Georgi Roger
hujusce Ecclesiæ Rector
Quæ ex hâc vitâ migrav
8 Id Mensis Martii
Anno Christi MDCCCXX
et Ætatis suæ LXXXII
In Memoriam tam cari Ca
Hoc posuit Marmor
Mœrens et orbatus Mari

Mrs. Anna Chaldeco

April 2, at *Chichester*, in
year of her age, sincerely lan
numerous and respectable frien
second daughter of the late Jo
decot, Esq., Banker, of that
was a member of the Unitaria
gation under the charge of Mr.
and was endeared to her frien
many excellences of her charac

INTELLIGENCE.

Corporation and Test Acts.

We are happy to be able to congratulate our readers on the energy and activity which have at length manifested themselves among the various denominations of Dissenters on this important object. More unanimity has seldom been evinced than at the meetings which have taken place; and the weather has only been, with all present, how best, as feeling on such a subject, have kept themselves at best heat, so long since in bonds and hesitations and miserable, which discriminate Christians in a moment.

In consequence of energetic remonstrances sent back by the Board of Congregational, or Independent Ministers and by the Unitarian Association to the Society of Deputies, urging them to some consideration of the important duties which they were established to perform, an aggregate meeting was requested by the Committee of that Society, with deputations from the General Body of Ministers of the Three Denominations, from the separate Body of the Congregational Board, from the Protestant Society for the Protection of Religious Liberty, and from the Unitarian Association, for the purpose of discussing in common the course to be pursued.

March 28, 1827.

The different Societies having acceded to the proposal, this Meeting accordingly took place, and was attended by the following gentlemen:

Committee of the Deputies,

W. Smith, Esq., M. P.	Mr. Rutt
Mr. Collins	Mr. R. Taylor
Mr. Favell	Mr. Waymouth
Mr. Hale	Mr. Wilks
Mr. Hanbury	Mr. Wood
Mr. Jackson	Mr. Yallowley
Mr. Medley	Mr. Yockney.

From the General Body of Ministers,

Rev. Mr. Aspland	Rev. Dr. Cox
Dr. Rees	Mr. Coates.
Dr. Winter	

From the Congregational Board,

Rev. Mr. Blackburne	Rev. Mr. Yockney
Mr. Orme	Mr. Harper.

From the Protestant Society,

Mr. Steven	Mr. Walker

Mr. Wilks, their Secretary (attending also as a Deputy).

From the Unitarian Association,

Mr. Christie	Mr. Rowning
Mr. Richmond	Mr. Edgar Taylor.

Mr. W. Smith, being called to the Chair, addressed the Meeting at considerable length, on the difficulties which he, and many zealous friends of their cause, felt as to the expediency of agitating the question. This Meeting, he stated, was not called at the instance of the Deputies, but from the applications of other bodies, which would probably communicate their feeling on the subject. For his own part, he was inclined to believe that the present was a favourable moment for preferring their claims.

Mr. Favell, at some length, expressed his opinion that they could no longer delay their application.

The Resolutions of the Congregational Board of Ministers were then read. They strongly urged that no further delay should take place.

Mr. Bowring, as a Delegate of the Unitarian Association, communicated the earnest feeling of that body on the subject, as expressed in the three resolutions which he read. The first is the same as was afterwards adopted by the Meeting. The second declared the opinion of the Association, that it was expedient to convene a public meeting, requesting the presence at it of distinguished friends of Liberty. The third expressed the strong feeling of the Association that their claims should be urged only on the broad ground of denying the right or policy of the magistrate's making religious opinion or profession the ground or pretence of civil preference or exclusion.

Mr. Aspland stated, on behalf of the body of Ministers, *their* decided and unanimous feeling, that longer delay was alike injurious to their cause, and inconsistent with their character and professions.

Mr. Wilks, on the part of himself and his co-delegates, stated, that the Protestant Society also felt the necessity of taking active measures, and were convinced that they could no longer be delayed.

The Rev. Mr. Yockney (as a Congregational Minister) expressed, in energetic language, the feeling of his brethren on the subject, and their earnest desire to come forward on the broadest grounds.

There was, no doubt, some difference of opinion among Dissenters, but he believed it to have been much magnified, and he was desirous of putting the matter to the proof.

Dr. Cox expressed the same feeling on the part of the Baptist Ministers. He believed the laity of his denomination did not go quite so far as the majority of the Ministers, but that this was only the consequence of the want of discussion and information.

Mr. Bowring, to bring the business to some point, moved the first resolution, being the same as that communicated by the Unitarian Association.

Mr. Wilks proposed, but afterwards withdrew, an amendment, confining the application to the relief of Protestant Dissenters from the operation of the Test and Corporation Acts, instead of seeking the total abolition of the test imposed by them.

Mr. Bowring's resolution was then carried unanimously.

Mr. Christie, in pursuance of the feeling of his constituents, moved the expediency of a public meeting, for which, after some discussion, the second resolution, proposed by Mr. Wilks, was substituted.

The third resolution was then proposed and agreed to, and the Deputations were appointed as follows:

Resolved, That in the opinion of this Meeting no time should be lost in bringing the subject of the Repeal of the Corporation and Test Acts before Parliament; and that for this purpose every measure should be adopted for securing the support and co-operation of the Members of the Legislature.

Resolved, That to promote such object, and to arrange the best mode in which it may be conducted, it is desirable to obtain an early interview between several distinguished Members of both Houses of Parliament and a Deputation from this Meeting; and that the Chairman be requested to invite and arrange that interview on the earliest convenient day.

Resolved, That the Deputation be composed of the following gentlemen, taken from each Body represented at this Conference; and that as soon as the proposed interview has occurred, another Conference be appointed, at which some practical determination may be adopted; and that, in the mean time, each of the Bodies here represented be recommended to take all the measures they may deem prudent, to prepare those Bodies for active co-operation in the application proposed:

Wm. Smith, Esq., M. P. Mr. Busk Mr. Richard Taylor	Presbyterian.
Mr. Favell Dr. Brown	Independent.
Mr. Waymouth Mr. Medley	Baptist.
Rev. Mr. Aspland Rev. Dr. Rees	Presbyterian.
Dr. Winter Dr. Smith	Independent.
Mr. Orme Mr. Yockney	Congregational Board.
Dr. Cox Dr. Newman	Baptist.
Mr. Christie Mr. Edgar Taylor Mr. Bowring	Unitarian Association.
Mr. Steven Mr. Walker Mr. Wilks	Protestant Society.

April 6th.

The Deputations assembled at Henderson's Hotel, Palace Yard, to confer with Members of Parliament, in pursuance of the above proceedings. Owing to an important political meeting on the same day, several Members were prevented attending. The Deputations met previously to the hour at which the Members of Parliament were expected.

Mr. Smith, being called to the Chair, entered into an explanation of the reasons which had induced him to direct a postscript to be added to the circular convening the Meeting, the effect of which was to solicit, that "as considerable doubts were entertained on the point of the expediency of proceeding at the present moment, it was recommended that no further steps should be taken before that Meeting, which might tend to preclude a free discussion on that head." He had, on more mature consideration, and consultation with several of their warmest friends, felt great doubts whether any good could result from an agitation of the question at this time. He thought, too, that it was not a proper course to solicit the attendance and advice of the Members of Parliament who were expected, and to come with an announcement to them, that whatever their opinions might be, it was determined to act on our own.

Mr. Bowring protested against this meeting proceeding to any such discussion. They had already fully considered the question, and had determined to go on, and they were only a delegation, with

instructions to consult as to the best *mode* of doing what it was determined should be done.

At this period of the discussion Lord HOLLAND and several Members of the House of Commons entered. There were present

Lord Holland	Mr. John Smith
Lord Nugent	Hon. R. Smith
Mr. Spring Rice	Alderman Wood
Lord John Russell	Mr. Easthope
Mr. Marshall	Mr. Warburton.

A letter was read from the Marquis of LANSDOWNE, expressing his best wishes and desires in the cause of CIVIL and Religious Liberty.

Mr. FAWELL rose to express his concurrence in opinion with Mr. Bowring, that they were not there to discuss over again what had already been unanimously determined upon. He added his conviction, that it was expedient immediately to prosecute their claims, not so much in the expectation of immediate success, (though this was a very fair one,) as to bring the matter forward, to discuss it over and over again, and, he trusted, finally to prevail.

Mr. WILKS concurred entirely with Mr. Fawell and Mr. Bowring as to the object of their meeting. He stated his perfect conviction, that it was absolutely impossible not to prosecute their claims at once. He had received letters from all quarters urgently pressing them to go forward, and it was quite clear that, if *they* did not choose to press on, others would. They came there to communicate these feelings, and to request the co-operation of their friends in Parliament.

Mr. ASPLAND, on the part of the body of Ministers, expressed *their* earnest desire and determination to prosecute their claims with vigour. When they reflected on the delay which had taken place, they felt shame and sorrow at what they considered as an absolute neglect of duty, and they wished not to lose a day or an hour in endeavouring to make up for lost time. He was glad of the opportunity of disavowing, on their part, any concurrence in those petitions against the Catholics, which had brought unmerited obloquy upon them. That there was *some* difference of opinion among such a widely-spread body as the Dissenters, was very likely, and could not be denied; but he spoke in the hearing of his brother ministers, and was confident that it was their wish and desire to seek relief for themselves upon the assertion of the most extended principles of religious liberty. It should be recollected, too, that

[illegible] were [illegible] in [illegible] the Catholic Claims. It was not [illegible] to assert the [illegible] principles of their [illegible] of religious liberty. But [illegible] a [illegible] [illegible] one. If [illegible] it [illegible] that the matter is different with the Catholics was a position [illegible].

Mr. WOOD expressed the same feelings as the Hon. Mr. Smith and Mr. Bowring. The latter gentleman had not misrepresented the feelings of Lord Holland and Mr. Smith in publishing from the body of Ministers, assuring the friends of every pure principle protecting religious freedom, and he was quite sure they were still animated by the same liberal feeling. The Ministers conceived that the best mode of bringing forward their claims was to petition against the statutes which oppressed them: but they did it on the broad and general ground, reserving it to others to determine to what other bodies, besides their own, those principles would apply.

Mr. HOWITT stated the strong conviction of himself and his brethren, that it was become their imperative duty to press forward, and to rest their claims for relief on the only true and broad principle of denying the magistrate's right to interfere with any man on the ground of religious profession. He was anxious for proceeding, not so much from an expectation of immediate success, as to understand their position. If those gentlemen who were so anxious in support of the Catholic cause, deserted the Dissenters, we should then know how to rate the professions of such pretended friends of religious liberty.

Mr. STEVEN concurred with all the other speakers, and was satisfied that they must go forward.

Dr. COX also was of the same opinion.

Lord HOLLAND expressed his gratification at meeting the Deputations, and at learning that they were determined to bring their grievances before Parliament. It was unnecessary to make professions of his opinions. His exertions were at any and every time at their service. It was for them to determine their time, and it was, he considered, the duty of every member of the Legislature to assist when called, at any moment, in redressing a grievance. He should only claim a discretion as to the *mode* of agitating the question.

Mr. SPRING RICE very eloquently and energetically expressed his gratification at the course now intended to be pursued by the Dissenters. For himself he had never advocated, and never would

advocate, the cause of Catholic or Protestant, on any other than the broad ground of denying the right of any government to interfere between man and his Creator. If he had applied only for the removal of the Catholic penal laws, it was because they were *all* that oppressed Ireland. But the principle was what he contended for. He could pledge all his friends from Ireland who vote in favour of the Catholics, to do exactly as much for the Dissenters; and from the most frequent and intimate intercourse with the Catholics themselves, he could assure the meeting, that the constant and unvaried expression of their opinion, clergy as well as laity, was for asserting the absolute and broadest principles of freedom in the expression and enjoyment of religious opinion. He might add, further, that it was only by the prevailing advice and persuasion of their friends in Parliament (how wisely he would not say), that their petitions had not of late always gone for the repeal of *every* penal law and disability in matters of religion. They were most ready and desirous to place their applications on the broadest possible basis. He was rejoiced to hear the determination of the Meeting, and his most cordial and zealous exertions were at their service.

Mr. MARSHALL stated, that from his friends and connexions in Yorkshire, and indeed from all quarters, he was convinced that it was highly desirable immediately to proceed.

Mr. JOHN SMITH strongly urged the same views.

Lord NUGENT also fully concurred. On the subject of the Catholics he might be allowed to add, that he was authorized to say that they were willing and anxious not to confine their application to relief for themselves, but to stand upon the widest principles of religious liberty, and concur with any who were desirous to effect the repeal of every penal statute or disability.

Mr. W. SMITH suggested, that as the meeting was so unanimous in its feeling, they might request Lord J. Russell to undertake their cause; and he perhaps would give them *his* opinion as to the expediency of the present time for agitating the question.

Lord J. RUSSELL had no hesitation in expressing his decided opinion that the present time was a favourable and suitable one. His exertions were at the service of the Dissenters, and, whenever called on, he would cheerfully do his utmost.

The Members of Parliament having retired, it was unanimously resolved, that Lord J. Russell be requested to move the question in Parliament and to give notice accordingly, and that the general Deputations do meet again on Monday the 9th of April.

On the same evening,

Lord JOHN RUSSELL gave notice to the House of Commons, that he should on the 31st of May (afterwards altered to the 7th of June) make his motion on the subject of the Test and Corporation Acts.

Previous to this Meeting, the Committee of the Protestant Society printed and circulated resolutions to which it had agreed on the 26th of March, (before the first meeting of the Associated Deputations,) detailing historically and argumentatively the history of the laws affecting the Dissenters and their present claims, resolving on immediately prosecuting an application for the repeal of the Corporation and Test Acts, and offering to concur with the other societies in any measures they might suggest that could lead to success.

April 9th.

The Associated Deputations met at the King's Head in the Poultry, when the Secretary, Mr. Winter, stated that he had just received an intimation from the Secretary of the Protestant Society, that its Committee had met on the evening of the 6th of April, after the Meeting in Palace Yard, and had determined to prepare their petitions and prosecute their exertions distinctly, and not in association with the united Committees of Deputations as one body. Mr. Wilks and Mr. Steven afterwards personally stated and explained their views of the eligibility of this determination. Considerable discussion took place, but we had rather forbear to enter upon it. We are sorry that the Protestant Society should have thought it advisable or prudent to withdraw from an united prosecution of a common object, where so much unanimity had prevailed; but it is not for us to dictate to its members either as to the substance or manner of its proceedings; and we can only express our ardent hope that they will feel the separation as imposing on them a still more powerful reason for activity, in order to justify by the result a course which to many has appeared at any rate of doubtful policy.

It was then resolved, that Mr. John Smith be requested to second Lord J. Russell's motion. That an united Com-

mittee be formed, as in 1786, comprising the Committee of the Deputies and six members from each London body or Society desirous of co-operating with power to add to its numbers. That such Committee to be called "The Committee appointed for conducting the Application to Parliament for the Repeal of the Corporation and Test Acts." That such Committee should conduct all proceedings proper to be taken for promoting the object in view. That the different Societies be requested to name their six Deputies, and that then the aforesaid Committee be summoned. And that these resolutions should be sent to the Body of Ministers, the Protestant Society, the Unitarian Association, the Wesleyan Methodists, the Quakers, the Presbytery of the Scotch Churches in London, and the Associate Presbytery of Seceders.

The united Committee will proceed with all activity on the duties entrusted to them, and will probably communicate to congregations the form of a petition which they may recommend. It is desirable that as many petitions should be sent up as can be procured, previous to the motion, and the most effectual course will be to commit them to the Members of Parliament connected with the districts from which they come, with a request of their support.

April 10*th*.

At the Annual Meeting of the Dissenting Ministers of London and the vicinity of the Three Denominations, several resolutions were passed expressive of their opinion on the Corporation and Test Acts, and declaratory of their determination to petition for their repeal. The following ministers were appointed as a deputation to unite with the Committee of Deputies, &c., in the formation of a General Committee:—Mr. Aspland, Dr. Rees, Dr. Winter, Dr. Humphrys, Dr. Newman, Dr. Cox, and Mr. Coates, the Secretary of the body.

April 12*th*.

The Unitarian Association met and appointed as their delegates to the united Committee,

Mr. Christie	Mr. Edgar Taylor
Mr. Bowring	Mr. John Fisher
Mr. Hornby	Mr. John Watson.

And they agreed on the form of a petition to be submitted to the united Committee, as one which, with their approbation, would be recommended by the Association to the congregations in its connexion.

April 20*th*.

The United Committee met at the King's Head in the Poultry. Mr. William Smith was requested to act as its permanent Chairman. The sanction of the Board of Ministers and of the Unitarian Association was officially announced, and communications were received from the other bodies who had been invited to co-operate with them. A sub-committee was appointed, consisting with the Chairman, of two members of each of the deputations, to prepare and present a statement of the case of Protestant Dissenters as to the Corporation and Test Acts, and to draw up a petition agreeable with the form of a petition to be determined upon by the united Committee. We perceive that the Committee is now in session, and we expect that by the time our numbers [illegible] in the hands of our readers, they will have taken some decisive steps to promote the great object for which they are associated.

Petitions.

Those congregations who may be disposed to petition in their own behalf, the following which has been approved by the Committee of the Unitarian Association may serve as a guide, of course with any variations which appear necessary.

Petitions cannot be in the hands of members of parliament by later than the 1st of June. There is consequently little time for forwarding them to the members connected with the districts from which they come, and all means to expedition. It is therefore desirable that they may be sent to the Association rooms, No. 1, Walbrook Buildings.—It is not thought necessary to present petitions at present to the House of Lords.

To the Commons the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The humble Petition of the undersigned, being Protestant Dissenters assembling for religious worship at the chapel [illegible] in [illegible]

Sheweth,

That in the [illegible] of certain acts, passed in the reign of King Charles the Second, and commonly called the Corporation and Test Acts, all persons are excluded, under many penalties, from the magistracy, from corporations, and from every place of trust or emolument under his Majesty, who shall not qualify themselves by producing [illegible]

mity with the Church of England, so far as to receive the sacrament of the Lord's Supper according to its usages.

That, in the exercise of the same right of private judgment, and with the same spirit of reformation, on which the founders of the Church of England rested their separation from that of Rome, your petitioners openly declare their Dissent from the Doctrines, Discipline, and Ritual of the Church now established by law, and cannot, therefore, offer that conformity which is required of them, and in default of which they are by law excluded from the common rights and honours of citizenship in a free country.

That, in order to avert the evils which would result from the general enforcement of such laws, Indemnity Acts have been, from year to year, passed; but your petitioners see, in such expedients, only a confirmation of the obnoxious principle of exclusion. Those Acts treat as matter of offence what your petitioners consider as the inalienable right and undoubted duty of an accountable being. They are, moreover, in their legal operation, imperfect;—they do not profess to shelter the conscientious;—they are founded on the assumption,—in itself unauthorized and untrue,—of mere inadvertent omission, and of consequent intention to conform within the period allowed;—they leave in the hands of every individual the power of defeating the election of any Dissenter to offices which he may be called upon and is well qualified to fill;—and finally, they, year by year, admit and confirm the principle, alike oppressive and impolitic, by which one branch of the community is shut out from the general blessings of good government, and subjected to degradation which no conduct on their part has merited.

That it is, in the judgment of your petitioners, incumbent on those who seek the continuance of laws of exclusion and disability, to prove, at every moment, their necessity, and the demerits of those who are the subjects of them; and your petitioners, therefore, do not feel themselves called upon to tender any vindication of their conduct in society, still less of their religious principles, for which they hold themselves responsible to no earthly judge.

Claiming, as their right and duty, to exercise, in common with all their fellow-men, their free and unfettered judgment in matters of religion, your petitioners deem the assumption of authority, whether to punish or to tolerate another in the performance of l gious duties, as an encouragen insincerity, an unwarrantable p to infallibility, a cruel injustice t viduals, a source of weakness an sion in the state, and, finally, a g insult and injury to religion itsel more especially they deem the cor of a solemn religious ordinanc the qualification for secular office fanation, against which, as Chr they are bound, on all occasi protest.

Your petitioners, therefore, and earnestly pray your hon House to take these laws into yo consideration, and to remove the ances which result from them;- lieve this country from the re which belongs to her alone, c faning the holy ordinances of C nity for secular ends;—and to and act, in all things, upon thos principles of Religious Liberty have been recognized in so man countries, and which, as your pet believe, are essential to the pea virtue, and happiness of mankind

And your petitioners shall ev &c.

Change of Ministry.

It is not a little singular that parent triumph of bigotry and rance, recorded in our last n should be so soon followed by t discomfiture of the whole party directed it, and an avowal of competence of their principles to foundation of any government country. The extent to which sult of this reaction will be fav to more liberal views is nec while we write, uncertain; l thing at least is plain, that the must be productive of great good

In France, at the same mome lic opinion has achieved a no umph; of the more importance because it is the first in which and justice have fairly fought an battle through regular and consti means. The law enslaving th has, after a long and obstinate to carry it through the Chambe precipitately withdrawn by the sent it; and it is difficult to either that such an attempt can newed, or that the triumph of t ciple of resistance to oppression there. It will be a happy day fo when she is satisfied that her c tional checks upon power sys

with the interests of the people, and can be safely relied on as the guardians of well regulated and defined liberty.

Somerset, Gloucester and Wilts Unitarian Association Anniversary.

The Fifth Half-yearly General Meeting of the Somerset, Gloucester and Wilts Unitarian Missionary Association was held at Marshfield, on Tuesday, April 13, when the Rev. Robert Cox, of Penton, delivered two admirable discourses to numerous and attentive audiences, in the morning, on the *Connexion of Unitarian Christianity with the Improvement and Happiness of Man*, from Eph. iv. 5, 6; and in the evening, on the *Proper Use of our Talents*, from 1 Cor. vi. 17—19, and Luke xii. last part of ver. 48. Mr. Martin, the Minister of the Congregation, read the lessons, and the devotional part of the services was conducted, in the morning, by the Rev. Theophilus Brown; and in the evening, by the Rev. Richard Wright.

Friends were present from Cam, Ashwick, Trowbridge, Bath, and Nailsworth, who afterwards, to the number of forty-two, including females, partook of an economical dinner at the Castle-ton Arms. The Rev. R. Wright was in the Chair, and to him the company were much indebted for his able and eloquent addresses. On the removal of the cloth the accustomed hymn of thanks was sung. In the course of the afternoon the Secretary read an interesting report of the proceedings of the Committee since the last meeting, and several appropriate toasts were given. It was unanimously resolved to omit the word "Missionary" in the title, and henceforth to call it the "Somerset, Gloucester and Wilts Unitarian Association."

S. M.

Somerset and Dorset Unitarian Association.

The Sixteenth Half-yearly Meeting of this Society was held at Bridgewater, on Good Friday, April 13, 1827. The devotional services were performed by the Rev. Dr. Davies, and the Rev. Mr. Walker delivered a discourse from Gal. iv. 18: "*It is good to be zealously affected always in a good thing.*" By a comparison of the distinguishing truths of Unitarianism with the opinions of our Christian brethren, it was fully shewn that our principles deserve and imperatively demand, from those who [illegible] them, a more zealous and active zeal in their diffusion. The [illegible] Christian benevolence, to exert the [illegible] in which the moral system itself—namely, human character—rises, [illegible] to increase in value, by a [illegible] the number of [illegible] and to diffuse them more extensively for the sake of the virtue and happiness of our fellow-men.

The meeting for business was held in the room of the Literary Society, which was crowded.

The [illegible] Committee [illegible] the Annual Meeting [illegible]

That Mr. Sanders be a Delegate to attend the Meeting of Trustees [illegible] on the subject of the [illegible] Fund, and that he be empowered to [illegible] the Treasurer of this Association to pay the [illegible] out of the funds in his hands.

That the next Half-yearly Meeting of this Society be held at Taunton on Wednesday, July 11, 1827, and that the Rev. W. Hall, of Bristol, be requested to preach a sermon on that occasion.

The members and friends of the Society then dined together, under the Chairmanship of the Rev. Mr. Davies, when the absence of one of its most active and useful members, the Rev. T. L. Wayne, of Langport, and of the congregation of the Presbyterian Chapel in the former instance, by the appointment of a well-attended meeting held in that place, on Tuesday last, Christian candour and forbearance [illegible] of manner — "to love and [illegible] those of Christian [illegible] which [illegible] in essentials." The [illegible] of the Association was [illegible] at present.* Among the various [illegible] of the meeting was the [illegible] and Rev. [illegible] to the Legislature [illegible] and [illegible] was strongly urged upon the gentlemen present to send petitions to Parliament upon the subject from their respective congregations.

In the evening the devotional services were conducted by Mr. Brown, and an excellent and impressive sermon was preached by the Rev. Edward Wortley, of Taunton, from 1 Peter i. 2.

W. E. Bridges.

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* This excellent man, we regret to say, died on the 16th of April. Further particulars in our next. Ed.

Unitarian District Association, Battle.

THE Fourth Anniversary of this Society was held on Good Friday. Tea was provided in the Chapel by the young people of the congregation, when between two and three hundred persons of different persuasions sat down to a social entertainment. The Rev. B. Mardon, A. M., was called to the Chair. The Chairman feelingly alluded to the late serious illness which it had pleased Divine Providence to inflict upon their respected pastor, and congratulated the congregation on his restoration to health and renewed efforts in the cause of pure and rational religion. Mr. Taplin then addressed the Meeting, adverting, in the language of respect and gratitude, to the time of his predecessor, the Rev. W. Vidler, by whom the foundation of the cause in that place was laid. Mr. T. then called upon the young to emulate the spirit of their fathers, and to venerate as sacred the inheritance which they had received; he expatiated at considerable length on the necessity of union and co-operation in the diffusion of Unitarian Christianity, which he contended was allied to knowledge and freedom. Mr. T. was followed by Messrs. Harding, Hughes, Badcock, Edwards and others. The meeting was attended by two French gentlemen of distinction. The Count de Nezas begged to express for himself and his friend the pleasure they had derived from the Unitarian Society, where they had seen a true specimen of old English hospitality, and a happy proof of the rational and liberal views of Unitarian principles.

The Committee of the congregation think this a favourable opportunity of stating, that since their case appeared in Vol. XXI. p. 634 of the Old Series of the Monthly Repository, they have received but three subscriptions towards the liquidation of the Chapel debt, viz. the British and Foreign Unitarian Association, £25; Finsbury Fellowship Fund, £10; Hackney Fellowship Fund, £5. They again earnestly solicit the assistance of the Unitarian public, and hope that their appeal will not be in vain. Battle is an important situation for the diffusion of Unitarian Christianity, and it is to be hoped that our brethren in different parts of the country will not allow its success to be impeded by a debt of £160.

Subscriptions will be thankfully received by the Rev. W. J. Fox, Dalston; Mr. G. Smallfield, Homerton; Mr. D. Eaton, 187, High Holborn; and by the Rev. James Taplin, Battle.

Battle, April 16, 1827.

NOTICES.

The next Annual Meeting of the Association of the adjacent Unitarian Congregations, in the Counties of Salop, Cheshire, and Stafford, will be held at *Whitchurch*, on the Wednesday in the Whitsun-week. The *Rev. H. Hutton*, of Birmingham, is expected to preach on the occasion.

THE Annual Assembly of the General Baptists will be held at the Worship Street Meeting-house, London, on Whit-Tuesday, June 5th. The Rev. W. CHINNOCK, of Billingshurst, is expected to preach. Service will commence at 11 o'clock.

The Rev. Samuel Martin, of Marshfield, has accepted an unanimous invitation from the General Baptist Congregation at Trowbridge, to become their minister; to which place he will remove at Michaelmas next.

Another minister is, therefore, wanted for Marshfield.

THE Rev. B. MARDON, M. A., has accepted the invitation of the Unitarian Congregation at Maidstone to be their Minister, in the room of the Rev. G. Kenrick, who has resigned.

SCOTLAND.

Meeting of the Edinburgh Continental Society, held in the Assembly Room in that City on the 20th of March.

THE CHAIRMAN stated that the object of the Society was to convert the Continental Catholics, Socinians, Arians, Mologists and Rationalists, to the doctrines of the gospel. One portion of the Continent was involved in worse than heathen darkness and superstition, and the other in scepticism and irreligion. He had heard one of the most eminent of the Socinian preachers in London state, that as the heroes of antiquity were venerated for their virtues, so Christ was glorified in consequence of his excellent character.

Dr. GORDON read the report, which characterized Arians and Socinians as merely nominal Christians, who were in the region of the shadow of death, in deplorable ignorance of divine things, in-

in all the darkness of Paganism, ere in a still more lamentable, as re in a more hopeless, condition, ed by the pride of a false philoso- imagine that they were in a state e and safety, whilst they rejected truths which were essential to salvation. The state of Geneva was larly deplorable. The Genevese were the determined opponents gospel, and their people were des- f all religion and godliness. The h was shockingly desecrated. A emnant, however, was left, and they od hopes of imparting the divine hich Scotland had received from , once the Zion of truth and holi- Scotland owed a debt of gratitude she should endeavour to repay.

Mr. MEJANEL, from Paris, la- the defections from the true faith, epresented the eminent success had attended his ministerial la- in the South of France. Hundreds ed him with tears in their eyes to longer to them, and he preached e assemblies in the open air and aching rain. The fields were to harvest, and labourers only wanted. The *Edinburgh* Conti- Society had been chiefly instru- in turning many to righteousness. JAMIESON denounced in strong the Roman Catholics, and was hat religion never would flourish ir debasing system was annihi-

HALDANE in bitter terms con- the Catholics, and, amongst other accusations, stated that they had from the Decalogue the second ment. He severly condemned and Arians, and represented the children of hell, the allies The pastors and people of were the objects of the most invective. They trampled the under their feet, desecrated the and practised iniquity with At Strasburgh, Haffner had Professor's Chair openly ridiculed

Rev. W. J. BAKEWELL said, that no intention of speaking when he the room, and did not rise for of disturbing the harmony of Statements, however, had which he knew to be erro- some of which a sense of led him to refute. The Conti- Europe had been represented to the most deplorable state of igno- on subjects of religion, moral depravity, the consequence Catholics and Protes- tants had been equally anathematized. The latter had been denominated nominal Christians, as ignorant as Heathens, requiring as complete a change of heart and life, and denounced as the children of hell. It had been said that they pay no respect to the Bible, that Professors in their Chairs had ridiculed the doctrines of the gospel, and that the religious pastors were the determined opponents of the doctrines of Christianity. These were hard expressions, scarcely consistent with the professions of charity which we had heard from lips denouncing the claims of the Catholic Church to infallibility. But, in fact, those who had been preaching liberality had this day virtually assumed exemption from error, and dogmatically insisted on their own opinions as the only true and saving faith. He had never attended a meeting characterized by more charitable professions, and more illiberal denunciations and greater misstatements. The Continent was not so deplorably ignorant and depraved as it had been represented to be. Many of the statements carried their own refutation. That a Professor of Divinity should from his Chair ridicule the doctrines of the gospel, was too palpable a misstatement to be credited. Had he no other means of detecting the misrepresentations respecting the religious state of the Continent, a knowledge of the gross misstatements of the religious and moral condition of Geneva would induce suspicion as to their correctness. Of the state of Geneva he spoke from accurate information, and he could say, that there were few, if any, cities in Great Britain more distinguished for genuine piety and virtue. The pastors were exemplary in the discharge of their duties, and paid particular attention to the religious instruction of the young. They were not, indeed, Calvinists, but they were in his opinion sincere Christians, and he believed that their faith contained all the essential doctrines of Christianity. They believed in God, in the divine mission of Jesus. They received him as their Master and exemplar, and the Scriptures as their only rule of faith and life. Much holy indignation had been expressed "at their desecration of the Sabbath." They were not, indeed, Sabbatarians. They did not believe that the Lord's-day should be observed with all the strictness of the Jewish Sabbath. In this opinion they agreed with Calvin, whose peculiar notions of dogmatic theology they rejected. Indeed, all the Continental nations disapproved of a Jewish manner of observing the day on which

Jesus rose from the tomb. The Genevese had been grossly calumniated. In this they shared the fate of all religious Reformers. The primitive Christians were as groundlessly libelled. Let the Continental nations manage their own religious affairs; and let us attend to our own opinions and our own hearts, and we should have enough to do. Consider our starving poor in some of our manufacturing districts, and let them have your superfluities. Feed the hungry, clothe the naked, and you will have the satisfaction to know that your means are not abused.

Mr. HALDANE wondered that the last speaker should have been suffered to mount that sacred platform, dedicated to religious purposes, and pollute the meeting with his blasphemies. He had always questioned the propriety of allowing strangers to speak on such occasions. He could assure the meeting that all his own statements were correct, that the religious and moral condition of Geneva was most deplorable. A debasing system of religion had depraved the manners of the inhabitants. He and his friends had investigated and found that there were 20,000 abandoned women in that city, a greater number than in the whole city of London. The world was the devil's world.

The CHAIRMAN complimented the speaker on the satisfactory answer he had made to the stranger's statements.

B.

HOUSE OF COMMONS,

TUESDAY, APRIL 3rd.

Repair of Protestant Churches in Ireland.

SIR JOHN NEWPORT brought forward a resolution respecting the state of the law regarding the building and repairing Protestant churches in Ireland. He said, the Protestants had allowed the churches to fall into decay and ruin, and the cost of building and repairing them fell upon the Roman Catholics, who were shut out of the vestries, and derived no benefit from them, instead of upon the Established Church of Ireland, which had immense revenues at its disposal! Since the Union, not less than half a million of money had been raised, principally upon the Catholic population, for such Protestant purposes, many of whom had been distrained upon for church rates. Persons who did not profess the Established religion ought not to be taxed for the support of it. This country was cried up as the paragon of liberality, while Roman Catholic countries were at the same time denounced as illiberal and prejudiced. Let the House, however, judge. In 1791, the Diet of Hungary, which was composed of persons of different orders, to the number of 500 or 600, came to a resolution in the following words:—"The Protestants of this state shall not be called upon to contribute to the Catholics either in money or labour, nor shall the Catholics, on the other hand, contribute to the Protestants, or to the establishment of their churches or schools." This resolution was passed by a majority of more than three to one. In the same Diet, Protestants were declared equally eligible with Catholics to fill every office and to hold every rank in State. This was the conduct of a Roman Catholic State, and yet it was said that England surpassed every other country in the world!

Mr JOHN SMITH thought the system perfectly monstrous which compelled the Catholics of Ireland to build Protestant churches; but our whole system in that country was an absurdity of the grossest description. A day must, however, come, when common sense and common justice would triumph.

Mr. PLUNKETT observed, that the Protestant churches *must* be kept up, although there might be but few Protestants in the parishes.

Mr. PEEL said, he could not concur in the proposition, that the Roman Catholic peasant ought not to be burdened with any share of the expense for repairs of Protestant churches. If that principle were good for Ireland, why not equally so for England? If one class of Dissenters were to be so far relieved, what reason could be assigned for not releasing all other classes who were not within the pale of the Established Church? The inevitable consequence would be, that all who were indifferent to the reformed system would declare themselves Dissenters, for the purpose of escaping this tax. Undoubtedly, if one class of Dissenters more than another deserved to be looked upon in a more favourable light, it certainly was the Roman Catholic occupiers of land in Ireland, for they had to provide their own churches as well as to assist in making the same provision for the other church by law. But while he entertained these feelings towards the Roman Catholic occupier of land, he felt them not for his landlord. And more particularly for his Protestant landlord, and still more so where he happened to be an absentee. Of all men, for him he had no consideration. With reference

to the Right Hon. Baronet's eventual expulsion, for the insertion of a future clause into leases, to save the Roman Catholic tenant, and throw the weight upon his landlord, he was rather favourable to such a resolution. He did not for the poor tenant who had never an lease without any expectation that a church would be built near his cot, and who had afterwards to meet the expense of such a building. With the warmest desire to go hand in hand with the Hon. Baronet, in giving a full consideration to parts of his plan, if brought forward in a specific bill, he hoped he would withdraw his resolution.

Sir J. Newport said, he should withdraw the resolution, and move for leave to bring in a bill for amending the laws relative to the rebuilding and repairing of churches in Ireland, and for relieving occupying tenants from church rates on certain occasions.—Leave was given.

FOREIGN.

MADRAS.

Unitarian Association.

The Foreign Committee have received a letter from William Roberts, dated Sept. 22, 1826, from which are taken the following very interesting extracts. This excellent man was then recovering from a severe attack of asthma followed by the measles.

"In hopes of our friends increasing their remittances, I, with greatest economy possible, endeavoured to keep up both my schools and the catechist, but I am now not able to pay them any longer, without much inconvenience and injury to myself and family. * * * Several of my brethren are very willing to do every thing to serve and promote the truth they have embraced, but the increase of their families and their poverty are great impediments.

"When a man becomes a Christian in India, he is entirely alienated from his caste and from all his other friends, and forfeits their favour for ever; but he has the consolation, favour and support of his European teachers, and the friendship of the party he joins. As to a Unitarian, it is extremely hard: he is not only forsaken by all his former friends and well-wishers, but he is defamed and looked upon almost by all other denominations of Christians, and their learned teachers, as a monster and enemy of their right faith. His own brethren being too few to afford him [illegible] as a [illegible] and [illegible] all [illegible] opposition. [illegible] [illegible] [illegible]

FRANCE.

The Press.

THERE are few sciences more essentially serviceable to mankind than statistics. Facts speak for themselves, and every body will allow that their effects are more really powerful than the most brilliant theories. M. Daru, by the publication of his "Notions Statistiques sur la Librairie," has demonstrated unanswerably all the importance of the various species of industry to which the press gives birth; and the result which every impartial man will draw from his calculations must be, that a well-advised government will ever most scrupulously beware of diminishing the products of a source so admirably calculated to increase the public wealth. M. Daru has arranged his Statistical Tables of the products of the French press, from the Bibliographie published since the year 1811, by M. Beuchot. It will be seen that from the 1st Nov. 1811, to the 31st December, 1825, the French press has produced the enormous number of 1,152,295,229 sheets, the daily papers not being included, nor the impressions from the royal press. If we afterwards follow, year by year, the number of printed sheets, we shall perceive that the demand for literary matter has doubled in 10 or 12 years. But we prefer giving some remarks on the particular labours which belong to the press.

The first material requisite for printing is the paper, or rather the rags with which it is fabricated. We perceive, then, that for the yearly fabrication of paper, (the quantity of which is 2,800,000 reams,) the necessary quantity of rags is 80,600,000 pounds. At Paris, a considerable portion of these rags is collected from the streets by individuals, the number of whom is calculated at about 4000, and whose average gains are computed at 36 sous per diem. But as this article makes scarcely one-sixth of the gain of these pickers, the rest consisting of bones, old iron, broken glass, &c., it appears that the quantity of rags daily collected in the streets of Paris, is of the value of about 1200 francs. This sum doubles when the rags have passed through the hands of the rag merchant and of those who superintend the selecting and washing; operations which occupy about 500 persons. On the whole, the city of Paris supplies the paper manufactories with rags to the value of 4800 francs, comprising the contributions of hospitals and private persons, &c., which makes annually 1,752,000 francs; and the whole of France produces in the same space of time a sum of 7,480,000 francs on the single article of rags, which, at the rate of 500 francs per head, furnishes means of existence to 14,960 individuals. The number of paper-mills in 1825 was 200, and the number of workmen employed in them amounted to at least 18,000, not reckoning those engaged in the preparation of acids, pastes, the machinery, &c., which would form a total of more than 30,000 persons. There are 35 type-founderies employing 1000 workmen, and the produce of this branch of manufacture may amount to 650,000 francs per annum. Lastly, the expense of printing ink may amount to 12,000 francs.

We now come to printing itself, having briefly glanced over its accessories. The general number of printing establishments in France is 665, of which 82 are at Paris. In 1825, 1550 presses were calculated to be in full activity, viz. in Paris, 850, including those of the royal establishment to the number of about 80, and about 700 in the various departments. These presses produced, in the same year, 1825, between 13 and 14,000,000 volumes, of which more than 400,000 issued from the presses of M. Firmin Didot. We cannot follow the calculations of M. Daru through all their details, and must content ourselves with observing, that the gains of the compositors, pressmen, correctors, &c, amount annually to about 15,262,500 francs.

There are reckoned, at Paris, 152 master binders, but to these must be added a great number of private workmen, and binders in the departments, which will increase the number to 1200, occasioning an annual circulation of 2,440,000 francs. There are, in Paris, 480 booksellers, and 84 second-hand booksellers, and in the departments 922, forming a total of 1586.

The general summary of these statistical statements shews, that 13,500,000 volumes, the average annual produce, create in commerce a real sum of 33,750,000 francs. This comprehends the gains of the rag-picker, the income of the bookseller, and the profits of literary men. It is true that these last have but a small division of this enormous amount, and M. Daru considers himself as very close to truth in estimating the receipts of literary men for their labours, at no more than 500,000 francs. It must, indeed, be remembered, that many desire no remuneration for their manuscripts, and that others can obtain none; that those who bargain with publishers obtain a very moderate price, most frequently paid by

a certain number of copies of the work, or upon the profits of sale; and again, that the reprinting of works, which have become public property, afford their authors no further advantage. M. Daru concludes these curious researches with the following observations:—"To conclude: the industry of the press creates annually a sum of nearly 34 millions, and this creation is more peculiarly real and profitable, inasmuch as the original matter is composed of objects almost without any value whatever: rags, lamp black, a little oil, some lead and a few skins, are the only appreciable materials which the paper mill, the printing press, and the binder, derive from other exertions. In the language of political economy, labour is the estimate of all value; but it may be said, with equal justice, that the most noble of all powers—intellectual power—converts sterile matter into precious objects. It is the privilege of the mind, that to it alone belongs creation."—*Revue Encyclopédique.*

Increase of Literature.

The following statistical account of the literature of France in 1811 and 1825 is taken from The Courier Français; it does not include either official papers or daily journals. In 1811 there were printed—

	Sheets.
On Legislation	2,831,662
On the Sciences	2,214,303
Philosophy	410,298
Political Economy	131,133
Military Affairs	1,147,400
The Fine Arts	161,525
Literature	3,781,826
History	3,375,891
Divers subjects, Almanacks, &c.	1,885,869
Theology	2,509752
Total	18,451,713

In 1825, the number had risen to—

Legislation	15,929,839
Sciences	10,928,277
Philosophy	2,804,182
Political Economy	2,915,826
The Military Art	1,457,913
The Fine Arts	2,937,301
Literature	30,205,158
History	39,457,957
Different subjects	3,886,973
Theology	17,487,037
Total	128,010,483

Twenty sheets may be reckoned as a volume, which would give an increase of above 5,500,000 volumes in 1825 over 1811, which has been further increased one-fifth in the year just ended.

GERMANY.

Catholic Reformation.

In the *Allgemeine Kirchen-Zeitung* for last January, is inserted a copy of a recent petition from a part of the Catholic clergy in Silesia to the Archbishop of Breslaw, praying for a reform of the Catholic worship. A short account of this eloquent, forcible, and manly document, for which we are indebted to a friend now in Germany, from whom we hope for further valuable communications, may perhaps be interesting to our readers.

After speaking of the evils which arise respectively from the opposite inclinations of the over-zealous and the indifferent, and after professing their warm attachment to the Catholic Church, the petitioners proceed as follows:—"But we cannot deny, that in the course of centuries abuses have crept in, and troubled the pure stream of the Gospel; that weeds have luxuriated among the good seed of Christianity, hindered its flourishing growth, and embittered its blessed fruits." They go on to say, "No one can wonder that it should be so. A church which has had to contend with the storms of eighteen centuries, could not remain exempt from the influences of time. Christ, though he has promised his continual presence with it, forwards his work by the instrumentality of men, whom he employs as the teachers of his divine truths, and as the shepherds of his flock. What might have been concluded *à priori*, is confirmed both by history and by the present state of things. The doctrines and the saving morality which Christ preached, have been delivered to us through the apostles, fathers, and inspired men, true and pure. But in unessential things, ecclesiastical ordinances and customs, which have been adopted from time to time, to promote the instruction, edification, and salvation of believers, manifold abuses have insinuated themselves. The more these abuses obstruct the efficacy of our religion, the more is it incumbent on us to labour actively for their gradual removal."

The petitioners proceed to consider these abuses specifically. They say, "The Catholic worship in the first centuries was a great, holy, awful whole, a communication between clergy and people, an immediate intercourse between God and man; but the brightness

of this system began very early to be obscured. In order to bring in Jews and Heathens, many rites and usages were adopted with reference to ancient or established customs; and hence the Liturgy of the Catholic church became greatly corrupted. Many prelates and learned men in Germany, active and distinguished friends of the Catholic church, have often declared their opinion to this effect. Who does not know and esteem the labours of Werkmeister, Winter, Pracher, Huber, Selmar, Busch, Brunner, &c?"

The proposed reforms they describe under three heads.

1. They intreat that the bishop would cause a Psalm-book to be prepared and generally circulated, to be used by Catholics in all their religious services. According to the tenor of their remarks, this Psalm-book would be similar in its objects to those commonly employed by Protestants. In some parts of Germany the Catholics already use such books.

2. They most earnestly argue in favour of having the Liturgy read in the vernacular tongue.

3. They petition for a general revision of the Mass-book, for the omission of many things which are useless, unmeaning, or unsuitable, and for the allowance of more time for preaching.

Dr. Scholz.

Dr. Scholz, the professor of theology in the University of Bonn, has been pursuing a novel mode of cultivating his biblical studies, in which he is deservedly eminent throughout Germany.

Having determined to pursue a course of travels, having for their principal object an inquiry for all materials necessary to the most extensive collation of MSS., he has made a journey from Trieste to Alexandria, and thence through Egypt, Palestine, and Syria.

The results of his observations, of a sort secondary to his *main* pursuit, but highly interesting on every topic of ancient literature, customs, arts, and languages, have been published by him in the form of a volume of travels.

Well skilled, not only in the Greek, but in the different Eastern tongues adapted to his favourite pursuits, Dr. Scholz every where prosecuted his Biblical studies with the greatest industry, and was peculiarly active in his examination and collation of MSS.

This book of travels then gives the clue to one branch of his resources for his grand design of a new edition of the Greek text, founded on the most extensive comparison which it is possible for any individual to make, without pursuing a still more energetic system of personal investigation. A second series of illustrations of his design appears in another work, which comprises a *Biblical Tour* made over Europe with the same view.

The grand result is his New Testament itself, for which 600 MSS, not known to Griesbach, have been made tributary, and which is now in the course of publication. It is understood that very important results are to be looked for from this highly praiseworthy and laborious undertaking; and we shall certainly lose no time in making our readers acquainted with it as soon as it reaches our hands.

PRUSSIA.

The Catholics.—Germany supplies a striking refutation of what has been so often advanced of late, that the character of the Catholic religion never changes. Silesia, the richest and most industrious province in the Prussian dominions, contains about two millions of inhabitants, of whom about one half are Catholics. The proportion of Catholics was somewhat greater when Frederick wrested that fine province from Austria. It may naturally be supposed that the Priests were by no means pleased with the change which placed over them a Protestant Sovereign; and those who have acquired their notions of policy in the English school, will naturally suppose that he succeeded in retaining possession of Silesia by a system of rigour towards the Catholics, and by securing the devoted attachment of the Protestants by vesting them with an ascendancy over the Catholics. This, however, was not the policy of Frederick. He made no distinction between Protestants and Catholics. By providing for the instruction of the people, by freeing them from numerous abuses, by improving the administration of justice, by restraining an insolent Aristocracy within due bounds, he soon gained the affections of the Silesians, who have long been among the most devoted of all the Prussians to their Government, and during the war of liberation, particularly distinguished themselves by their enthusiasm and their bravery. This system of kindness and impartiality has been completely successful in extinguishing all jealousy between Catholics and Protestants. They live on the best terms with each other. The Catholics have made no acru-

accepting Bibles from the Protes-
and reading them. The Prince
of Breslaw, having lately inter-
to prevent the reading of these
, was disobeyed. The Catholic
of Silesia, so far from sharing the
of their Bishop, have united in
ding a reformation of the whole
, more especially of the Missal, by
ating German for Latin, &c., so
suit it to the wants of the pre-
ge; and threats are held out, that
r demands are refused, they will
over to the Protestants.

Oaths by the Menonites.

in, March 28.—In order that the
nites dwelling in the Prussian do-
ns may be freed from making Oaths
iance with their religious principles,
ajesty the King has ordered as fol.

' a Menonite is called on to swear
h as a party, or to be heard as a
s, or is nominated to an office in
the taking an oath is necessary,
st by a certificate from the Elders,
ers or Presidents of his congrega-
hew that he was born in the Me-
sect, or that at least a year before
mmencement of the process or the
nation to office, he has belonged to
eligious society, and that he has
to led an irreproachable life.—To
testation the common formula of
enonites must at the same time be
. The affirmation by means of a
of the hand, which is the form
ed by them, has equal force with
nal swearing of an oath; and who-
buses this form in confirmation of
truth, shall receive the punishment
jury."

ITERARY NOTICES.

Scaum, of Beverly, is writing a
y of that place, to be published
the title of *Beveriæ*.

T. F. Dibdin is engaged on a trans-
of Thomas à Kempis's Imitation of
Christ.

J. Graves has announced, as in the
the History and Antiquities of the
and Honour of Woodstock, includ-
graphical Anecdotes, &c.

J. F. Stephens has issued propo-
r publishing, in monthly parts,
ished with coloured figures of the
d interesting species, British En-
gy, or a Synopsis of Indigenous
, containing their generic and specific distinctions, with an account of their metamorphoses, times of appearance, localities, food, and economy.

Miss Edgeworth has in the press a volume of Dramatic Tales for Children, intended as an additional volume of Parents' Assistant.

Mr. Isaac Taylor, Jun., is printing a concise History of the Transmission of Ancient Books to Modern Times; or, an Account of the Means by which the Genuineness and Authenticity of Historical Works especially, and Ancient Literature in general, are ascertained.

Memoirs, including correspondence and other remains, of Mr. John Urquhart, late of the University of St. Andrew's, are preparing by the Rev. Wm. Orme.

Sir Isaac Newton's Two Letters to Le Clerc; the former containing a Dissertation upon the Reading of the Greek Text, 1 John v. 7; the latter on 1 Tim. ch. iii. ver. 16, are announced as about to be published from authentic MSS. in the Library of the Remonstrants in Holland.

Mr. William Carpenter will shortly publish a Natural History of the Bible; or, a descriptive Account of the Zoology, Botany, and Mineralogy of the Holy Scriptures: compiled from the most authentic sources, British and Foreign, and adapted to the use of English readers, illustrated with numerous engravings.

Mr. Sweet is preparing a work on the most ornamental and curious Plants which are natives of New Holland and the South-Sea Islands.

The Bishop of Strasbourg, late Bishop of Aire, lately published a Reply to Faber's Difficulties of Romanism, which was an answer to a former work of the Bishop's, entitled Discussion Amicale. A translation of both these works is announced.

Mr. Samuel W. Burgess will shortly publish Sacred Hours; consisting of select Pieces in prose and verse.

The Author of the "Cigar" has nearly ready for publication, The Every Night Book, or Life after Dark.

A Life of Morris Birkbeck, written by his Daughter, is in the press, and will appear in a few days.

In the press, The Desolation of Eyam, the Emigrant, a Tale of the American Woods; and other Poems. By William and Mary Howitt, Authors of the Forest Minstrel.

The Rev. John East, A.M., has in the press, The Sea-Side; a series of short Essays and Poems, suggested by a temporary residence at a Watering-Place.

NEW PUBLICATIONS.

Academic Unity, being the Substance of a General Dissertation contained in the Privileges of the University of Cambridge, as translated from the original Latin, with various Additions. By G. Dyer. 8vo. *7s.* boards.

An Essay on the Limits of Human Knowledge, designed, from a Consideration of the Powers of the Understanding, to promote their most legitimate and advantageous Exercise. By W. H. Bathurst, M. A., Rector of Barwick in Elmet, &c., &c. 8vo. *1s. 6d.* sewed.

Morell's Elements of the History of Philosophy and Science, from the earliest Records to the Commencement of the Eighteenth Century. 12*s.* boards.

Allbat's Elements of Useful Knowledge in Geography, Botany, Astronomy, &c.: with Eight Engravings. 12mo. *4s. 6d.* half-bound.

Memoir of the Geology of Central France; including the Volcanic Formations of Auvergne, the Velay, and the Vivirais. By G. Poulett Scrope, F. R. S. F. G. S., &c. 4to. Boards. *3l. 3s.*

Illustrations of Ornithology. By Sir William Jardine, Bart, F R.S.E. F.L.S. M. W. S., &c., and Prideaux John Selby, Esq., F. L S. M. W. S., &c. Part I. Royal 4to. *1l. 11s. 6d.* boards; large paper, *2l. 12s. 6d.*

A Chronicle of London, from 1089 to 1483; written in the Fifteenth Century, and for the first time printed from MSS. in the British Museum. To which are added, numerous Contemporary Illustrations, consisting of Royal Letters, Poems, and other Articles descriptive of Public Events, or of the Manners and Customs of the Metropolis. 4to. *2l. 2s.* boards.

Ancient Scottish Ballads, recovered from Tradition, and never before published; with Notes, historical and explanatory: and an Appendix, containing the Airs of several of the Ballads. Post 8vo. *7s. 6d.* boards.

On Idolatry, a Poem. By the Rev. William Swan. 12mo. *5s. 6d.* boards.

A Widow's Tale, and other Poems. By Bernard Barton. 12mo. *5s. 6d.* bds.

Old English Sayings, newly expounded, in Prose and Verse. By Jeffery's Taylor. 12mo. *4s.* boards.

Memoirs of the Life of Mr. Robert Spence, late Bookseller, of York. By Richard Burdekin. 12mo. *3s.*

Whittemore's Historical and Topographical Picture of Brighton and its Environs, and Visitor's Guide; embellished with Eighteen beautiful Engravings on Steel and Copper. *3s.*

Harry and Lucy's Trip to Brighton; a pleasing Description of the Amusements and Scenery of this popular Watering-place, for Children; with Fourteen Engravings. *1s. 6d.*

CORRESPONDENCE.

The Conductors have again been obliged, by the influx of interesting matter, to exceed their prescribed limits. They have to acknowledge the receipt of numerous Communications, for which they hope to find room hereafter. The recommendation, of sending Unitarian Missionaries to Ireland, would, they think, be more suitably addressed to the Committee of the British and Foreign Unitarian Association.

The Conductors would rather court than repel Communications to the Poetical, or, as one Correspondent is pleased to call it, the "Rhyming," department of their work: but they would, once for all, observe, for the information of some who are disposed to favour them with papers of this class, that correct grammar and an intelligible meaning are as essential requisites to good poetry as to good prose.

ERRATA.

Page 233, line 5, for *Emerg*, read "Emery."
234, line 35, for *Theodocie*, read "Theodocée."
241, line 4, of the quotation from Juvenal, for *tibicini*, read "tibicine."
264, for *J. T. Clarke*, read "T. T. Clarke."
282, line 7 from the bottom, for *it is*, read "this."
297, col. 2, line 23 from the bottom, for *resort*, read "revert."

THE MONTHLY REPOSITORY
AND
REVIEW.

NEW SERIES. No. VI.

JUNE, 1827.

REMARKS ON MR. BENTHAM'S VIEW OF THE EVIDENCE FOR IMPROBABLE AND SUPERNATURAL FACTS.

Mr. Bentham's Treatise on Judicial Evidence, as arranged by his ingenious and skilful editor M. Dumont, is one of the most valuable contributions to this department of practical logic which the present age has produced. Its intrinsic merit entitles it to a very high rank, and the reputation of the author (a reputation which we may venture to predict will be much more general and firmly established when the questions of party politics shall have passed into oblivion, with which alone, in the minds of many, his name is at present associated) cannot fail to secure to such a work a powerful and lasting influence on the sentiments of mankind. The practical rules which are laid down are, in most cases, excellent, and founded upon correct principles; and many important general questions are discussed with great ability and judgment. Among others, the chapter on the morality and expediency of Oaths displays the hand of a master, and has, I think, exhausted the subject. It is impossible that so complete and unanswerable an argument should be altogether without its effect on the public mind. For a while, it is true, the prejudices on which the present practice is founded will continue to prevail apparently unchecked; but we should consider, and it is a circumstance most essentially conducive to the happiness and improvement of the human race, that these, like all other prejudices, are affections of *mortals*, while the work in which they are exposed is immortal, or at least must endure and be the object of increasing attention as long as political science and the laws of the human mind shall continue to be studied among men.

In proportion to the general excellence of such a work, and the benefit which may be derived from other parts of it, is the mischief of which it may be the instrument if any considerable or important part is erroneous; and in this case, the more we admire the performance as a whole, the more we feel it to be our duty to expose the fallacy of such reasonings as may be likely to mislead the unwary. This character I cannot but apply to one very elaborate discussion, in which the author proposes to lay down rules for estimating the evidence adduced in favour of improbable and impossible facts, including among these such facts as claim to be supernatural. The

tendency, unquestionably, and, I fear it must be added, the intention, of this dissertation, appears to be to weaken the force of historical evidence as applied to those miraculous facts upon which alone the proof of a divine revelation can be founded. It is true that in the outset the author professes to confine his attention to such cases as are likely to be made the subject of judicial proceedings; but when we find him afterwards stigmatizing the Mosaic law, or the historian of the raising of Samuel, as responsible for all the horrible tragedies enacted by modern believers in witchcraft; when we find him representing it as impossible to receive *any* fact professing to be supernatural upon testimony given after the event has taken place, we cannot but perceive that his principles are capable of a more extensive application. Nor can we read with attention the variety of ingenious and subtle illustrations with which he has accompanied them, without being impressed with the conviction that they were intended to be so applied.

Mr. Bentham sets out with the remark, that, in regard to judicial facts, the term *impossible* can only mean, in the highest degree improbable.* It is presumed that under "judicial facts" are here comprehended only those which are represented as having been accomplished by unassisted human power, otherwise the limitation here introduced involves an assumption of the question in debate. When any supernatural power is concerned, or is alleged to have been concerned, the mere intrinsic improbability of the fact attested has evidently nothing to do with the credibility of the testimony. Provided that such an exercise of supernatural power, in confirmation of a divine commission, is admitted not to be in its own nature impossible or even improbable, we have no further inquiry to make except into the character of the testimony,—the veracity of the witnesses, and their opportunity of observing accurately what they profess to have seen and heard.

The only correct and philosophical definition of *impossible* is, that which involves a contradiction. Whatever does not involve a contradiction may be conceived to take place; and where Omnipotence is concerned, whatever can be conceived to take place may be realized: but where finite or human power alone is in question, the term has evidently a more extensive meaning. If the limits within which this power is confined can be exactly ascertained, whatever goes beyond them is, *relatively* speaking, impossible. To assign these limits with absolute precision is, indeed, impracticable, and this is a circumstance on which Mr. Bentham afterwards lays great stress, for the purpose, apparently, of shewing that, as we cannot say where the credible ends and the incredible begins, any extraordinary fact or phenomenon inconsistent (at least in the degree in which it is reported to have been observed) with the usual course of things, cannot be relied upon as an evidence of the exercise of supernatural agency. This difficulty, however, does not appear to be of material consequence; because, though we cannot trace the precise line which separates the relatively possible from the relatively impossible, the uncertainty attending the solution of this problem may in general be reduced within very narrow limits; and with reference to every mode of exercising human power we can fix upon some point to which it may be affirmed without fear of contradiction that it has not attained. Thus, in proving an *alibi*, if the possibility be admitted of a man's travelling two hundred miles in a day, it would be difficult to prove it impossible that he should be found at the distance of two hundred and twenty miles; but we

* Vol. II. p. 168.

are not, on that account, the less certain that he cannot travel a thousand miles in a day.

Having thus endeavoured to shew that there exists no decisive mark or criterion by which relatively impossible facts may be distinguished, he proceeds to state it as the prevailing doctrine, that no fact acknowledged to be contrary to the course of nature ought to be admitted in a court of justice on the credit of human testimony; that is, of a testimony which is in opposition to "a preponderating mass of counter-testimony."* This is the doctrine which the author appears to patronize;—and since, notwithstanding the above-mentioned limitation to judicial proceedings, the principle on which it is grounded is manifestly applicable to the reliance which we place on testimony affirming the reality of miracles, it becomes necessary to examine it particularly.

An event contrary to the course of nature is otherwise described as a "violation of the laws of nature." What then is the proper meaning of this phrase? According to Mr. Bentham, when mankind observe, in a number of detached appearances, a constant and regular order of succession, they consider them all as dependent on a single *cause*, to which they give the name of a law. We are therefore to consider the law of gravitation as the *cause* of the motions of the planets; the law of association as the cause of various affections and changes of mind. Surely this is the language neither of philosophy nor of truth. A law is not an *agent;* it is only the mode in which some agent operates;—it implies intelligence to perceive the adaptation of means to ends, and to pursue a regular and uniform system of conduct. This is the only rational sense which can be given to the term law as applied to the efficient cause of the phenomena of nature; and if we are careful to bear it in mind, it will enable us satisfactorily to unravel many of the apparently plausible objections of unbelievers against the evidence of miracles.

A miracle, we are told, is a "violation of the laws of nature." We have here a notable proof of the tyranny of sounds. We no sooner hear of the *violation* of a law, but we think of something wrong, illegal, improper. We not only personify Nature, but we invest her with authority to enact laws which even her Almighty Author is under an obligation to obey. Doubtless, nothing *wrong* can exist in the administration of an infinitely wise and good Being; but when we consider that the law here spoken of is nothing more than the uniform order according to which, for wise and excellent purposes, he has seen fit to regulate the course of his providence, we are readily brought to believe it possible that circumstances may arise in which the plan of the Divine government may require an occasional deviation from that regular course which at other times is observed to prevail. We can easily perceive adequate reasons why the course of nature should be governed by general laws. If it were otherwise, it is obvious that the world would not have been adapted for the residence and education of rational beings. Experience would have been no guide either in theory or in practice; from what has been, we should have been unable to conjecture what will be; and there would have been no place for general rules or principles of conduct. But this, which is the only rational account that can be given of the uniformity of the course of nature, will not bear us out in maintaining that it is a uniformity subject to no exceptions. This is a point invariably taken for

* P. 172.

granted by sceptical writers as a sort of axiom; since, as far as I have observed, they have never attempted to support it by the shadow of argument or evidence. No one can shew that such exceptions are impossible, no one can bring any good argument to prove that they are even improbable. Nay, the reverse will be found nearer the truth. To those who take a just and philosophical view of the constitution of the universe, and who behold in all the phenomena which it presents to their notice only the *immediate* exertions of Divine agency, I am persuaded that the minute precision with which these events are commonly brought about according to a fixed and regular system,—a precision which far transcends our powers of observation, and is only rendered more remarkable by the researches of modern science,—will be a much more wonderful subject of contemplation than the occurrence of a few occasional exceptions. To the reflecting mind, the uniformity which is found to prevail would *à priori* be more incredible and mysterious than the frequent occurrence of deviations. The wonder should be, not that there are miracles, but that there are so few. It is not for his own sake that the Deity observes a regular order in the government of the universe, but for the sake of his creatures. System and method are of no consequence to Him to whom every the minutest change is immediately and individually present. But to us, whose limited powers would be distracted and confounded by attempting separately to view the particulars, they are indispensable. Here then we see the *final cause*, the true explanation of the general laws of nature, and we ought to view them not only with astonishment, as a proof of infinite knowledge and power, but with admiration and gratitude, as a mark of equally unbounded wisdom and goodness.

Mr. Bentham seems to take it for granted that the effect of a more extensive acquaintance with nature will always be to *diminish* the disposition to give credit to attested facts which appear extraordinary. "A fact which in Bœotia would not have been reckoned too improbable to be established by human testimony, would have been considered impossible by men of learning in Rome or Athens. What these latter might have believed to be probable, would be classed among impossibilities by the philosophers of London and Paris. It has always been from men of the highest degree of intelligence that extraordinary and improbable facts have experienced the most steady opposition."* This, however, is by no means universally true. The celebrated anecdote of the King of Siam, mentioned by Locke, is an instance to the contrary; and, indeed, it would be unreasonable to presume, that in proportion as we become more familiar with the wonders of the creation, our readiness to admit the possibility of phenomena which to the vulgar appear marvellous or incredible, should be increased. Relate to an ignorant man some of the prodigies of modern experimental science, and you will probably find him harder of belief than one who has already acquired a certain degree of familiarity with these subjects. We are not, therefore, to take it for granted, that a readiness to believe is a proof of ignorance, or that men become more sceptical as they advance in information. This, however, is a doctrine which unbelievers are naturally ready to espouse. They regard with no little complacency the prevalence of a maxim which represents the rejection of what others believe, to be an infallible mark of a superior understanding; on the strength of which they are accustomed to despise those easy, credulous fools who think it possible that

* P. 185.

God may have spoken to his creatures. But surely an opinion is less countenanced by experience, or even by the practice of unbelievers themselves, in every thing not connected with religion. Mr. Bentham, in another place,* speaks in terms of contempt of a physician who rejected as incredible the first report of the freezing of quicksilver. The contempt was merited, but it is not easy to see how it is to be reconciled with the author's principles.

A fact which is relatively impossible, is to be rejected because it is opposed to the ordinary course of nature. This course of nature is established and ascertained by the general experience of mankind; but with reference to each individual it is not even founded upon any direct testimony; it is nothing more than general notoriety—a vague report not investigated with any degree of scrupulous suspicion, and derived from an indefinite number of individuals, into whose separate claims to credibility we have neither the means nor the inclination to examine. It is scarcely necessary to observe, that this is a species of evidence to which a captious sceptic would find it peculiarly easy to propose objections, and yet it is upon evidence such as this that we proceed without hesitation or difficulty in nearly all the most important transactions of life. It is because such facts as appear to be contrary to the usual course of nature are opposed by this indefinite, but, in his estimation, overwhelming mass of counter-testimony, that our author conceives himself entitled to reject them. "Take for example a case of witchcraft. An old woman has travelled through the air on a broomstick. This is affirmed; I refuse to believe it, because it would be in contradiction to the laws of nature. One of these laws is, that no body can be put in motion without a moving force sufficient to overcome the attraction of gravity," &c.† But the believer in the reality of this event might, perhaps, reply, that no contradiction to this law was alleged or supposed to exist in the case. It was not pretended that the motion was produced without an adequate force sufficiently powerful to overcome the attraction of gravity, but by the intervention of some supernatural agent.

I also reject the fact in question, but not exactly for the reason stated by Mr. Bentham. I see no contradiction, and consequently no absolute impossibility, in the supposition of a person being conveyed through the air on a broomstick. If, therefore, the same kind and degree of evidence were brought forward to prove it which we can adduce in support of the Scripture miracles, I should not hesitate to believe it. My reason for not believing it is simply that no evidence of this sort, or any thing approaching to it, has ever been produced. Shew me a *final cause* for such a departure from the ordinary course of Providence equally important with that which is assigned for the miracles of the gospel, and then bring me ten or a dozen witnesses as unexceptionable as the apostles and evangelists, and upon such testimony I will pledge myself to receive this or any other fact which does not involve a positive contradiction.

Mr. Bentham tells us, that a partizan of magic might say much to weaken our confidence in the argument against his assertions drawn from their inconsistency with the ordinary course of nature. "But," he adds, "there is one fatal point on which all his argument would fail, namely, the comparative weakness of the direct proof or special testimony by which he proposes to establish their reality. He would be strong when arguing on our ignorance of the resources of nature, but he would be utterly weak in attempting to prove some particular fact which appears, or which he himself considers, to

* P. 175. † P. 208.

be an exception to the ordinary course of things." It is surprising that Mr. Bentham should not perceive that this doctrine is capable of being carried much further than the incredibility of supernatural facts; every thing which is new, every thing which gives us a view of the laws of nature different from what has hitherto prevailed, would, according to this, be undeserving of a moment's attention. The particular testimony, it might be said, on which we attempted to establish such a fact, must of necessity be utterly insignificant when weighed in the balance against the preponderating mass of counter-testimony in favour of the received laws of nature.

In the next chapter we find an elaborate examination of the doctrine of Price and Campbell in opposition to Hume's Essay on Miracles, that improbability *as such* is not a sufficient reason for refusing our credit to testimony, unless it have a tendency to render it more probable that the witnesses either were deceived or had some motive for imposing upon others. This doctrine, we are told, is "a mere appeal to prejudice against examination; it would persuade us to reject the counsels of experience, to believe in facts which experience contradicts, solely because they are affirmed by testimony, and thus to renounce the faculty which elevates us above the brutes." * One cannot help asking which of these doctrines best deserves to be styled an appeal to prejudice against inquiry,—that which calls upon us to receive and duly examine evidence of all kinds, or that which requires us to reject at once a certain class of facts, however well attested, merely because they are inconsistent with an assumed *dogma* on the alleged uniformity of the course of nature? The change in the form of expression here is worthy of observation: before, it was "a mass of counter-testimony," now, it is "experience," whose counsels we reject. Let it never be forgotten that nine-tenths of this boasted experience is the experience *of others*, with which we can become acquainted only by means of their testimony. To what then does the doctrine amount to which our assent is here demanded? "That to believe facts which *testimony* contradicts merely because another testimony affirms them, is to renounce the faculty which elevates man above the brutes"!

After giving an enumeration of the circumstances which may weaken our confidence in human testimony, with a view to shew that the philosophers above-mentioned have ascribed to it a degree of credibility which does not belong to it, our author proceeds,—"That certainty which fails us here we find in the phenomena of nature. These are invariably in the same order, they never deceive us, *natura semper sibi consona*."† Here it is proper to observe, that this maxim, so often repeated, if it be true at all, must be true of phenomena of all kinds. Now human witnesses attesting what they profess to have seen or heard, are among the phenomena of nature. If, then, we find it to be a fair conclusion from well-ascertained principles of human nature, the result of our own experience fortified by all we have heard of the experience of others, that a number of independent witnesses affirming what they had every opportunity of distinctly observing, in the absence of every imaginable motive to deceive, are worthy of credit, we are bound to remember our maxim, and consider that human nature is *semper sibi consona*, that those causes which affect the validity of human testimony are just as fixed and invariable as that of gravitation itself.

Mr. Bentham objects, in the following manner, to Dr. Campbell's well-known illustration of his doctrine. A ferry-boat has crossed a river two thou-

* P. 215. † P. 216.

sand times without accident. A person unknown to me affirms that he has just seen this boat overset. Here, says Dr. C., is a case improbable in the ratio of two thousand to one, which, nevertheless, is readily believed on the testimony of a single witness. Our author, however, denies the improbability. "No one," says he, "who has seen a heavily laden boat would allow it to be improbable that it should be overset, though it had made the same passage, not two, but ten thousand times in safety."* The objection appears to me to be groundless. What is supposed to be attested by the witness is not the general proposition that an overloaded boat is liable to be overset, but the *fact* that on this particular occasion this particular boat was so overloaded, and did meet with such a misfortune. That this is in itself improbable, independently of testimony affirming it, will be evident to any one who considers how he would receive the bare hypothetical statement without any testimony at all. Our sense of the *previous* improbability of an attested fact may arise from a great variety of considerations. In the present instance it arises simply from the number of times that the vessel has made the passage without accident. It may be occasioned by a knowledge of those qualities or circumstances which may be expected to prevent the incident affirmed to have happened. Suppose a life-boat was known to have been carefully constructed on the most approved principles, and it was reported that it had been lost on the first trial. Here is an event in a high degree improbable; but yet if it were affirmed by a number of respectable witnesses who had every opportunity of observing the fact, and no apparent motive for deceiving, I do not see how we could reasonably refuse our assent. "If," says Mr. B., "instead of an overloaded boat, the story had been told of a cork boat with nothing in it, there would then, indeed, be an improbability in the fact of its submersion; an improbability, such that we should not believe the report of a thousand witnesses, though they should all declare that it took place before their eyes."† *The ordinary course of things being supposed*, here is an example, not of an improbable, but of an impossible event; a most important distinction, which, however, is very generally overlooked both by our author and by many other writers upon this subject. But if this limitation is not understood, the event in question is not an example of *absolute* impossibility; it involves no contradiction, and, where supernatural power is *alleged* to have been concerned, it is therefore a fit subject of human testimony. If a person, pretending to a commission from heaven in attestation of his authority, had commanded the vessel to sink, and it had sunk accordingly, here would have been a miracle; but an appearance which the senses are just as competent accurately to observe as any the most ordinary occurrence.

After having repeatedly affirmed, in the preceding part of this dissertation, that there is an *essential* and *insurmountable* deficiency in the particular testimony brought forward to prove any fact which professes to be contrary to the ordinary course of nature, our author proceeds, somewhat inconsistently, to prescribe a course of investigation to which such testimony ought, in his opinion, to be subjected. If it should be found to stand the ordeal here prepared for it, notwithstanding what had before been affirmed, we seem to be left to conclude, that nothing would remain for the most determined sceptic but to surrender his own belief. "It seems to me that the most incredulous person on the subject of supernatural facts might safely

* P. 217. † P. 218.

profess his willingness to receive them, provided they were attested by a number of witnesses unexceptionable in an intellectual and moral point of view, and provided that their depositions have been taken under a judicial examination, conducted with competent ability, and with all the forms necessary to guarantee their truth." * This last circumstance, which he insists upon as indispensable, cannot be appealed to as establishing the credibility of many of the miracles recorded in Scripture; but, with respect to some of them, it would not be difficult to shew that they were subjected even to more severe trials than that which he has demanded. They were, indeed, so numerous, and were performed in such a variety of situations, that the same rigid inquest is not in every instance practicable;—but it is important to observe, that if in *a single instance* this can be effected, such is the nature of the claims of which these miracles are the credentials, and such is the inseparable connexion of all the parts of the history, that the truth of every other part follows of course. The argument in favour of divine revelation derived from miracles, is of that kind which logicians style *cumulative*. It it not necessary, in order to establish our point, to enter into a separate examination of every individual fact, on pain of losing all if a single instance be found defective; on the contrary, it is enough to establish one instance, whatever becomes of the rest.

Mr. Bentham complains that the greater part of the events called supernatural have been of a transitory character. It is true, that stilling the waves, or feeding five thousand men with a few loaves and fishes, however unequivocal the manifestation of divine power might be, were yet cases where the effect was not permanent; but how many others were there where the result was of the most durable kind! To the cures, indeed, Mr. Bentham suggests various grounds of doubt and uncertainty; performed, as they were, under circumstances almost infinitely diversified, in the presence sometimes of multitudes, at others of selected witnesses, selected, it might seem, for the express purpose of securing not only the most scrupulous investigation, but all the suspicious scrutiny that the most hostile jealousy could excite. "There may have been no real disease; or it may have been cured by natural means, or by the effect of imagination, or the disease may only have been suspended or palliated. Or, lastly, the whole may have been the work of fraud and imposture." He then asks, "Whether the annals of jurisprudence present a single case in which all the precautions necessary to guard against deception on each of these points was resorted to?" † I would beg leave to draw his attention to the history of the blind man, in the ninth chapter of John; and ask, whether he can find a more remarkable instance, I do not say of a judicial investigation, conducted with temper, judgment and impartiality, but of a *cross* examination, evincing throughout the most violent animosity, and a determination, if possible, to discover something which might enable the adversaries to throw a doubt on the reality of the miraculous cure?

Here, then, if we do not find precisely the course of procedure chalked out by Mr. Bentham, we find considerably more. And, I repeat, it is sufficient for our purpose, if this sort of inquisition have been instituted and brought to a satisfactory termination *in a single case*. If *one* of the miracles performed by Jesus be clearly and decisively established, the conclusion is inevitable, that he was indeed a teacher sent from God;—and if he was a teacher sent from God, then all the other works to which he appeals as

* P. 231. † Ibid.

proofs of his divine mission were really what they profess to be; since it is impossible to suppose the same person to have been at one time a divinely commissioned prophet, and at another a vile impostor. As far, therefore, as the historical evidence, properly so called, of a divine revelation is concerned, a single indisputable example of the performance of such a work as no man could do unless God were with him, is all that is absolutely essential. The great number of miracles recorded in the New Testament was, indeed, important at the time, in order powerfully to impress the minds of the people in whose presence they were actually exhibited, and to secure to the first preachers of the gospel the attention of their hearers while the proof derived from testimony of such works, performed in other places, had not as yet been fully authenticated and made known; but to us, the complete establishment of the reality of one such miracle as the cure of the blind man, the raising of Lazarus, to say nothing of the resurrection of our Lord himself, furnishes all the evidence for the divinity of his mission which can be derived from such a source. It is an evidence which, when fairly considered, cannot fail to be satisfactory to a candid and reflecting mind. For myself, I feel obliged, not only to a philosopher like Mr. Bentham, but even to such writers as Paine and Carlile, for supplying by their objections or partial representations an additional motive for a renewed attention to the subject: for I am confident that the more frequently and carefully it is examined, the more decisive and complete the evidence will appear. To say that it is not the evidence of demonstration or of sense, is nothing to the purpose; it is merely saying that we do not possess a species of proof which the nature of the subject will not admit. It is, however, a proof not only equal, but much superior to that upon which, if any man were to hesitate to act in the ordinary concerns of life, he would be universally contemned as a madman or a fool; it is a proof which cannot be rejected without destroying the credit of all historical testimony, and refusing our assent to every fact for which we have not the direct evidence of our own senses.

T.

SONNET.

THE echoes of thy voice are heard afar,
O Happiness! through all the list'ning world;
While hov'ring over us, thy bright wings unfurl'd,
Thou tellest us what heavenly raptures are.
We hear them in the little skylark's song,
In infant laughter, and they come and go
In youthful breasts, and visit oft and long
The pious heart.—But still thine accents flow
[illegible]me warbling in an unknown tongue.
[illegible]ic is expansive, and we know
[illegible]*could* comprehend the theme sublime,
[illegible]pt in mystery.—O come the time
[illegible]the understanding, all the soul,
[illegible]th' angelic lays which through heav'n's regions roll!

V.

THE UNITARIAN ASSOCIATION.

To the Editor.

SIR,

THE union of the various societies pursuing objects connected with Unitarian Dissenters into one Association, was, in my opinion, very desirable, and I rejoice to see that the plan has succeeded so well. The junction, however, of several societies (the object of each of which was an insulated one, imposing on its members no *general* view of the character and prospects of the denomination) gives rise to various new and important considerations.

When such a society not only undertakes the offices of all its predecessors, but plants itself on so broad a basis as to embrace all the modes by which the views and prospects of the denomination *can* be promoted, (thereby discouraging, and rendering in fact useless, any minor combinations for particular objects,) I take it that it becomes its duty to use its faculties well; to follow no object so exclusively as to operate to the abstraction of that distributive portion of its general means which falls to the share of any other; to weigh carefully the various modes in which the credit and usefulness of the body can be maintained; and to apportion its exertions accordingly, fairly and equally.

Possessing and aiming at no discipline or authority except that of supplying the machinery for bringing individual zeal and good-will to bear on a common cause, with that convenience and facility which a well-combined system of co-operation can alone supply, such a society should, as it appears to me, in order to discharge its duties effectively, consider well all the various means by which the moral and religious exigencies of its members may be supplied, by which co-operation can help the weak and draw aid from the strong. It should regard every plan as lying within its province by which its constituents can maintain an honourable character as a religious denomination for intellectual and moral worth, for a love of charity, peace and civil liberty. In short, whatever can give freedom, respectability and comfort to its worship, raise the character of its professors, and promote learning and worth among its ministers, should be considered within the view of such a society. What each would wish to see and feel in his immediate circle, the united assembly should strive by its acts, its advice, and its example, to promote. Desire to spread and to defend its own views of religious truth will be its general stimulants to exertion; but it will also recollect that there is a state of *repose* as well as of *operation* to provide for and maintain a character in. Societies which had limited objects, all of them necessarily of an *active* character, had little of this sort to consider; but when the general usefulness and character of a community are taken into view, many new duties will arise, and the question will nearly as often be started, What shall we *be*? as, What shall we *do*?

With these views of the general scope and obligations of a society so constituted for the promotion of common objects, we may look at the various *active* operations by which those objects seem at present to be most conveniently pursued.

The leading divisions of practical operations at home are, *first*, the promotion or assistance of Congregational Societies whose resources circumstances may abridge or render ineffectual. I am disposed to consider this by far more important than the *second* division of the Society's labours,

that of employing missionary preachers in going over new ground. Independently of the disinclination which I apprehend exists in a great portion of the Unitarian body to this species of proselytism, (and which would, therefore, render it unfair to apply too large a portion of the common fund to an object not universally welcome,) the great cost at which trials of this sort can alone be made, and the degree to which such exertions must often be mere experiments and absolutely fruitless, render it, as it seems to me, far wiser to assist in ministering to the wants of actually associated individuals, whose existence, necessities and value are ascertained points, and with whom that is in positive action which, in untried spots, you are only speculating upon the possibility of creating. There seems, in my judgment, to be no comparison between the advantages which the same sum as must be annually paid to a missionary, who may or may not be successful, will produce in assisting a small society of inquiring minds actually associated upon conscientious conviction, to enjoy the comfort and day-by-day advantage of acceptable worship and instruction. In the outset, a considerable expenditure of the speculative sort may have been worth hazarding; but I am persuaded that when the ground has been gone over and the probable results ascertained, the most efficient employment of means will be to assist and render respectable, institutions which have given reasonable pledges of permanency and utility; especially when we take into the account to what an extent almost all the good of missionarizing may be effected, in a more permanent way, under the *third* head of the Society's operations, namely, the publication and distribution of books.

In this department of the Association, at present *two* classes of objects are professed to be pursued. The one is the original object of the old Book Society, which, perhaps, is not now sufficiently kept in view,—I mean that of keeping within the means and reach of inquirers, books of value and research, which, from the limited nature of the demand or from other circumstances, the usual channels of bookselling and publishing are not likely to find it worth while to keep upon the market. The design of this branch of the book department should not be to turn the Society into an Unitarian bookseller's shop, however convenient this might on many accounts be. It is neither politic nor useful to monopolize any part of the trade which mere commercial principles are sufficient to keep alive, and supplied, through the ordinary organs.

The *second* division of the Book department has become more important since the junction of the Societies: I allude to the production, in a cheap and popular form, of short tracts and pamphlets; 1st, of a controversial character, in recommendation of the opinions of the body for the purposes of proselytism; and 2d, of tracts of a moral and practical character; under which [illegible] Christian Tract Society ought surely to be united [illegible] to declare itself openly and directly to be, what it [illegible] of Unitarians, desirous of finding [illegible] poor, free from the dogmas which [illegible] essential.

[illegible] *books* ought to become the means [illegible] and as to this I must be allowed a [illegible] no doubt but that, to such a so- [illegible] Association become, the means of [illegible] cans for increasing the intellectual [illegible] of its ministers, must always be a

subject of the deepest interest. There is no surer way of laying a foundation for the ultimate spread of your opinions than by raising the character and literary acquirements of those who form its principal organs. At present it does not seem that there is any necessity or call for the Society to interfere on the subject of *initiatory instruction*. As a sect, we need not fear comparison in this respect with any other; and, though I agree with what I understand to be the meaning of your Correspondent in your March number, that no sectarian institutions (which, in fact, from the exclusive system of our Universities, all the English Colleges are, and must be, unless the London University shall, in some degree, remedy part of the evil) can fully answer the purpose of comprehensive, intellectual education, I do not see that our credit, *as a particular denomination*, calls for a better institution than York undoubtedly affords; unless, indeed, the funds can be found for exhibitions to enable promising students to have the further benefit of other institutions, particularly of foreign universities. Whether the remains of the Hackney fund would not be beneficially applied to such a purpose as this, deserves the consideration of the parties to whom the appropriation of that fund may properly belong. Perhaps the Association might take steps for bringing the matter under their view.

But supposing the *early* processes of education completed, can nothing be done for the encouragement of a diligent and honourable application of the talents acquired, and to stimulate young ministers to the steady cultivation of those pursuits which are absolutely necessary to give them eminence and character in their profession, and in which, I fear, we are far below the level even of our forefathers? In forming the character of a respectable scriptural scholar, it ought to be considered that something more is wanted than an acquaintance, easily effected, with the every-day polemics of one's own sect;—that even a zealous Unitarian cannot dispense with the requisites of an enlightened, well-informed Christian;—and that it is certainly as well to be a theologian before one sets up for a controversialist. There are many temptations, doubtless, for the indolent to spare themselves the toil and labour necessary for proficiency, and it cannot be denied that the means of knowledge are exceedingly curtailed by the difficulty of acquiring suitable books. To meet this exigency, and to stimulate the cultivation of real knowledge, it appears to me incumbent on the Association to consider whether it could not usefully apply a certain portion of its resources in placing within the reach of those who would make a good use of them, books proper for conveying solid, intellectual acquirements, principally in biblical literature. These should be selected with perfect independence of all view to the propagation of peculiar opinions. The Society need not fear the result in the hands of wise and honest men. If Unitarianism should not always be promoted, enlightened Christianity of some sort will; and it would, in my mind, be a disposal of part of the Society's resources most useful and honourable to it as a religious body, if it placed on the shelves of the young minister, or of his chapel, as a permanent endowment, (whichever should be thought best,) books of value and research, unconnected in most cases with any peculiar opinions, (certainly, if otherwise valuable, not rejected because not Unitarian,) and calculated to store the mind of the student with the materials of knowledge; leaving the result to his judgment, under the guidance of Providence, and never doubting that the increase will be that which will most conduce to the real interests of religion and truth.

For this purpose I should propose, that a list should be formed of standard

works, which the Society should make [illegible] the most reasonable terms [illegible] once naming some [illegible] of knowledge, in elucidating [illegible] Writings, in intellectual [illegible] then propose a certain [illegible] list; and the mode in which they should be distributed [illegible] tions for them be made, what is matter of [illegible] the books which the list might contain, I must decline to touch [illegible] tate their acquirement by a more [illegible] gifts. But, in one way or another, [illegible] be the fault of any one of them [illegible] reach many of those valuable sources of information which now lie [illegible] the libraries of the [illegible]

There is another mode in which the more [illegible] gious denomination is, in modern times, [illegible] mated, and which, therefore, requires [illegible] anticipated these observations [illegible] publications, and they pass over the world as the [illegible] feelings, opinions, and literary productions of the bodies from which they emanate. The Association [illegible] placing your work on a new footing [illegible] well as in other departments, the benefit of which [illegible] not be felt. One word on this subject. [illegible] social and literary reputation of the body will be very much [illegible] at any rate abroad, by the character of any work that may be supposed to be its organ. By that character all the individuals of the body must be more or less affected; and we may therefore appeal to the whole, if it be better, feelings of those with whom a slight literary exertion might place the Association on the most creditable footing, for that assistance which they have now no pretence for withholding. The work will be what they choose to make it, and if it fails, the disbonour will be to them and to them. Yet another word. We shall be sure to hear (as one hears concerning every work which investigates subjects of literary and moral importance) the [illegible] from those who like light reading. This should not have too much influence. The fear of not being sufficiently [illegible] is the curse of English periodical literature,—the reason why, with few exceptions, it is the most vapid and frivolous of the sort in Europe. Those who want stimulants may read (if they can) the New Monthly Magazine, or the last new novel.—But those who wish to give a journal a durable and respectable character, to place it on a footing even with some of *those* of France, (which we are apt to suppose a land opposed to dulness,) must follow at a humbler distance the sterling value of some of the foreign works of a similar class. Let the Conductors choose their subjects for their real importance, not their accordance with the vanities of the day; and if they are not strong enough to *lead* in a good course, at least let them not *follow* in a bad one by giving way to the frivolous tastes which disgrace both the public and those who cater for it.

As to *Foreign* relations;—the object of the united wishes of English Unitarians will, of course, be to make themselves known in a favourable character to other nations, to communicate the progress of inquiry here, to assist, as far as opportunity and means serve, its progress elsewhere, and, at any rate, to keep up friendly relations, a regular correspondence, and an interchange of books, with those who pursue kindred objects in other coun-

tries. This department has not yet had any proper share of the attention which it imperatively requires, and which it is the duty of the Society to see given. It may be fully supplied at very little more expense or trouble than that of correspondence. It requires nothing but common punctuality and moderate activity to render such a correspondence most pleasing, interesting and useful. It is the channel by which the most agreeable, social communication can be maintained, and the Society will be grossly and inexcusably negligent if it does not provide so cheap and easy a gratification. The executive of the Association ought, at stated periods, (even though they be distant ones,) to interchange letters with some regular correspondent of an official character in every important station. How far further it should extend its foreign views must depend on circumstances as they arise. *Home*, it is obvious, is the proper sphere of every one's primary exertions. There he best knows how far those exertions are likely to produce adequate results, and there his personal superintendence can give them effect. When cases arise which may be thought to require extraordinary efforts, a society has ready means of appealing to the public, without the necessity of making previous provision for such exigencies out of its ordinary revenue. In this way the Calcutta case (though out of all the ordinary boundaries of the Society's means) was safely left to public zeal, which certainly went quite *as far* as the occasion called for, viewing it in comparison with other objects, and with the quantum of funds applicable by any probable apportionment to such distant schemes.

In the Book department, might not the Society further give some attention to the subject of a corrected version, for general use, if not of the whole Bible, at least of the New Testament? I do not depreciate the labours of the compilers of the Improved Version. It was a valuable work, and it supplies an armoury of offence and defence on biblical questions of a controversial character. But there may be times, let us hope, when we may take some of those things for granted, about which at others we are obliged to war. I may on this head have peculiar notions, but I own that, for the common practical use of the Scriptures, I do not like a text bristled, like "the fretful porcupine," with offensive and defensive commentaries, with various readings, and italic signs of dubitation. All these are useful enough in their way, but the mind sometimes seek repose. It may be a delusion, but it is a pleasing one, to fancy that one reads with some certainty the *ipsissima verba* of the inspired teachers, to think of other things besides contested readings and disputed senses; and a perpetual flood of aliases is a bad help to such a frame of mind. To this feeling, and to a desire, which all experience, of leaning on some sort of established conclusions, I apprehend we are to attribute that the Improved Version has not, after all, supplanted, even in Unitarian congregations or families, the old Received Version. That translation is in the main very excellent; if for no *other* reason valuable, it dwells in those deep recesses of the mind and memory where infancy placed it, and whence no appetite for refinement, and not even the conclusions of the judgment, will drive it. All that we want, except for the purposes of the student, is (taking the Received Version for our basis) to amend it where absolutely faulty, so as to give a plain, straight-forward representation to the English reader of the best text—say that of the last edition of Griesbach. All controversial and even critical matter (except, perhaps, a few brief elucidations of the history of each book) should, if thought necessary at all, form a separate and distinct volume.

To come to the last branch of the Society's duties,—it has within its sphere

the *civil* relations of the denomination. This comprises not merely the protection or extension of the civil rights and privileges of a particular sect: it makes it necessary also to consider the tone which it becomes the body to assume in its social station, and particularly as forming one portion, and but, in many respects, a very influential one, of the Dissenting community. In particular, it should take care that the great appeal for the restoration of Nonconformists to equal rights as citizens, is not suffered to rest as it has been. Unitarians will not participate in the disgrace of selfish and partial measures, and they will, perhaps, see that by a little activity they may lead on the really liberal and public-spirited part of the Dissenters to occupy, if not a far more honourable, at any rate, a far less disgraceful position, than they have been content to fill for the last thirty years. No body of persons ever existed whose principles better qualify them for taking an honourable and consistent share in these discussions; and it is their own fault, and will be their reproach and disgrace, if they throw away their opportunities. From none are to be expected a better and more liberal tone of feeling on all questions of interest, regarding the cause of liberty, humanity, civilization and knowledge. On all the interesting topics of this sort, the Society which speaks the opinions of Unitarian Dissenters, should, wherever suitable opportunity offers, raise its voice, openly and decorously; and such an expression could scarcely but be productive of beneficial results in various ways.

Excuse me, if I have trespassed too much on your indulgence. My wish is to see the Association in question as useful and exemplary in its influence on society, as well-directed zeal, right principles, and intellectual worth may exhibit it; and I have been anxious that its directors should be fully alive to the more extended scale of action which its enlarged circle of comprehension necessarily imposes upon it. If it professes to be able to do every thing, it is bound to try to do so. If, placed in its present position, it omits what it could fairly perform, if it neglects the means by which its interests can be served or its character elevated, it will do mischief, because its plan supersedes those particular organizations which would otherwise arise to supply exigencies as they occur. Let it always bear in mind, that to be what it purports to be, it should represent, *in all things*, the body from which it emanates; should avoid every thing which may bring discredit upon it; and should encourage all those feelings, opinions and actions which can give the united assemblings of good and virtuous men a character, in the eyes of the world, of moral and intellectual worth, of well-directed zeal in the promotion of truth, of charity, liberality and good-will towards those from whom they differ, of industry, talent and impartiality in the cultivation of religious knowledge, of readiness to every good word and work.

The application of these principles to many of the Society's proceedings, will be obvious. The proceedings of its Annual General Meetings will hereby become of more and more importance, and its members may be expected to join in them with more interest and in greater numbers. It deserves consideration whether, now that the Society has to a certain extent established itself, it should not declare its general views and objects, in some preliminary exposition, which may in future accompany its rules and reports.

A MEMBER.

L——.

jealousy, about the faith of others, has left no sect wholly untainted. Even Unitarians, certainly the most liberal of all, do by the current use of that name, Unitarian, as applied to their societies for religious worship, decide *in limine* one great disputed point of Christian theology, which has exercised to the utmost the most learned and pious inquirers, and with the most opposite resulting opinions. Unitarians boast that they have no acknowledged creed; yet is the current and authoritative use of this name, in effect, tantamount to one. It reduces them to the common level of other sects, who all formed themselves on one or other view of disputed points, which they exclusively embrace, instead of aspiring to be truly catholic. It is not that the term is inappropriate for designating the doctrine, when that is required to be done; but that a religious society should not be designated with reference to doctrine at all.

It is said, however, that Christians differ so widely in the sentiments which they respectively deem scriptural, that a doctrinal demarcation of sects, though an evil in itself, is notwithstanding unavoidable, and that cordial union among such parties cannot in fact exist. I am not so Utopian in my ideas as to hope to construct an harmonious edifice out of zealots and bigots, belong to what party they may. I do not even anticipate that staunch and decided Trinitarians, even though not zealots or bigots, will often be disposed to worship in the same assemblies with Unitarians, however liberal the principles by which those assemblies should be regulated. But it will be a great point gained, if our religious societies are conducted on such principles as shall make them acceptable to that large class of liberal and enlightened men who are not very tenacious about these obscure dogmas, but take pleasure in rational and intelligible views of religion, and in such practical instruction as harmonizes with the love of virtue. Some such I have known, who have appeared to dislike the consideration of these formidable points, and who, therefore, were not prepared either to deny or defend the Trinity, but who, nevertheless, were so minded as to be best pleased when they heard least about it. To such men the name of Unitarian is an offence, and if it could be avoided, it surely would be desirable to do so.

Is it not also a great evil in the current use of the term Unitarian, as applied to societies assembling for religious worship, that it has a contentious and controversial sound so as to give an impression to those without, and perhaps also to some within our little pale, that to reason and dispute about this controversy is the principal design of our religious meetings? Thus it ceases to be duly considered, that this whole question is regarded by Unitarians as comparatively a subordinate concern; that they meet as other Christians do, to worship the God of all, and to seek his blessing, and to inculcate those great practical truths about which there is no dispute. This is indeed, for the most part, the real state of the case; but, notwithstanding, the constant and necessary recurrence of the term Unitarian, which cannot be avoided while it is the only recognized appellation of our societies, is for ever keeping alive the remembrance of the great dispute, and giving it an undue and painful prominence. To the conscientious and reflecting mind, this great question, which it has pleased the Author of Revelation to leave involved in much real obscurity, brings with it some feeling of perplexity and apprehension of error, and to such a man, after having done his best to come as near the truth as he can, it is most grateful to allow the contested points to retire a little into the back-ground, and, in poetic language, "to leave him leisure to be good:"—leisure to work out his salvation, to prepare himself for heaven, and do something towards preparing others; in which pursuits he

finds religious controversy very little further him. Such a man may indeed be a Unitarian; nevertheless, this particular character, which belongs but to the drama of controversy, is not that in which he wishes always to act; or rather he will desire to act in it as little as possible.

May not a liberal Christian society be constituted without any reference to disputed doctrines? The Scriptures should be acknowledged as the only standard, and the society should bind itself to no human exposition of their sense. It should be understood that in the devotional parts of the service all controverted points should be avoided as much as possible, and in the didactic parts be only allowed to be introduced as private opinion, with proper deference to others, and in a way conducive to practical improvement. These principles, faithfully adhered to, appear to be sufficient to secure to a Unitarian such a religious service as he could conscientiously partake in, while they would give the society that embraced them a pre-eminence in scriptural simplicity and genuine liberality, of which it might justly be proud. These principles, although not essentially Unitarian, must, in effect, if Unitarianism be true, be tantamount to it; but then their advantage is, that they do not assume the truth of Unitarianism as the premises, but assuming premises much less controvertible, they leave Unitarianism to be inferred as a natural conclusion.

Party names are evils: the use of them, however, to some extent, for the purposes of distinction, is inevitable. Having, therefore, disapproved of the term Unitarian, it may be thought incumbent on me to suggest a substitute. I shall mention one, which is of transatlantic invention, at least in this application of it, but which, I think, might answer extremely well, as distinctive of societies formed on the foregoing principles: let them be called PHILADELPHIAN.*

T. F. B.

JOURNAL OF A RESIDENCE OF TEN WEEKS AMONG THE WALDENSES, OCT. TO DEC. 1826, BY G. KENRICK.

(Continued from p. 338.)

Oct. 10. After spending a fortnight in the kingdom of Lombardy, Venice and Piedmont, I quitted Turin on this day for Pignerolo, twenty miles S. W., and on the borders of the country inhabited by the interesting people who were the object of my visit. As I was desirous of knowing what was generally thought of the character of the Vaudois in Piedmont, I had frequently mentioned the intention I entertained of residing a short time amongst them. I was told they were Protestants according to the Church of England, *but* a very good and friendly set of people, "*très bons gens*," and so hospitable that, although they had no tolerable inns, a stranger, whether Catholic or Protestant, need never be at a loss for a lodging amongst them. Mr. Gilly's Narrative had prepared me for finding them "staunch Trinitarians," and "agreeing both in doctrine and discipline with the Church of England." From some extracts, all I had then seen of Leger's celebrated history, and from other accounts I had read of them, I expected to find them very rigidly orthodox, and even somewhat fanatical. So that, considering the state of party feeling in England, and judging that the same

* The reader will find the same substitution of *Philadelphian* for *Unitarian*, recommended in the former Series of the Mon. Repos. XXI. 221. EDIT.

passions must be at work among the defiles of the Alps as in the streets and chapels of London, I felt apprehensive as to the reception which an Unitarian might meet with amongst such zealous professors of an opposite system of religious belief. On entering the populous town of Pignerolo, I inquired if there were any inn kept by a *Vaudois*, by which term is always understood a *Protestant* of the Valleys. I was shewn a comfortable house, where the people were all full of civility and attention on being informed I was a *Protestant*. I inquired of my landlord how many Vaudois there were in the town. He said four families, but they lived there at some hazard since the restoration of the King of Sardinia, as it was a little without the limits to which the law confined them. "Do you live on good terms with your neighbours, the Catholics?" "There are, to be sure," he replied, "some bad people, but for my part I have never received any injury on account of my religion. People frequent my inn just as soon as those of the Catholics." Having inquired what religious or other instruction his family enjoyed, he informed me that he might have them educated gratis at the Catholic schools, because they would be very glad to make converts of them; but as he wished them to be brought up in the same faith as himself, they had not so much instruction as he could wish. The nearest Protestant school was at San Giovanni, nine miles off, where twenty-four children were instructed gratis. One of his four children was there, and the others would go, but the number was full, and they would have to pay thirty sous (1*s.* 3*d.*) per month for instruction in reading, writing, and other elements, and six francs (5*s.*) per month to the person who boards all the children at this school. This makes a total of only £3. 15*s.* per annum for each child, exceeding in cheapness even our Yorkshire schools. But when I saw the children next morning getting their breakfast, I did not wonder at the cheapness of their board. A sous' worth of bread and a sous' worth of grapes make the morning meal of a growing lad. Younger children have a small bunch of grapes, three of which make about a pound, at a sous per lb. For dinner, their only hearty meal, they have a basin of *polenta*, a sort of soup or hasty pudding made of chesnut flour, and perhaps a little boiled meat, and a tumbler of poor wine. I mention this to shew how the poor (whether Protestant or Catholic) live in this part of the world. They certainly eat exceedingly sparingly.—Nothing but the Piedmontese is spoken at Pignerolo, except by the Protestants, who also speak Freneh, but with difficulty.

A respectable elderly Vaudois was, I was informed, going to La Torre, eleven miles distant, where the Moderator resides, and would be glad of my company, and I might have his horse, while he accompanied me on foot. I accepted the offer, and found him, though poor in appearance, very intelligent, and, what I wanted, completely versed in the ancient history of his country, connected with the places we had to pass. At the distance of about a couple of miles from Pignerolo, we passed a bridge of the river Clusone, on the eastern bank of which no Protestant is allowed by law to reside, and entered on the territory of the Vaudois. As we passed along, my aged and respectable companion pointed out many spots where his ancestors had been compelled to maintain a bloody conflict with their oppressors in the six months' war which they carried on after their *triumphant return* in 1690, to take possession of their ancient abodes, and which is always called, "*La glorieuse rentrée.*" They had for their Colonel and Pastor, at the same time, *Henry Arnaud*, alike famed for his impassioned mode of address and his courage in the field. He shewed me the situation where Arnaud

most frequently preached, during this trying time, when their churches had all been destroyed except one little one on the mountains, which escaped from its remoteness. He observed, that they were always obliged to keep watch while engaged in the service of God, that they might not be surprised and put, not to the sword merely, but to the most horrid tortures imaginable, by their enemies. But he observed, "they were much favoured by the good God, for that the clouds or fogs were so ordered by Providence, that the enemy never could see Arnaud and his flock during the time they were thus engaged, a cloud always concealing them, while the rest of the country remained clear." The spot he pointed out to me was on the side of a mountain, and (as I had many opportunities of observing in Switzerland) it often happens in Alpine regions, that a mountain-side is begirt with a thick line of fog, while the foot, the summit, and perhaps the rest of the country, are clear; so that the security which Arnaud and his hearers enjoyed may be easily accounted for without having recourse to a miracle. The old man expressed his concern at the decay of discipline in the Valleys, which was formerly very strictly enforced, so that whoever had been guilty of any offence was obliged to appear three times in the face of the whole church, in front of the pulpit, and ask pardon of God and man before he could be admitted to fellowship again. It was given up because they were afraid the offender would turn Catholic sooner than submit to do penance among the Vaudois. "Aye," exclaimed the worthy old man, "in former times, when our mothers were liable to have their children stolen from their arms and put in a convent to be brought up to hate their parents as heretics, or perhaps snatched up in an instant and dashed against the rocks, our religion appeared to us the greatest concern, and dearer than life; but now that we enjoy peace, our church discipline is much fallen off. However," said he, "there is no falling off in our pastors. If we all did as well as they, it would be well for us." "Are their sermons chiefly practical," I inquired, "or do they preach much on *doctrinal* points?" "No, no," replied he, "they never perplex our heads with doctrinal disputes, but tell us to love one another, or else we are no Christians; and if any one is in want of meat, or bread, or chesnuts, to give him part while we have any ourselves."

While we were thus conversing, one of those worthy men of whom we had been speaking met us. He was respectably dressed, and very far from that appearance of neglect and squalid poverty which Gilly describes in poor old Peyrani, the late Moderator. He stopped my companion to inquire who I was, and being told a Protestant minister, he said, "I take the freedom, I always do, of welcoming an English stranger to the Valleys. My name is Muston, pastor of Bobio, a village at the other extremity of the valley of Lucerna." I dismounted, and he walked a little way back with me. I informed him I was a Dissenter from the Church of England, and differed considerably in sentiment from those persons who were accustomed to visit them from England. He said he knew there were many sects in England, but that all sects had the fundamentals of Christianity, and that was all they concerned themselves about in the Valleys. He informed me, the Protestant population amounted to about 25,000 in the three valleys of Lucerna, La Peyrousa, and San Martino, without counting other families who were scattered about within a few leagues' distance, in small numbers. I was surprised to hear that there was *no one village entirely Protestant*, there being a minority of a few hundred Catholics in each Protestant commune. He favoured me with the names of the thirteen Vaudois pastors, as follows:

VAUDOIS PASTORS, 1825.

Valley of Lucerne.

Name of Place in French.	in Italian.	Pastor.
St. Jean	San Giovanni	M. Monnier.
La Tour	La Torre	M. Rev. Moderator.
Villar	Villaro	M. Gay
Bobbi	Bobbio	M. Muston
Rora	Rora	M. Peyrot
Angrogne	Angrogna	M. Monastérien

Master of the Common School at La Tour,

M. Bonjour Minister.

N. B. M. B. is also Private Chaplain to the British Ambassador at Turin, where he officiates four winter months, in the French language, using the Geneva Liturgy.

Valleys of San Martino and La Perouse.

Name of Place in French.	in Italian.	Pastor.
Provostin	Prarostino	M. Rostaing (Fils)
St. Germain	San Germano	M. Monet
Pramol	Pramole	M. Vinçon
Pomaret	Pomeretto	M. Jalla
Ville Seche	Villa Secca	M. Rostaing (Père), who is Moderator adjoint.
Rioclaret	Rioclaretto	
Fait	Facto	
Boville	Bovilla	
Traverse	Traversa	
Manelle	Manelli	M. Peyran (Jeune)
Macolle	Macelli	
Pral	Pralli	M. Peyran (Majeur)
Rodoret	Rodoretto	

In speaking French, the terminations given to the names of the above places in that language are observed. To historians and geographers, and generally to the English reader, they are known only by the Italian terminations used by the people of the country. M. Muston very naturally inquired if I was acquainted with any of the ministers and others who had visited them from England, since the general peace had opened the communication, and many of whom, he was informed, had published accounts of their travels in the English language, which he did not understand. He mentioned the following names, to which I have subjoined the titles of their works, when known to me: Rev. — Cunningham, who has since published something on the subject of the Vaudois, with the title of which I am not acquainted; Rev. — Sims, a clergyman of the Church of England, who has twice visited the Valleys, and is employed on a Continuation of the great work of Leger, from the Persecution of 1655 down to the present time; Rev. — Brigga, Emeritus Professor of Mathematics at Cambridge, who is Treasurer to the Vaudois subscription, and who has, since his visit, presented the Moderator with a tract, entitled, "Brief Sketch of the History and Present State of the Vaudois," understood to be from his pen, although anonymous; — Plenderleath, Esq., a disciple, I believe, of Captain Haldane; — Jackson, Esq., a Methodist; Gorges Lowther, Esq., resident for some years at Geneva, and a principal supporter of

M. Malan's Church of Calvinistic Separatists in that city. He has published a work entitled, "Etat actuel des Eglises des Vallées," and a *great variety* of translations from the most orthodox English divines, into the French language, copies of which he distributes in the Valleys. Mr. Cunningham also sends a *great number* of tracts, principally translations from those of the English "Religious Tract Society," and all inculcating the same peculiar views of the gospel. Rev. W. Stephen Gilly, a clergyman of the Church of England, who has published a "Narrative of an Excursion to the Mountains of Piedmont, and Researches among the Vaudois or Waldenses," 1 vol. 4to. and 8vo. 1824. William Allen, of the Society of Friends, Treasurer to the British and Foreign School Society. Hugh Dyke Acland, Esq., author of a pamphlet called a "Brief View of the History and Present State of the Vaudois," John Murray, 1825. — Thompson, Esq., of highly enthusiastic views of religion, and who imagined himself to be gifted with a supernatural power of interpreting languages which he had never learned. — Traill, Esq., from Ireland, an Antinomian, who held religious *soirées* in his own parlour for the *conversion of the Vaudois*. Rev. — Nef, said to have taken orders in England, though a native of France, a zealous and eloquent preacher of Antinomianism, and a fellow-labourer with M. Malan, in promoting the establishment of his church at Geneva. Rev. — Stuart, a Minister of the *Scottish Church*, I understood, in London, animated with great zeal for his peculiar sentiments, and who preached and prayed on some occasions in private houses in the French language. From this list it will be seen to what kind of influence the Vaudois have been of late subjected in regard to their religious sentiments. I was, I believe, the first *Unitarian* who had visited them in modern times.

Arrived at La Tour, I took up my quarters at the inn opposite the Catholic Church, kept by M. Rolljer, where I found that I had been quite misinformed when assured there were no tolerable inns among the Vaudois, this being one of the most comfortable I was ever at. The landlord, a native of Lausanne, settled twelve years at La Tour, informed me that the new sect which was become very numerous in Switzerland had, *within the last year and a half*, found its way into the Valleys, where before they had *never had any sects at all!* He learned from his friends remaining near Lausanne, that this sect had occasioned riots by their persevering in obtruding their religious services upon the public in the markets, and wherever they found people assembled for business or amusement. They were called "Momiers," which he understood to mean the same as Methodist. He was very sorry they had come to disturb them in the Valleys, where they were perfectly satisfied with their own pastors, who never troubled them about disputed points, but taught them their duty as Christians. Mons. Nef and Mr. Traill were Momiers. He had attended Mr. Traill's services at La Tour; he taught them that their worship ought to be addressed to Jesus Christ, that in addressing him they necessarily included the Father and the Holy Spirit, that good works were not at all pleasing in the sight of God, and furnished no ground to hope for exemption from eternal damnation, since, after we had done all, we were but unprofitable servants, and, without the blood of Christ to cleanse us, we must all inevitably perish. He observed that *some* converts were made at La Tour, but that in general the Vaudois did not at all like the new doctrine. We were commanded in Scripture, he remarked, to address our prayers to God *in the name of* Jesus Christ, and not *to* him; and he would be thought a very hard master who should say to his servants, at the end of the day, "Now you have all done your duty, but

you are all unprofitable servants; go home without supper and without wages."—"He did not know what might have been the consequence of this new doctrine, for it had done a great deal of mischief at Lausanne. But the Sardinian government hearing what was going on, and that the Vaudois were transgressing the law that no stranger should be allowed to preach in the churches or in private houses, sent down strict orders for enforcing this regulation." I asked, what were the sentiments of the Vaudois in general respecting the Trinity and the Deity of Christ. He said "the question was not discussed either in the pulpit or in families; their ministers did not at all encourage them to perplex themselves with these matters, but taught them to *worship God and imitate Christ's example, and attend to their work.* What others thought he could not say, but for his own part he thought there could be but one God, but that Jesus Christ was called God, *selon le spirituel.* He was conceived by the Holy Spirit, and that caused him to be called God," &c.

During the first four days I was at La Tour, the Moderator M. Bert, for whom I was the bearer of a letter from one of the Professors at Geneva, was absent at Turin, whither he and Madame B. had accompanied the British Ambassador, Mr. Foster and lady, on their return to the capital, after a visit of a few days to the Valleys. The Protestant Ambassadors at Turin, but particularly the British and Prussian, are very attentive to the interests of the Vaudois. They always call the latter "our good friend the Count Truchsess." He frequently remits large sums for their various institutions, which, from the poverty of the people, depend almost *exclusively* on foreign assistance. The weather being remarkably fine on these days, I was charmed, even beyond my expectation, with the romantic scenery of these wild retreats, rendered doubly interesting to every contemplative mind by their being the spot "which the Lord had chosen to preserve his sanctuary," to use old Leger's expression, "and which to this intent he had marvellously fortified by the hand of nature." Let it not be deemed an unseasonable digression by the readers of the Monthly Repository, a work whose principal design is the development of moral and religious truth, as conveyed through the medium of Divine Revelation, if I call off their attention for a few moments to one of the grandest scenes which *nature* presents, the setting sun among the Alps! Never can I lose the impression of the rapture with which I gazed on this sight on the hill just above the smiling village of La Tour. I stood in the midst of the ruins of the ancient fortress which gave this village its name of the *tower*, and was for centuries the terror of the poor persecuted Waldenses. To the East, in the direction of Piedmont, far as the eye could stretch, (and there was field enough for it to stretch until it ached,) nothing was to be seen but exuberant fertility. The plain surface was uninterrupted by any eminence except a single one, directly opposite the opening of the valley of Lucerna, seemingly placed there to keep guard over the abodes of valour and pure religion. At five o'clock in the afternoon, this mountain, *Mount Cavour*, still retained the yellow beams of the setting sun, of the same lamp of day, indeed, which I had often admired in the soft *English* landscape, but now kindled into an intensity of blaze and purity of lustre which *Italy* alone can display. I had often enjoyed the serenity of evening, but now a deeper calm descended into the spirit in proportion as the silence was more profound, and the air unagitated by the slightest breath of wind. When the storms which sweep across our island from one ocean to the other had ceased, I had often been delighted with the clearness of the atmosphere and the unimpeded view of distant

objects which it afforded; but now the sight seemed a new faculty, so greatly was its sphere extended without a single perceptible wreath of vapour to obscure the outline, and mingle and confound the forms of the objects of its perception. But the scene soon changed; the whole plain assumed a dark and nightlike appearance, and the single isolated *Mount* lost the last rays of the declining sun. Not so, however, the loftier and more distant Alps. The curtain had not yet fallen; another and more splendid scene was yet to be witnessed. I stood in the midst of an amphitheatre of mountains, whose gigantic forms stood wrapped in the mantle of night, all except their aspiring heads, which, crowned with the snows of ages, still reflected from one to the other the parting beams of the sun, changing from a golden to a crimson hue. From the want of twilight in this Southern latitude, and from the great height at which the sun is seen in mountainous countries illuminating the superior regions, while the inferior are involved in deep shades, the scene before me assumed somewhat of the appearance of a *brilliant illumination* in the upper chambers of a lofty palace, while night was reigning undisturbed below. (Where comparisons fail, the mind resorts to any which have a single circumstance of resemblance.) Some unseen hand passed from apartment to apartment, extinguishing one light after another until the empire of darkness was universal. So it is in nature. But the Almighty would not have it to be *so* in his great *spiritual* building. When one light was extinguished after another, until the darkness became palpable, in a solitary watch-tower a feeble glimmering flame was still preserved, by means of which, when the time was come, a blaze of light might again be kindled in every portion of his house. This tower was repeatedly assailed by those who "hated the light because their deeds were evil," in the hope of extinguishing it in the blood of his watchmen by whom it was guarded. But although their efforts appeared at one time to be on the eve of success, yet the enemies of the light were finally compelled to retire in discomfiture, and to acknowledge that if this flame were not of celestial origin, it was at least unquenchable by any human means. To see how this watchfire was burning, and with what care its flame was tended and cherished, was the object of my visit to this secluded spot. And I am now to give an account of the state in which I found it.

On Sunday, Oct. 15th, I paid my first visit to the parish church of La Tour. It stands in a remote, retired situation, a mile and a half from the village, in the midst of a grove of chesnut trees, and with little beyond it but the pathless mountains, a situation which was, no doubt, selected for the same reason which induced our persecuted Presbyterian ancestors to build their chapels in the most retired streets and alleys, that the house of God might not become the first object of fanatic rage. This church is capable of containing about one thousand four hundred persons and was well filled. It is the only church among the Waldenses which possesses an organ. It was deemed by many too great an innovation on the ancient simplicity of their worship, and it now remains silent. Indeed, there is a studied plainness both within and without. The service, which was entirely in the French language, commenced with the reading of three or four chapters out of Ostervald's Bible, accompanied with the practical reflections of that eminent Swiss divine, which are in general plain and good. This part of the service was performed by the *clerk* as we should call him, but the Vaudois call him the *régent*, i. e. schoolmaster, the office of reader being connected with that of master of the *central* school of the parish. His place was at a little bookstand in front of the small deal table which is used for the Lord's

Supper, immediately under the pulpit and opposite to the bench of elders, who with their *ten* grey heads soon made their appearance. But during the reading of these chapters, the great body of the congregation waited at the door for the arrival of the pastor, and after having taken off their hats as he passed, and received his friendly but grave salutation in return, all took their places. The pastor appeared about fifty years of age, and his hair was turning grey with the mountain air. His countenance expressed great firmness and decision of character, but his address was mild and paternal. During the early part of the service, a man entered the church, almost covered with a long pink coloured robe of rich silk, evidently a relic of former times, finely embroidered with silver lace and flowers. It floated in ample folds to his feet, but seemed to conceal something which he was bearing in his arms. Two women followed, and the party made a reverence to the minister, and placed themselves in front of the pulpit. It did not immediately occur to me what this could mean, but the minister soon rose and said, "You desire that this child should be baptized?" The use of this rather showy robe is probably one of those ancient customs which every one follows without considering why. The minister read a short, simple and interesting service for baptism, out of the Geneva Liturgy, and coming down into the aisle, inquired the intended name of the child. The robe was turned aside and discovered a very young infant in a sort of portable bed in the arms of its father. The woman next him produced a small phial, and poured the whole of the water it contained into the palm of the minister's hand, who baptized the child in the name of the Father, the Son and the Holy Spirit. He afterwards returned to the pulpit and read the Geneva Morning Service. In this and in every part of the Liturgy I have heard read, there are no traces of the peculiar doctrines of any sect, but the *Father alone* is worshiped in a style of great simplicity and devotion. The reading of the Liturgy was preceded and followed by the singing of a psalm, and then succeeded an extempore prayer from the minister, which was addressed with sublimity and fervour to the Father of our Lord Jesus Christ, and entirely free from the peculiar phraseology of orthodoxy. He then pronounced his text, Deut. xxvi. 11, Tu te réjouiras de toutes les bonnes choses que le Seigneur t' a donné, tu et le Lévite, et l' étranger qui est avec toi.—"Thou shalt rejoice in all the good things which the Lord hath given thee, thou and the Levite, and the stranger that is with thee." He then began his address in the affectionate manner always employed by the Waldenses: "*Chrétiens, mes très aimés frères en Jésus-Christ notre Seigneur!*" "Christians, my dearly beloved brethren in Christ Jesus our Lord!" The occasion of the discourse was the conclusion of the vintage among the Vaudois, which he touched on with great simplicity and pathos. He met an objection in the outset. "Some of you, my friends, will say, It is for those to whom the Lord has given the good things to rejoice, and not for me who have no land belonging to me to till, and no grapes to gather in. But you will observe in my text, that you are all included in the invitation, 'thou, and the Levite, and the stranger that is with thee.' Though these last had no vineyards, they shared in the abundance of others, and so will you; and were it *not* so, can you not rejoice in the goodness of God to your brethren? Enjoy, then, this new gift of Divine Providence, but, '*au nom de Dieu gardez vous de l' intempérance*,' In the name of God keep from intemperance. The fruits of the vine are given you, to strengthen and cheer you and enable you to support your labours in the field, and not that you might divest yourselves of reason by abusing them." The crop of

grapes had this year been of inferior quality, and somewhat less al
than usual. To this circumstance he alluded in the concluding par
discourse, where he observed, " In years in which your crops are les
dant and productive, you have still sufficient reason to bless God fo
you more than you deserve: you are also bound to call in mind th
dance of former years, when your store-houses overflowed; and ev
total failure of your hopes of earthly good things, your warmest pra
due to your Heavenly Father for *him* whom he sent into the world
claim the pardon of sin, our Lord Jesus Christ, who died for us, lea
an example that we should follow his steps." The service conclud
intercessory prayers, and, last of all, the reciting of " the Apostles' C
which may be considered as *the* creed of the Waldenses.

On what ground the Waldensian Church has been so generally
sented as resembling the Established Church of England I cannot i
I had been only five days amongst them when I had discovered the fo
points of difference, most of them of essential importance. 1. It is
to remark, that the Vaudois Church is not in subjection to any civ
except against its consent. 2. They have no hierarchy of arch
bishops, priests, &c. So much for the *constitution* of the two cl
3. They have no *uniform* ritual, or Book of Common Prayer fo
worship, or the administration of ceremonies, the Liturgy of *Genev*
employed in some churches, those of *Basle*, *Lausanne* and *Neuc*
others. 4. They use none of the forms and ceremonies and dress
peculiarly characterize the Church of England; they do not use t
as any thing sacred, either in the forms of their temples or in the
of infants; they do not *bow* when the name of Jesus is mentione
have no *altars*, and receive the Lord's Supper in a sitting posture.
the difference between the two churches in *ritual*. 5. The Vaudois
their worship no *distinctive creed*, in the usual acceptation of the term
content themselves with that of " the Apostles," which is in gener
the Church of England and in other Christian churches, but in *them* i
with the distinctive form of belief of each separate church. Wh
Vaudois employ only this very ancient symbol, which contains none
metaphysical distinctions, and dogmatical assertions of disputable
tions, and damnation of heretics, which go to the making up of
called a *creed*. 6. The Vaudois address all their public worshi
Father alone. So much for their difference in *doctrine*.

ON THE HEBREW VOWELS.

To the Editor.

Sir,

In a private letter received from a valued correspondent respe
communication on the Hebrew Vowel points, in your Number for
last, (p. 81,) whilst he expresses himself favourable to the view I have
the subject, he wonders at my speaking with hesitation of ה being
and still more at my omitting י. This last, he says, by its pla
alphabet; by Origen's having constantly expressed it by a vowel
the want of a vowel *o* in the language, as well as by many word
from the Hebrew, in which this letter is represented by *o* or sou

vowel, seems to be decisively proved to be a vowel. Permit me, Sir, to explain the reasons which at present induce me to differ from my correspondent. 1st. With respect to the position of ע *ain*, in the alphabet, it must be admitted that it corresponds with O *omicron*, in Greek, and the languages derived from it. In like manner ה *He* corresponds with E *epsilon*, and ח *Hheth* with H *eta;* and if I recollect right, for I have not the work to refer to, Masclef, on this ground, contends that ח is a vowel. But though H was latterly the representative of a Greek vowel, it was not so at an early period; and whilst it represented an aspirate, before the invention of a comma for that purpose, it was adopted by the Latins, and has been retained as an aspirate in the languages derived from the Latin, though its sound is very frequently neglected. When it ceased to be used as an aspirate in Greek, the character was adopted to represent long *e*, and may not the place of another neglected aspirate or gutteral have been taken for *o* in like manner? In the Arabic and Syriac languages, which are spoken to this day, the letters corresponding to ה, ח and ע, which may be ascertained by their numerical value, as well as by other circumstances, are aspirated consonants and not vowels. This is the case also in the Rabbinical dialect, which, however corrupted, is derived from the Hebrew, nor is there any ground whatever from Origen, or any other source, for attaching to these characters any uniform, or indeed similar, vowel sound. The position of the letters ה and ע, therefore, is not, I conceive, in itself a sufficient reason for considering them vowels. 2d. With respect to Origen, the only part of his representation of Hebrew in Greek characters which I have had an opportunity of examining is the quotation in Dr. Wilson's Hebrew Grammar, from which it appears that *ain* occurs eleven times in it, and is represented by alpha nine times, and by epsilon twice. But as these are the sounds of the vowel points which accompany *ain*, it is begging the question to say that Origen considered it as a vowel. In the Greek translation of the Seventy *ain* is represented in proper names by a much greater variety of sounds, which usually correspond with those denoted by the vowel points; and it is also sometimes represented by the palatines *g* or *k*, which is a natural change, considering it as a gutteral. 3d. Origen, in the passage referred to, denotes *ain* by *a* nine times out of eleven, and not once by *o*, the sound of the corresponding letter in Greek, and the sound, the want of which, it is urged, should be supplied.

The Jews, who may be considered as at least as likely to know the language of their ancestors, as any other persons, consider ו *vau* as the representative of *o*, not ע; and with respect to derivations, I believe that on examination they will be found to add little to the argument in favour of ע's claim to the rank of a vowel. Dr. Wilson adduces as an example, "ειδω, *video*, root ידע *ido*, to know." Now the ω of ειδω is not radical, but merely a termination of the first person, probably derived from the pronoun εγω, whilst ע is a radical part of the Hebrew word. Besides, ειδω and ειδεω seem to be creatures of the imagination, deduced by analogy from ειδον and ειδα, the former of which is only used in the sense of *seeing*, and the latter of *knowing*. If we deem the word of Hebrew origin, we certainly can draw no inference from it respecting the sound of ע. When עדן *oden* is given as the root of ηδονη, it would rather shew that *ain* was sounded *ē;* and as it is pointed *Eden*, and is aspirated in the Greek, this derivation is rather against what it is brought to prove. עבד *Obed, he laboured, he served*, as the root of *obedio*, seems at first sight more plausible; but Parkhurst, and his follower Wilson, in their zeal to trace such derivations, forget that *obedio* is certainly a compound word, formed from the preposition *ob* and *audio*, the origin of

which does not now concern us. In this instance recourse was had to a Latin word; in עבר *ober*, as no Greek or Latin word resembles it, the English *over* is supposed to be derived from it; but Parkhurst also considers *ever* as a derivative, which not only differs in sense, but represents ע by a different vowel; and it must also be recollected with respect to *over*, that Dr. Johnson derives it more probably from a Saxon origin. These derivations are as favourable to the argument that ע had the sound of *o*, as any I have seen, and these, I think I may assert, prove nothing. The sounds annexed to the Hebrew words, are not those suggested by the vowel points, but those given by Dr. Wilson; and supposing them to be correct, (which I deny,) they would not account for *o* in the words supposed to be derived; and therefore, on the other hand, we cannot infer from *o* in the derivative, that ע had that sound.

My correspondent adds, that "the mode of pointing ע, taking the point as generally a direction to the sound, not an extra sound, confirms this idea," and concludes with expressing his opinion, that "it is quite as clear a vowel as א or י." I am not aware of any peculiar mode of pointing ע, but I would observe that א, ו and י are often pointed in a peculiar way, occurring with another letter, so that a single point answers for the two; thus לֹא where א is pointed and ל not: or לְאָמֹר where ל is pointed and א not. I do not think this ever occurs with ה or ע; therefore I cannot think these letters equally entitled to be considered as vowels. Indeed, this peculiarity in the use of the three former, joined to the circumstance of their being vowels in the Rabbinical dialect, (see Reland's *Analecta Rabbinica*,) and the use of the corresponding three letters in Arabic, as far as I can judge from a very slight knowledge of that language, induced me to think that these only had been original vowels, if any were; and my doubt respecting ה arose from its connexion with the other three, being often interchanged with both א and י; from its being used in Hebrew where א is used in Chaldee; and from its being considered as one of the *Ehevi* or quiescent letters. Should these arguments not appear satisfactory to my correspondent, I shall be glad to see his reasons more fully stated in your valuable work. I annex an extract from Dr. Murray's *Outlines of Oriental Philology*, quoted in the Preface of Mr. Noble's *Arabic Vocabulary*, in which, though the writer goes farther than I have done, in considering *all* the letters as consonants, his statement is quite consistent with the main object of my paper, that the vowel points are not coeval with the letters, but a late human invention, and therefore without claim to infallibility; but that they were contrived to represent the language as it then was spoken and understood; and, therefore, as giving us the best notion we can have of it, are of considerable importance, and ought not to be neglected. "The omission of vowels," says Dr. Murray, "could not have been permitted in any other language. But the dialects related to the Hebrew possessed a structure very favourable to this abbreviation. In the beginning of the fourth century, the Syrians broke the immemorial practice of eastern orthography, and introduced the Greek vowels, *α*, *ε*, *η*, *ι*, *ο*, *υ* or *ω*, written in a small hand, and placed laterally above or below the letters. These vowels were soon corrupted into mere points. The Jews of Tiberias seized this convenient scheme with all their national enthusiasm. It was adopted by the Arabs soon after the publication of the Korân, and is now universally established in all the schools belonging to that great and ancient people."

A.

CANDOUR.

O! who shall say he knows the truth
Which veil mysterious mocks mine eye?
The hopes, longings, wishes, which I hold,
In which is never more I err?
That hidden world we cannot see—
O, who shall pierce its mystery?

Presumptuous man, that circumscribed view,
Common to every human gaze,
Is open but to *His* creation,
Who traces every secret cause:
It is not thine to sound its truth,
Or say what feelings dwell beneath.

There may be hope, as pure, as bright,
As ever sought Heaven's:
There may be light, clear heaven's light,
Where all seems dim and dark to thee.
And where thy vision mourns the lost,
There may be trust—delightful trust.

The lingering beam of twilight flies,
And can'st thou whisper where 'tis fled?
There was a glow in summer skies,
When was that rosy lustre shed?
The sweetness of the evening dews,
Their fragrance how do they diffuse?

And tell me Spring's first tender flower,
How does it burst its icy sheath?
The zephyrs on their winged hour,
What spirit bids them freshly breathe?
If Nature's secrets be not thine,
How then the human Soul divine?

Go—bend to God, and leave to him
The mystery of thy brother's heart;
Nor vainly think his faith is dim,
Because in thine it hath no part:
He too is mortal, and like thee,
Would soar to Immortality!

And if in duty's hallow'd sphere,
Like thee be meekly, humbly bends,
With hands unstain'd and conscience clear,
With life's temptation be contends;
Oh, leave him that unbroken rest,
The peace that shrines a virtuous breast.

And, if his thoughts and hopes should err,
Still view him with a gentle eye,
Remembering doubt, and change, and fear,
Are woven in man's destiny;
And when these clouds are past away,
That truth shall dawn with opening day.

R.

MEMOIRS OF THE SOCINI.

MARIANUS SOCINUS, THE YOUNGER.

THIS celebrated jurist was the grandson of the elder Marianus,* by son Alexander, and Laura Aringleria. Of Alexander Socinus little is knov It is probable that he lived as a private gentleman at Siena, where his s Marianus was born on the 8th of April, 1482. While a child he v sickly and weak, and at the age of thirteen had nearly lost his life by plague, which was then ravaging Italy. He unexpectedly recovered in c sequence of opening the plague tumour under one of his arms. The cha of his early education was entrusted to masters of the first reputation in th respective departments. He studied the classical languages under Ange Fundus. His legal studies he commenced under the most eminent profess in the university of his native city, whom he attended for six years: he th removed to Bologna to place himself under the instruction of his uncle B tholomeus. When Bartholomeus was obliged to relinquish his profess ship, in consequence of losing his voice, Marianus accompanied him Siena, where, at the age of twenty-one, he was admitted to the degree Doctor of Civil and Canon Law. As soon as he had graduated he was pointed one of the professors of Civil and Ecclesiastical Law, and contin to discharge the duties of his office with high and increasing reputation about fourteen years. In the year 1517 he removed to Pisa, being enga to fill one of the law chairs in the university of that city, with a very lib salary. Having passed seven years in this situation, he again returned Siena. His countrymen shortly after evinced, in a very honourable w their high esteem for his character by appointing him to two import embassies; the first to the Republic of Florence; the second to Pope L the Tenth, to convey to him their thanks for the elevation of two of th fellow-citizens to the rank of Cardinals.

After residing one year at Siena, Marianus removed to Padua, to be of the law professors, and maintained here by his learning and talents high professional reputation of his family. The celebrated Andrew Alci having accepted an invitation to fill the first law chair at Pavia, Maria was chosen to succeed him in the vacant chair at Bologna. The munific liberality with which his services were here rewarded, induced him to re all the flattering offers which his high fame procured for him to settl other universities. Cosmo, Grand Duke of Tuscany, endeavoured to d him to Pisa by the offer of a salary of eight hundred florins. The Kin Portugal was very desirous to engage him for the University of Coim at a salary of 3000 florins; and the Republic of Ragusa proposed to him 2000 florins, to aid them in revising and settling their municipal l The Venetians, also, Hercules the Second, Duke of Ferrara, and his countrymen were equally anxious to give their universities the benefi his high talents and distinguished erudition. But his entire satisfaction his situation at Bologna rendered him inflexible against all persuasi In consequence of this steady adherence to their interests, the Bolog conferred the freedom of their city on himself and two of his sons, appointed his son Lælius Socinus to an honourable judicial office, wh however, he shortly after relinquished.

Marianus married at an early age Camilla, the daughter of Paul Salv

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* See above, p. 23. † Ibid. p. 188.

who, after living with him forty-six years, died a Bachelor, in the year of sixty-three. By his marriage he had thirteen children, a few only of whom survived him. After the death of his wife he is said to have led a very irregular and dissipated life. He ranked as Commissioner in the Secretary, and died in the month of August, 1800, in the year of seventy-four, from the effects of the various medical remedies to which he had resorted for relief.* The German students, who had attended his lectures, evinced their respect for his professional services, by bearing him on their shoulders to the grave. He was buried in the Church of St. Dominic, at Bologna. A monument, with the following inscription, was afterwards raised to him in his name:

Marianus Sacrini Junior. Senensis. J. C.
Vixit An. 74. Menses 4. Dies 25.
Obiit An. MDCC. D. 21 Augusti.
Fili Mœrens. Cur. F. F.

In person Marianus was of middle stature. His intellectual attainments were of the first order. He was deemed a prominent in his native language, and was passionately fond of music. In his profession he was distinguished for clearness and acuteness of discrimination, and subtlety of argument. The faculty in which he was deemed most deficient was that of extemporaneous address. The want of self-possession, and fluency in delivering his opinions in public, operated greatly to his disadvantage as an advocate, and obliged him in most cases to read his lectures to his college pupils. He was, however, singularly popular and respected as a professor, and could reckon among his scholars one Pope, (Julius the Third,) seven Cardinals, and many jurists of eminence; among whom may be mentioned Pancirolus, the juridical biographer, who, in respectful terms, acknowledges his obligations to his instructions. Marianus was the author of many works on the civil and ecclesiastical laws, which were held in high repute, and consulted as authorities by continental jurists. *Ejus Scripta, ut ea undique Pandectarum partes leguntur, et in quatuor respectivas materias in celeberrimâ Italiæ Gymnasia portractus, magnaque Consiliorum volumina.*†

MORAL QUERIES.

To the Editor.

SIR,

In the last volume of the Repository some "Moral Queries" of mine were inserted, and I now forward a few others, which, though somewhat different in complexion, may, I hope, be equally acceptable to you and your readers. I should like much to see a few friendly competitors enter the field; there is ample gleaning and plenty of room.

JAMES LUCKCOCK.

No. 1.

The public journals some time ago announced the death of Pendrill, who, it was believed on good authority, had secreted young Watson for some months in his house, when he was charged with high treason, and a reward

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* *Pastes uxori assuetus parum continenter vivisse dicitur; unde contracto morbo non semel ægrotavit, ac demum dum præsentaneis remediis sibi mederi conatur, potentium pharmacorum vi oppressus 74 ætatis anno decessit.* Pancirolus.

† Bock's *Hist. Antitrin.* Tom. II. p. 575; Pancirolus, *in vitâ Mariani Sacrini, Junioris*; Tiraboschi, *Storia della Litteratura Italiana*, Tom. VII. Pt. I.

of £1000 was offered by Government for his apprehension. Pendrill was in slender circumstances as a shoe-maker, and voluntarily suspended his trade to escort Watson in disguise from London to Liverpool, where he embarked with him, and at length gained the shores of America. It was an ancestor of Pendrill's who protected King Charles from his pursuers at Boscobel, and afterwards till he finally escaped. This magnanimous disinterestedness is thus become a noble characteristic of the family—does the difference in the two cases affect the principle of honour in the abstract? The king a traitor to his people—the subject a traitor to his king. Both of them assimilating farther in this, that they were using every endeavour to expatriate themselves to avoid an ignominious punishment. But who can undertake to pronounce the exact shades of moral turpitude attached to each character? Washington was at one time within a hair's breadth of losing his cause, when probably he would have been hanged as a rebel, and his name stigmatized with endless infamy—but having eventually succeeded, it now stands on the highest pinnacle that human admiration can raise.

"Treason can never prosper—what's the reason?
Why, when it does, there's none dare call it treason."

When the laws and institutions of society oppose the generous and sympathetic feelings implanted by our Maker in the human breast, are they not inevitably weakening their own authority? Where is the British heart which does not exult in the protection and escape of Lavalette by the intrepid and benevolent efforts of Sir Robert Wilson? And, on the other hand, did not the shameful abandonment, or rather the treacherous surrender of Labedoyere and Marshal Ney, by an Englishman whose will was then "omnipotent to save," and this in spite of a solemn treaty so lately concluded—did not this act cast a stain upon his character and memory which all the glory of his laurels can never obliterate?

No. 2.

A and B enter into partnership. A to advance 3000*l.* and B 1000*l.*, which sums they respectively borrow from their friends on legal interest, each of them to receive interest from the trade, and the remaining profits to be equally divided. After some years, having reason to believe the property is sinking, they agree to part, A to remain in the business, to receive and pay all, and B to withdraw. On winding up the accounts they find a deficiency of 2000*l.*, but A's friends, desirous of avoiding the disgrace of insolvency and the loss to the creditors, agree to advance the necessary funds to continue him in the business, with the confidence that he will in time retrieve all its difficulties. What claim in reason or equity has B upon them or the estate?

No. 3.

Suppose a man to attack me on the highway and in the dark to rob me of my property; I know him personally and he seems aware of it, by his putting the question to me direct, evidently with the alarm that if I do he must not let me escape with my life. He is well armed and I have no means of defence—what shall I do? My veracity would probably cost my destruction, and plunge him into a degree of guilt which he would otherwise avoid. In the moment of danger it might be thought justifiable to escape by a falsehood, but can this be vindicated on cool reflection in opposition to the principle "that we should never do wrong that good may come"? In other words, may I in any case falsify my own mind? Or is a lie under any circumstances justifiable?

No. 4.

Dr. Paley is said to have exclaimed, "I can't afford to keep a conscience." Did ever expression fall from the lips of a professed moralist more calculated to injure the cause of virtue? Whether we consider it as an incautious joke or as a declaration which accorded but too well with his habitual feelings, will all the beauty of his moral sentiments and his admirable display of intellect make suitable amends to society for this apparent deviation from rectitude? In his writings he has exposed himself to the charge of insincerity and mental prevarication—does not this fatal sentiment countenance the suspicion that he was as little scrupulous in reality as he was unguarded in avowing it?

No. 5.

Warwick Borough Sessions, Jan. 1827.

William Webb and Stephen Kite, both labourers, residing in the parish of St. Mary, in this borough, pleaded guilty to an indictment charging them with having been found, in the night of the 12th December, in a plantation called the Lilacks, belonging to the Earl of Warwick, with intent to kill game. After receiving a suitable admonition from the Mayor, both prisoners were ordered to be imprisoned in the gaol of this county for the space of twelve calendar months, and kept to hard labour.—*Birmingham Chronicle, Jan.* 18, 1827.

Such is British justice or jurisprudence! When culprits are encouraged to acknowledge their offence by pleading guilty, it is always considered as an appeal for mitigation in the punishment; what would have been the sentence in this case had they audaciously denied the fact and been convicted by a jury? Let any man with a single grain of humanity in his composition reflect on the extreme severity of this sentence compared with the crime—and then say if our boast of equal justice and protection be not an insult to common sense. Twelve months' imprisonment and hard labour for merely *thinking* of violating an *oppressive and unjust law*, without any overt act beyond a simple trespass! Were there no purchasers there would be no poachers, and on the common principle that "the receiver is worse than the thief," every man sitting down to a table displaying a hare or a partridge which he knows to have been clandestinely procured, must be deserving of the same punishment as the poacher himself, should he only *intend* to partake of the plunder! But should he be wilful and base enough absolutely to eat any portion of the prohibited fare, would a sentence of transportation for seven years be more outrageous than the one here recorded? And yet we complain of the increase of crime! What other inference can these nightly depredators draw from such vindictive proceedings, than that all property is for the use of those who can best scramble for it?

> "The good old rule sufficeth them,
> So simple in the plan—
> That they should take who have the power,
> And they should keep who can."

If the higher classes really wish that the lower should be honest and just, would it not be as well to prove by example that they are so themselves?

No. 6.

Many years ago a provincial journal recorded the following melancholy case as a fact: As some men were employed in removing some timber on the sea-beach, a heavy beam slipped and pinned one of them on the sand by

lodging across both his thighs. There was no strength within their power sufficient to extricate him, and if there had been, there was no surgeon in the neighbourhood, and his thighs were dreadfully shattered; and in addition the tide was slowly advancing upon them, but would be an hour or two before it reached the spot. In this state of agony and despair, he piteously implored them to put an end to his sufferings; but fearful perhaps of the responsibility, or reluctant to perform the gloomy and heart-rending office, they refrained, and the tide at length covering his face, stopped his breath and ended the tragic scene. What says humanity to the question—was their conduct right or wrong? What cognizance would the law have taken of the affair had they complied with his entreaties? And has the law provided any authority to destroy life in the case of a monstrous human birth, or in the last stage of hydrophobia?

SONETTO.

ALESSANDRO SAPPA L'AUTORE AL PUNTO DI MORIRE

Alla sua Famiglia.

FEDEL consorte, amati figli, io moro;
Io moro e chiudo alfin questi anni rei:
Dio mel prescrive; i suoi decreti adoro,
Ne oppormi, anche potendo, a lor vorrei.
Di voi, del vostro amor lascio il tesoro:
Ah! non pera al perir de' giorni miei:
Tu, cara, tu segui ad amarmi in loro,
E voi seguite ad onorarmi in lei.
Figli, consorte, addio; vi lascio, addio:
Ma non per sempre; da una fè verace
Sento che rivedervi un di degg'io.
Questa speranza a l'ossa mie seguace
Scenda con loro nel sepolcro mio,
E sia lo strato, in cui dormano in pace.

SONNET BY ALESSANDRO SAPPA.

Addressed by the Author, when at the point of death, to his Family.

Translated from the Italian.

FAITHFUL consort, offspring belov'd, I die;
I die, and close at last these sinful years:
'Tis God's decree; I, on his will rely,
Nor can, nor wish t'oppose vain hopes or fears.
Your tender love, that treasure prized so high,
Let it not perish with my days in tears:
In them still love me, see me ever nigh;
In her still honour me through future years.
O children, wife, I go; farewell, farewell!
But not for ever; by true faith sustain'd
We yet shall meet again—this holy spell,
This hope, while in the tomb I lie enchain'd,
Will be the rest in which my dust shall dwell
In sacred peace, till life shall be regain'd.

M. R.

REVIEW.

ART. I.—*Travels in Mesopotamia, including a Journey from Aleppo, across the Euphrates to Orfah, (the Ur of the Chaldees,) through the Plains of the Turcomans to Diarbekr in Asia Minor; from thence to Mardin on the borders of the Great Desert, and by the Tigris to Mousul and Bagdad; with Researches on the Ruins of Babylon, Nineveh, Arbela, Ctesiphon and Seleucia.* By J. S. Buckingham. London. 4to. 1827.

THE title of this book is pompous enough, but perhaps ought more properly to be referred to the notorious quackery of the publisher than to the judgment of the author. Be this, however, as it may, the paucity of travellers who have made the countries here visited the scene of their labours, renders any book on the subject interesting, and we are far from considering Mr. Buckingham unqualified in some respects to judge of what he sees, to prosecute his investigations diligently, and to communicate the results of those observations which would occur to a man of good sense, though, perhaps, not of very profound learning. In fact, the volume before us is one which we have read with great interest, and if it were somewhat shorter and less accordant with the present bookselling craft of making every thing five times as expensive as it ought to be, we should have pleasure in giving a recommendation to our readers, which we fear it is now charity to spare, to judge for themselves by placing the book on their own shelves.

Mr. Buckingham's predecessors in Mesopotamia have been very few. The principal are thus enumerated by himself:

"The Rabbi Benjamin of Tudela, an enterprising Jew, as early as the year 1170 of the Christian era, visited many countries of the East, and wrote his observations in the Hebrew tongue, from which they have been subsequently translated into two of the languages of Europe; Dr. Leonhardt Rauwolff, a German, who went by the Euphrates from Bir to Babylon, and returned from Bagdad to Aleppo by land about the year 1520; Pietro Della Valle, an Italian, who was in that country about 1620; Otter, a Frenchman, who travelled in 1730, and the celebrated Danish Engineer Niebuhr, about thirty years later; since that period, now nearly a century ago, there has been no traveller of eminence with whose works I am acquainted, who has had any opportunity of examining the country between the Euphrates and the Tigris, which strictly comprises the region of Mesopotamia."

Mr. Buckingham travelled in dress and outward conformities as an Arab, under the protection of Hadjie Abd-el-Rakhman, a merchant of Mousul, returning from a pilgrimage to Mecca. The Hadjie was a worthy man, and though, on account of his pilgrimage, entitled to and professing a character of peculiar sanctity, he was not on that account, as is usually the case among Mahometan (perpaps also among some other) professors, a fitter subject for suspicion than confidence. The Arab proverb says, "If thy neighbour has been once to Mecca, suspect him; if twice, carefully avoid him; if thrice, make haste to remove from the neighbourhood of his dwelling." They crossed the Euphrates at Beer, of which, as indeed of most of the other striking positions during the journey, there is a beautiful woodcut view, designed as a vignette, the best of all modes, we think, of illustrating a work of this sort. From thence the journey leads to Orfah, which all tradition and authority assign as the ancient city of "Ur of the Chaldees." In every point of view, we

should judge this city to be an exceedingly interesting and delightful spot. The beautiful lake on which it stands is filled with an incredible number of fine carp, which are considered as the gift and under the protection of the patriarch Abraham, the tutelar guardian of the city. They are forbidden to be caught or molested, though Mr. Buckingham partook of them at a supper in the convent of the patriarch of the Syrian Church there. Here, as in other parts of his journey, he found churches of Syrian and Armenian Christians tolerated, as well as the Jews, by the government at the expense of a heavy taxation for their heresies, and bearing deadly hatred not only towards the Heathen but towards each other.

"The remainder of the evening [on which Mr. Buckingham visited the patriarch was, he observes] passed in theological disputes, as bitter as they could well be, though between members of the same church, and on points held to be unimportant—merely appertaining to faith and doctrine, uniformity in which is considered far less essential than in ceremonial rites; for all were considered by their party to be orthodox Christians who made the cross and took the Sacrament in the same manner as themselves, however much they might differ from them in other respects."

Orfah, our readers are probably aware, was the Edessa of the Greeks, and under that name became the scene of the bold attempts of the crusaders, who, in 1097, founded there the first principality of the Franks, under the counts of Edessa; from whom it was conquered by Zenghi about 1142, only thirty years after which it was visited by Benjamin of Tudela, and subsequently by De Haiton, Tavernier and Pococke. Haran, the ancient residence of Abraham and Laban, is pointed out at a distance of eight hours' journey. Here and throughout the Journey, the leading incidents of the Pentateuchal history live in local traditions, and the habits of life bear perpetual and most striking illustrations of the manners recorded in the sacred history. In the same way the beautiful account by Xenophon, of the retreat of the ten thousand, is verified in its descriptions at every step. The habits of the people in these regions, under all the various changes of their civil and religious relations, are as immutable as their deserts, their rivers, and their mountains. Mr. Buckingham has had the opportunity of redeeming the character of Benjamin of Tudela from the reproach under which he was always laid, of gratifying his national vanity by exaggerating the numbers of his scattered countrymen resident in these cities of the East. Under all the peculiarities of their situation a considerable decrease might naturally be expected, but the accordance with the Jew's account of the numbers observed in the hasty progress of the Christian traveller, gives every reason to believe that the testimony of the former was by no means exaggerated.

From Orfah Mr. Buckingham had a circuitous journey by Mardin and Diarbekr, and thence to the Tigris at Mousul, by Dara, Nisibis, and the plain of Sinjar, a district in the possession of the Yezeedis, a semi-christian sect, who are reported to be reverers of Satan, possibly from some Manichæan tendencies, which time and ignorance have made more gross. The Turkish government is every where insufficient to repress the swarms of Wahabee reformers and brigands who render all travelling dangerous, and appear to have possession of all the open country from Arabia to Persia. The existence and continual progress of these ascetic Barbarian Puritans are most singular. A leader only seems to be wanted to lead on the fanatic inhabitants of the desert to rival the conquests of the first prophet and his immediate successors.

A short distance before reaching Mousul, though not precisely on Mr. Buckingham's route, are, or are supposed to be, the ruins of Nineveh, of which nothing is visible but those mounds and débris of ruined cities, scattered over a large area, which characterize the remains of Babylon, and from which "many antique gems, intaglios, and hieroglyphic devices on stone, have been dug up." In Mousul there are fourteen Christian churches, viz. of the two Chaldean sects, nine; of Syrians, three; of Jacobites, one; and of Roman Catholics, also one.—"Of the particular differences of faith between these sects," Mr. B. says, "I could learn nothing satisfactory.—The children seemed to follow implicitly the footsteps of their fathers, and no one troubled himself about the faith of his neighbour, being content with believing that there was an irreconcileable difference between it and his own, and never attempting to accommodate or unite them." There are about 300 Jew families, who have a synagogue for their worship.

From Mousul the journey lay along the eastern side of the Tigris by the ancient Arbela to Bagdad, from whence the author made excursions to the ruins of Babylon, to Ctesiphon, and Seleucia, which terminate the journal. The description of the Babylonian remains is founded principally upon, and go to corroborate and confirm, the previous researches of Mr. Rich, the British resident at Bagdad, whose plans and views Mr. B. has very properly copied. Every research into the topography of this most interesting district tends to confirm the accuracy of the scriptural and ancient Greek histories concerning "the glory of kingdoms, the beauty of the Chaldees' excellency," and to impress the mind with the vast and stupendous character of the monuments of the Assyrian empire, now marked only by the mounds which their crumbled ruins have piled upon the plains.

Mr. Rich and Mr. Buckingham concur, as it appears to us very properly, in identifying the Tower of Belus, not with the smaller remains which have usually borne that name, but with the Birs Nimroud, of which four stages, out of eight which the ancient historians describe, remain; the lower of earth and sun-burnt masonry, and the upper of the almost indestructible burnt brick-work of the district, apparently rent asunder by the action of fire.—"Thus saith the Lord of hosts, the broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire."

There are now in Bagdad about 10,000 Jews: Benjamin of Tudela, probably by some accidental error, makes the number, in his day, only 1000. Mr. B. quotes from him the following singular account of their then leaders:

"It is curious to observe, that among the chiefs of the assemblies then resident at Bagdad, there was one Eliezer Ben Isamah, president of the fifth class, who traced his descent from the Prophet Samuel, and who, being a great proficient on the harp, played, accompanied by his brothers, on the sacred instrument of the royal David, in the exact manner which was in use in those early times, when the house of the Sanctuary still existed. The chief of the next class was called the 'Flower of his Companions,' and the names of all the others are given in detail.

"The principal officer of all, however, was Daniel, the son of Hhasdai, who was called 'the Conductor of the Captivity,' and preserved a book of his genealogy in direct descent from David. His authority, being derived from the Caliph himself, was great in all the assemblies of the Israelites; and a decree of the Mahommedan Pontiff had ordered that Moslems, as well as the followers of every other religion, should pay this Chief of the Captives all due respect, by rising in his presence to salute him; in default of which, a hundred strokes of the bastinado was the punishment to be given.

"When Daniel went to visit the Caliph he was accompanied by a number

of horsemen, Jews as well as Gentiles, at whose head was one who cried, 'Prepare ye the way of the Lord, the son of David, who is just.' The manner of his receiving authority from the Caliph was by the laying on of hands, on the day of which ceremony he rode in the second chariot of the realm, with all its dependent ornaments, wearing robes of silk with Phrygian embroidery, a noble tiara on the head, encircled by a white veil, similar to those, perhaps, now used in the service of the synagogue at Jerusalem, and round this veil a rich chain of gold, so that he appeared in as high splendour as the Prophet Daniel himself at the court of the great Belshazzar, in Susa. The city of Bagdad, the rulers and chief people of which Benjamin of Tudela thus minutely describes, was then, to use his own words, seated in the most fertile part of the land of Senaar, or Shinar, abounding in fine gardens, producing excellent fruits, and being the rendezvous of merchants and traders from all parts of the world, as well as the focus of wisdom and science, and the school of philosophers and men learned in the mathematics, in astrology, and the doctrines of the Cabala."

ART. II.—*History of the Reformation of Church of England.* By H. Soames, M. A. 2 Vols. 8vo.

The History of the Reign of Henry VIII., comprising the Political History of the Commencement of the English Reformation. By Sharon Turner, F. S. A. and R. A. S. L. Second edition. 2 Vols. 8vo.

History of England from the First Invasion by the Romans. By John Lingard, D. D. Vol. VI. Second edition.

(Concluded from p. 279.)

THE epithet *metuendissimus* was certainly never applied with more fitness to any prince than to Henry VIII. Dreaded equally by his friends and by his enemies, by those who had served and by those who had injured him, by the statesman whom he had called to his councils and the wife whom he had taken to his bosom, by the noble and by the humble, by stranger and by subject, he was regarded by all with feelings of apprehension and of terror. When Sir Thomas More was in favour, and the King came one day unexpectedly to dine with him, and even condescended so far as to walk an hour with him in his garden, with one arm round his neck, Roper, Sir Thomas's son-in-law, congratulated him on this especial mark of royal kindness. "Son," said More, "I thank our lord; I find his grace my very good lord, indeed; I believe he doth as singularly favour me as any subject within this realm. Howbeit, son Roper, I may tell thee, I have no cause to be proud thereof, for if my head would win him a castle in France it should not fail to go."

Such was the opinion of Henry's justice and humanity formed by one who enjoyed ample opportunities of studying both; but Mr. Turner has failed to discover in his character any traces of that natural cruelty which has hitherto been supposed to have deformed it. By the following extract our readers will be enabled to judge not only of the correctness of the view which the historian has taken of Henry's character in this respect, but also of the style of reasoning which distinguishes the work before us.

"One man's crime never justifies another's: but these recollections are important when we are considering if any peculiar denigration ought to be fixed upon Henry and his government for what occurred under the great Revolution, and (as all but the friends of the popedom think) under the ra-

tional improvements which they who suffered resisted; which resistance on their part was voluntary and wilful, and for which alone they were molested. The historical fact may be therefore again repeated, that changes so mighty in the opinion of all, and so beneficial in the judgment of most, have never been achieved in any country, when so opposed, with such little bloodshed and individual cruelty. The personal imputation presses most on Henry in his sanctioning the execution of women and of his friends, even though not guiltless, because in their cases, whatever may have been the offence, the sympathies and charities of the heart ought not to have been ineffective.

"Yet we ought not to infer any natural cruelty in this King, because these benign feelings had not a more suasive influence in his bosom. It is too much the case with us all, that the understanding, the reason alone—without that other appendage of our being, which all ages, all classes, and all nations, even in central Africa, concur to call the heart—tends from its very energies to be tyrannical, violent and stern. It is the essence and character of mental power to be active, and to act with force and determination in proportion to its vigour; to allow no resistance to its sovereignty; to combat with all its strength what opposes it, and, identifying from its very sincerity its own conclusions with truth and right, to see only falsehood and mischief in what is contrary and in those who support it. Hence our intellectual energy is naturally intolerant, zealous, impatient and severe; and even becomes so in proportion to its theoretical philanthropy, unless it associates itself intimately and inseparably with the cultivated feelings of a *softened, softening, impressed, impressible, benevolent, affectionate, benign and sensitive heart.*"

If we rightly understand this apology, (of which we by no means feel assured,) Mr. Turner means to say, that if we obey the dictates of our "understanding and reason alone," we shall become "tyrannical, violent and stern;" in other words, that if we follow our reason we shall be unreasonable; for certainly nothing can be more contrary to reason than tyranny and violence. Such is the logical theory which Mr. T. has devised to palliate the cruelties of as remorseless a man as ever doomed a fellow-creature to death. When the blood of the wise and the brave and the beautiful was poured out like water at his bidding, we are "not to infer any natural cruelty in this King," but to attribute it to the operation of his energetic "understanding and reason alone."

In the second chapter of his work, Mr. Turner has collected all the encomiums which friends or flatterers have bestowed upon Henry.

"If," says Mr. T., "Henry had died after this length of reign (twenty-six years), before the Act of Parliament for abolishing the papal supremacy in England, the mortal and yet unpardoned offence of this applauded Prince, had been carried into resolute execution, no king since Alfred the Great would have descended to his tomb with such lavish encomiums and universal admiration from the literature of that period. If he had died the day before he signed the death-warrant of Fisher and decided on that of Sir Thomas More, he would have nearly rivalled our great Saxon benefactor in his historical praise, and perhaps in the public gratitude."

This singular mode of estimating character appears to us at once false and puerile. Nero, before he became Emperor, was not distinguished for his cruelties, and before the French Revolution no one imagined that Robespierre could be guilty of the atrocities which he afterwards committed. Had Thurtell died before he murdered Mr. Weare, no odium would have attached to his memory. But was Nero the less a tyrant, or Robespierre the less a monster, or Thurtell the less a murderer, on these accounts? And is it any apology for the cruelties which stained the later years of Henry's reign, that the earlier portion of it is free from the charge of blood?

The same spirit of literary innovation which has led Mr. Turner to exalt the character of Henry VIII., has induced him to depreciate that of Sir Thomas More in almost an equal proportion. The large measure of praise which, in modern times at least, has been dealt out to that justly celebrated person, appears to have excited the spleen of our historian,* who thus delivers himself upon the subject:

"His (Wolsey's) spirit descended to his successor in the highest legal dignity of England, Sir Thomas More, who presents to us in his character the revolting compound of being as coarse in his controversial writings, and as sanguinary in his bigotry, as he was jocular in his humour and moral in his life. The first theological cruelties which preceded the rupture with the Pope are therefore not personally imputable to Henry. They were the works of his merry and unfeeling Chancellor, and of the old hierarchy, and of those who afterwards acted on its elder plans and principles before the new statute had been enacted to disarm their unsparing animosity. More's conduct to Bilney, burnt at Norwich; to Bayfield, whom the flames under his co-operation consumed in Smithfield; to Petit, whom he imprisoned till the worthy citizen died of his dungeon sufferings; to Tewkesbury, the honest leather-seller, who was taken from More's own house, without the King's writ, to the stake; to Barnham, the Gloucestershire gentleman and Temple student, whom he whipped in his own garden, and had racked in the Tower, to extort accusations of others, and whom he had finally brought to his house at Chelsea and chained there to a post for two nights, and at last burnt; to the learned Oxford youth, John Frith, whom, not contented with opposing by his pen, he persecuted till he became another victim of the flames; and even to the man Silver, whom he liberated not from humanity or reason, but for his witty repartee: these lamentable, and in the eye of reason and of true and enlightened religion, inexcusable barbarities, were achievements of this too highly extolled man, which gave to such atrocities the impressive sanction of his high character and popularity, and therefore must have operated like an education of his Sovereign's mind to similar cruelties, when his passions became strongly excited and his worldly interests endangered."—Vol. II. p. 363.

Now, if Mr. Turner had established the guilt of More in these instances, we should freely have admitted that his animadversions were not misplaced. As it is not, however, altogether just to consign the memory of a celebrated man to infamy without very sufficient evidence, we looked anxiously for the authorities upon which Mr. Turner has founded these grievous charges. We discovered the following reference to them in a note:

"These instances are enumerated by Strype, in his Eccl. Mem. Vol. I. pp. 310—316, from *contemporary authorities*; and are also noticed by Burnet, Ref. Vol. I. pp. 163—170; and see Mr. Southey's Book of the Church, Vol. II. p. 18."

Not being before aware of the existence of any contemporary authorities by which the guilty participation of Sir Thomas More in these atrocities was established, we turned with some curiosity to the pages of Strype, but without deriving the satisfaction which we anticipated, that learned writer giving no reference whatever to any contemporary authority. Upon a further inquiry we discovered, what we had before suspected, that the only

* Even Burnet terms More "the glory of his age," and "a true Christian philosopher." *Hist. of the Ref.* Vol. III. p. 172, *Fol. edit.* And Dr. Aikin, whose temperate judgment seldom permitted him to be unduly eulogistic, has said, that "the qualities of More's mind were so happily blended and tempered, that he wanted little of being a perfect character." *Gen. Biog.* art. *More.*

by which Strype possessed for these statements was *Fox's Martyrology*, readers will perceive by contrasting the respective passages given from which it will appear that all the instances of the persecutions e, referred to by Mr. Turner, *rest solely on the authority of Fox.*

BARNHAM'S PERSECUTION.

	Strype.
a Barnham, Gentleman, sonne Master Barnham, a Knight of stershire, * * * was accused Thomas More, Chancellor of d, and arrested by a Serjeant- s, and carried out of the Mid- nple to the Chancellor's house lsey, where he continued in ison awhile, till the time that More saw that he could not s in perverting of him to his Then he cast him into prison own house, and whipped him tree in his garden, called the *troth*, and after sent him to wer to be racked, and so he ir Thomas More being present , till in a manner he had lamed ecause he would not accuse ntlemen of the Temple of his tance, nor would shew where ks lay.—*Fox's Mart.* Vol. II.	About the same time one Barnham, a gentleman of Gloucestershire, of good quality, and Student of the Law in one of the Temples, was brought before More at Chelsea, who cast him into prison in his own house there, and whipped him at a tree in the garden, called the *tree of troth*, and afterwards sent him to the Tower to be racked, and so he was, More himself present at it, till in a manner he had lamed him, because he would not accuse the gentlemen of the Temple of his acquaintance, nor would shew where his books lay.—*Strype, Mem.* Vol. I. p. 204.

et also has repeated the same story, evidently on the authority of Fox. *the Ref.* Vol. I. p. 165.

FRITH'S PERSECUTION.

Fox.	*Strype.*
through the great hatred and pursuit of Sir Thomas More, that time being Chancellor of d, pursued him both by land , besetting both the waies and yes, and promising great re- f any man could bring him any r tydings of him.—*Fox's Mar.* p. 304.	In the next year, 1532, he prosecuted to death John Frith, a young man, once elected from Cambridge, for his excellent learning, to the Cardinal's College in Oxford. The poor man fled from place to place, absconding himself, but More persecuted him both by sea and land, besetting the ways and havens, and promising great rewards to any that would bring him news or tidings of him.—*Strype, Mem.* Vol. I. p. 204.

regard to Tewksbury, Strype has followed Fox, Vol. II. p. 296, *ting the Martyrology in the margin.* So with regard to Bilney, his y is the same (p. 272).

contemporary authorities" of Mr. Turner, therefore, resolve themno the *later authority* of Fox, for it cannot be contended that Fox considered a contemporary authority. At the time of the transacquestion, Fox was only a boy of 15, and his Martyrology was not f until many years after More's death. If Mr. Turner was aware

that Strype relied in this instance on the authority of Fox, he ought undoubtedly to have cited the original authority, and his readers would then have formed their own opinion as to the credit which is due to such statements; if, on the contrary, he was ignorant of that fact, as would appear to be the case, from his mention of the "contemporary authorities," he has displayed a want of research by no means creditable to his character as an historian. With regard to the reliance which we ought to place upon the writings of Fox, different opinions have been entertained. While his follower Strype, and other Protestant writers, have vouched for his accuracy and fidelity, by the Catholics he is regarded as a credulous and bigoted partizan; and an impartial reader cannot fail to discover in his pages such strong proofs of party feeling and coloured representations, as are sufficient to prevent a judicious historian from resting with confidence upon his unsupported assertions. In charging Sir Thomas More with participating in these cruel persecutions, the accuracy of Fox is extremely doubtful. In the passage above-cited he says, that More "at that time being Chancellor of England," persecuted Frith. Now, in fact, Frith was not apprehended until the month of May, 1533, (see *Burnet's Hist. of the Ref.* Vol. I. p. 169,) and on the 16th of that month More resigned the seals; nor was Frith put to death until the 4th July, nearly two months after More had ceased to be Chancellor. To the authority of Fox we may also oppose that of Erasmus, a real "contemporary authority." "His friend Erasmus said of him, (More,) that he hated the seditious tenets with which the world was then miserably disturbed; but it is a sufficient argument of his moderation, that whilst he was Chancellor no person was put to death for his disproved opinions."—*Gen. Dict.* art. *More.*

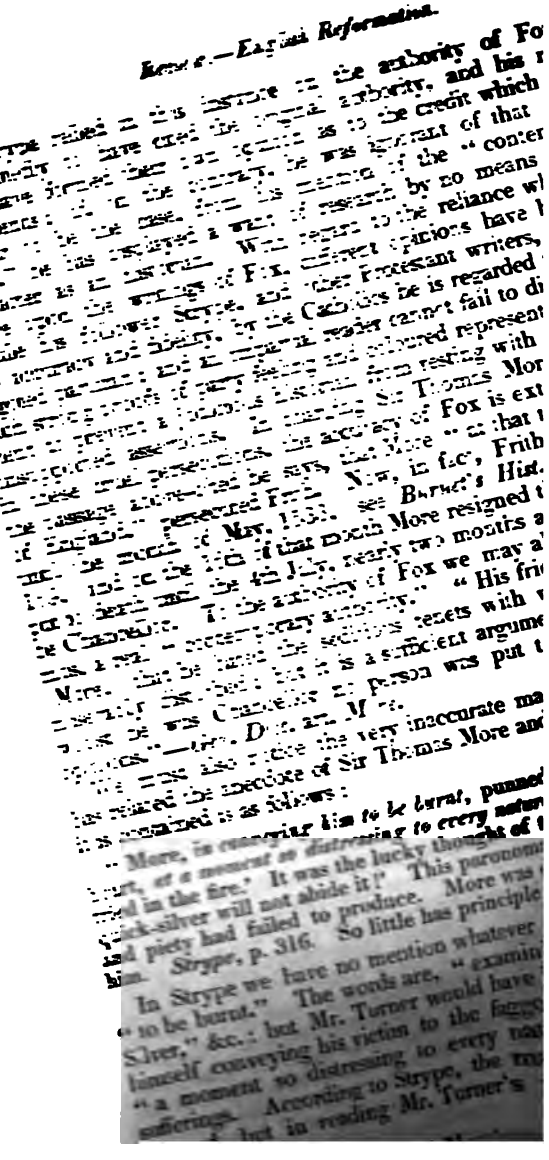
We must also notice the very inaccurate manner in which Mr. Turner has related the anecdote of Sir Thomas More and Silver. The note in which it is contained is as follows:

"More, *in conveying him to be burnt*, punned on his name, as if he had no heart, *at a moment so distressing to every natural sensibility*—'Silver must be tried in the fire.' It was the lucky thought of the man to answer, 'Aye! but quick-silver will not abide it!' This paronomasia had the effect which reason and piety had failed to produce. More was delighted with it, and dismissed him. *Strype*, p. 316. So little has principle to do with persecution."

In Strype we have no mention whatever of More "conveying" the man "to be burnt." The words are, "examining a Protestant whose name was Silver," &c.: but Mr. Turner would have his readers believe that More was himself conveying his victim to the faggot, and that he took advantage of "a moment so distressing to every natural sensibility" to aggravate his sufferings. According to Strype, the man never appears to have been condemned, but in reading Mr. Turner's note we imagine that the pun saved him at the stake.

In detailing the history of More's trial, Mr. Turner is equally inaccurate. He argues that it was not merely for denying the King's supremacy that More and, before him, the Carthusian priests, were executed, as many writers have asserted, but for certain substantive acts of treason. As this is a point of very considerable importance, affecting the character and government of the King, our readers will, we hope, pardon us, if we enter into the question rather diffusely. As to the Carthusian priests, Mr. Turner says, "That these men were found guilty of high treason for refusing to take the oath of supremacy, which is the allegation of their friends, cannot be true, because the statute enjoining it did not make it high treason. The confusion

about this fact seems to be, that their recognition of the King's supremacy would have been taken as a title to clemency that would have saved them." (Vol. II. p. 375.) With regard to the execution of More, Mr. Turner tells us, that "although we have not the detail of the arraignment or of the proofs, the preceding facts are sufficient to shew that it was not for merely declining to acknowledge Henry's supremacy that he was convicted" (p. 381). In support of his assertion that the Carthusians could not have suffered for denying the supremacy, Mr. Turner, in a note, refers to the 26 Henry VIII. cap. 1, which, he tells us, enacts that the King is Supreme Head of the Church, but adds no penalties and mentions no treason; and hence he infers, that no one could be convicted of high treason for denying the supremacy. The crown lawyers of that day were, however, rather more skilful than Mr. Turner in devising treasons, and it was certainly not difficult, notwithstanding Mr. Turner's positive assertions to the contrary, to convert the denial of the supremacy into an act of treason. The 26 Hen. VIII. c. 1, it is true, contains no penalties and mentions no treasons; but it enacts, as Mr. Turner must have seen, "that the King shall have and enjoy all honours, dignities, pre-eminences, &c., to the dignity of Supreme Head of the Church belonging and appertaining." By a later statute, passed in the same session of Parliament, (26 Hen. VIII. c. 13,) also cited by Mr. Turner, it was made treason "to maliciously wish or desire, by words or writing, or by craft imagine, invent, or attempt, any bodily harm to the King or Queen, or to deprive them of the *dignity*, title, or name, of their royal estates," &c. Now, by 26 Hen. VIII. c. 1, the King's supremacy was declared to be one of the royal *dignities*, and to deny it was surely "maliciously to wish or desire to deprive him of his dignity," within the 26 Hen. VIII. c. 13. That Sir Thomas More was *charged* in the indictment with this treason, amongst others, most clearly appears from his own defence: "The second charge against me is, that I have violated *the act made in the last Parliament;* that is, being a prisoner and twice examined, I would not, out of a malignant, perfidious, obstinate, and traitorous mind, tell them my opinion whether the King was supreme head of the Church or not." *Howell's State Trials*, Vol. I. p. 388. That this was in truth the charge upon which More was *convicted*, appears from the following circumstance: When the Jury, after a deliberation of only a quarter of an hour, had brought in the verdict of *guilty*, the Court, eager to condemn their venerable prisoner, were about to pass sentence upon him without observing the ordinary form of inquiring what he had to say why judgment should not pass upon him, when More interposed. On being desired to state his objection, he did so, in these words: "For as much, my Lords, as this indictment *is grounded upon an Act of Parliament directly repugnant to the laws of God and his holy Church*," &c., clearly referring to the Supremacy Act. The opinion of Sir John Fitzjames was then asked by the Court. "My Lords all," replied Sir John, "by Saint Gellian I must needs confess, that if the Act of Parliament be not unlawful, then the indictment is not, in my conscience, invalid."—*(Ibid.)* Unless the charge against More had been that of denying the King's supremacy, for what purpose, we would ask, was Rich examined at the trial to prove the conversations which had taken place between the prisoner and himself, in the Tower, upon that subject? Such are the proofs that More suffered for denying the supremacy. Let us now examine Mr. Turner's authorities for stating, that it was for the commission of other treasons that he was convicted. We have first a letter from Cromwell to the English ambassadors in France, in which the writer says, "Touching Mr. More and the Bishop of Rochester, with such others as were executed here, their trea-



sons, conspiracies, and practices, secretly practised, as well within the realm as without, to move and stir dissension, and to sow sedition within the realm, intending thereby not only the destruction of the King, but also the whole subversion of his realm, being explained and declared, and so manifestly proved afore them, that they could not avoid or deny it." "It is not likely," observes Mr. Turner, "that a Minister of State would have used such strong language as this without some adequate grounds." Is it then improbable that Cromwell should have attempted to impress upon the mind of the ambassador at the French Court, where his Master's cruelty had excited so much surprise and horror, that More had suffered justly, whatever his offence in fact was? The next authority is the King's letter of the 25th of June, which mentions "the treasons traitorously committed against us and our laws, by the late Bishop of Rochester and Sir Thomas More," and a proclamation, which says, that More was "justly attainted and convicted of *divers and sundry* and manifest and detestable high treasons." Does Mr. Turner imagine that the slightest credit is to be attached to statements like these, emanating from the very person whose injustice and cruelty they are cited to disprove? According to Mr. Turner's ideas of historical authority, he might, with equal propriety, adduce the proclamation of the unfortunate Duke of Monmouth against James II., in order to prove that Charles II. was murdered by his brother.

But it is not merely of the want of accuracy and research that we must complain in examining this portion of Mr. Turner's History: we must notice with disapprobation the principles which he promulgates, in order to shew that the Duke of Norfolk, and other distinguished men who formed Henry's cabinet, did not "kill men tyrannically for differences of opinion or mere theoretical speculations." Mr. Turner enters into an elaborate argument, the substance of which is, that when a government prescribes a certain doctrine to the people, no matter what it is, right or wrong, and the people choose to deny that doctrine, they are guilty of what Mr. Turner terms "a revolutionary revolt," and to kill them is not to act tyrannically. They are not killed for differing in opinion from the government, but for saying that they differ in opinion; and the reasoning of Mr. Turner has this singular result, that it is impossible for a government to put a man to death for a difference of opinion. If he is silent he cannot be put to death, for no one knows that he entertains the obnoxious opinion; if he speaks, he is put to death, not for entertaining the opinion, but for expressing it, and thus being guilty of a "revolutionary revolt."

We find a distinction somewhat resembling this in Burnet: "It cannot but be confessed that to enact, under the pain of death, that none should deny the King's title, and to proceed upon that against offenders, is a very different thing from forcing them to swear the King to be the Supreme Head of the Church." *Burnet's Hist. of the Ref.*, Vol. I. p. 351. We cannot forbear transcribing the sensible and judicious annotation of Mr. Hargrave upon this passage, more especially as it affords a very complete answer to the reasoning of Mr. Turner in the note to which we have above alluded: "This sounds more like an apology than just reasoning. Enforcing the oath of supremacy by the penalty of treason, was resorting to the highest punishment known to our law. Wherein, too, consisted the material difference in point of rigour between treason for not swearing to the King's supremacy, and treason for denying it? Was it not equally the object of the statutes creating both crimes to compel the acknowledgment of the King's supremacy by the same extremity of punishment? Can there be any reason to suppose that those who were concerned in the deaths of Bishop Fisher and

omas More for denying the supremacy, if it had been requisite, would been so scrupulous as to hesitate about construing the refusal of the denial? When it is objected to Henry as a cruelty, that many were death for not swearing to his supremacy, without doubt every denial whether implied by refusing the oath or expressly by words, was . Therefore it is foreign to the spirit of the remark to say, that they hus punished for denying the supremacy, not for refusing to swear to o verbal an answer to the animadversion of Henry's enemies would ly have escaped the learned Bishop if he had not been insensibly in- ed by a fear lest the justice and propriety of the Reformation should ejudiced by the cruelty of Henry's measures in its commencement. he cause of truth is never finally helped by an ill-founded argument. leformation rests on a better foundation than the humanity of Henry's s, nor is there any necessary connexion between the one and the bad and cruel princes being frequently the casual instruments of great o society." *Howell's State Trials*, Vol. I. p. 471.

writings of Mr. Turner have been so long before the public that it is s unnecessary for us to make any observations upon the style of the e before us, which is greatly deficient in simplicity. The same error e remarked in the writer's sentiments, which are frequently far-fetched metimes fantastical. We cannot name a more striking example of han the parallel between the Deity and Cardinal Wolsey, Vol. I.):

contemplating such an extravagant specimen of human arrogance and as Wolsey in his mature age chose to become, it is delightful and con- to the mind to remember, that the most stupendous Being in nature is arly distinguished by the absence of all pride, and by the perpetual ce of that amenity in himself which he has enjoined to his creatures."

III.—*Primitive Christianity, or the Religion of the Ancient Chris- ns in the First Ages of the Gospel.* By William Cave, D. D. Abridged, , by John Brewster, M. A. Rivington. 1825.

is is a pious little work, abridged with some care, and accompanied ctical and doctrinal observations; but from the plan of its arrange- it is not very interesting to the reader, and certainly not very well ated to impress on the mind a distinct view of the singular state of which it is designed to illustrate. The latter object is indeed a very lt one to accomplish, especially in a work of strictly historical detail. whole frame of society, in the first age of Christianity, must be so ully dissimilar, the same names and words must often represent sub- s totally different in reality from the ideas which they now convey to ind, and the points on which any thing like detailed views of the social re preserved, must be so insulated and disjointed, that any exposition es either so laboriously erudite as to fatigue the ordinary reader, or so e and vague as to disappoint instead of satisfying the curiosity.

need hardly be observed, that the materials for an accurate description of e and progress of the church, the state of society, and the formation tablishment of opinions and discipline on many subjects during the r part of the first two centuries, are very scanty, and the closest re- tends greatly to diminish the number of direct sources on which we ly with confidence in their authenticity. The *Patres apostoloci* must, ow very generally admitted, be confined within considerably smaller than Lardner would wish to assign; and Rosenmuller, Michaelis, and

his translator, would make them very scanty indeed. We are not certain, however, whether, on many neutral points, they might not, even though composed in a somewhat later age, be still safely regarded as the repositories of very early traditionary information.

Great, however, as is the obscurity in which what may be esteemed fixed and certain historical records must leave any one who seeks to write an accurate history, or to picture to himself any thing like a graphic developement of the state of society during the age to which we refer, our curiosity is certainly in an equal degree excited by all that we do know. No one who puts together in his mind for a moment the elements on which the new order of things was working, and the ferment in which the human mind was at the same time agitated, not only between contending religions but contending philosophies, literatures and political institutions, can help feeling how many topics there are of the highest interest and curiosity which have only inferences and analogies for their elucidation, and which it is in vain now to expect to develope historically.

Is not this, we have some times asked, that sort of state of things which it is justifiable and desirable to endeavour to exhibit in a form wherein the details can be filled up in the best way which analogy and deduction can afford;—wherein a personal interest can be given to the history;—wherein the scattered lights, which appear here and there in various quarters, can, no doubt sometimes hypothetically, but still on reasonable and probable grounds of inference, be concentrated and applied;—and wherein the operation of principles, prejudices, customs and opinions to which the mind is now a total stranger, can be most vividly exemplified and displayed, so as to form what the mind wants to form, an entirely new picture? We have seen, in the "Pilgrimage of Helon," what an interest can be given to the feelings and social customs of the Jews; how what would otherwise be tedious and confined to the learned, as mere points of learned research, can, by a judicious application to actual life, become highly interesting to all, and can be fixed on the memory. In a story, published a few years ago, called Valerius, (though much more of a *story* than is at all necessary for the purpose,) the actual collision between Christian and Heathen principles at Rome, in the earliest ages of Christianity, was well and strongly drawn; and why might not a more useful, and certainly a more interesting, result arise from a similar developement of the frame of society in the East;—say in the latter part of the first and the beginning of the second century?

What we should contemplate is not a work of fiction, for the mere purpose of interest, as a history; but some personal narrative as a frame into which to work a connected view of the rise and progress of the new opinions, in their varied operations upon what would be shewn to be the elements in which they had to work. The state of the Jews, the Greeks, and the Eastern nations, their sects, opinions and habits, and the moral, political or philosophic causes which would contribute to hasten or retard their conversion; the difference between the Jew and Gentile branches of the early churches, and the progress towards their amalgamation; the state of the Jewish settlers in the various cities of the empire, particularly as compared with the state of opinion and literature of their brethren in Judea, and the mode by which they became the channels of operation upon the population of those cities; the manners and influence of the Essenes, upon either hypothesis as to their particular opinions; the state and practical influence of the prevalent systems of Heathen philosophy; the general literary and philosophic activity of these times; their predisposition to the reception of new topics of inquiry, and the practical influence of this state of

curiosity and inquiry on the Christian faith, together with the degree in which good or ill proceeded from the endeavour to compromise and reconcile the new opinions with the retention of philosophic habits of speculation: the process by which speculation became interwoven in doctrine, and error in the latter, to be treated as crime; the degree in which the Christians in their sacerdotal observances imitated the Jewish rites: the causes and intrigues which led to the treatment first of Christianized Jews, and then of Christians in general, as political rebels by the Romans; the character and history of some of the earliest fathers, and the caution with which their accounts of the professors of rival opinions are always to be received; the habits and ecclesiastical discipline of the early Christian professors; the degree of diffusion among them of the canonical and apocryphal books, and the degree in which their use for the purposes of worship was affected by analogy to that of the Hebrew Scriptures; the early Christian libraries and literary institutions of which we have scattered notices;—all these are topics on which much information could be given, and given in such a form as to fix a real and faithful general impression on the mind. What we often feel in pursuing inquiries and investigating facts arising out of a state of society utterly opposed to what we have any previous notion or conception of, is not merely to learn facts, but to know how to apply them—how the general frame of society affected, or was affected by, them; and no greater mistakes have, in our opinion, arisen in early ecclesiastical history, than in confounding states, circumstances and ideas, which external relations render totally dissimilar. We should wish to see drawn, in the history and probable progress of an inquiring and observing mind in the age to which we allude, as accurate and graphic a detail as history will furnish. That a good deal must, of course, be filled up by the judgment and conception of the writer, reasoning from the analogies and deductions which he would draw from scanty materials, must be admitted; but the necessity of this inferential and analogic filling up of the picture, at the same time that it increases the difficulty, shews the importance of the design to a fair and perfect view of the state of society. As to doctrine, the periods we should propose would, we conceive, offer less of difficulty than might be at first imagined; we should not wish to see such a work take much of a controversial character, and one result of the impression which we should expect to derive from it would be, a conviction of the insignificant position which is occupied in early history by points that afterwards distracted the church,—of their inapplicableness to the early state of the Christian communities,—and of the necessity, therefore, for the conclusion that they owe the very grounds of their existence to any thing rather than primitive principles.

The period we should be inclined to select for the narrative, would be from the first siege of Jerusalem, A. D. 70, a sufficiently remote period to avoid any irreverent collision with the apostolic writings, to its final destruction, A. D. 137. Of one thing we are certain, that if the object which we contemplate should fail, of fixing in an engaging and connected form, a great deal of matter which is necessary to right conceptions, but which now forms the dry burden of scholastic theology; still an opportunity would be offered of drawing some of the noblest portraitures of self-devotion, piety, simplicity and virtue; of the practical effects of the beautiful precepts of the gospel in softening and humanizing the mind; of inculcating many a practical lesson of humility and simplicity in faith and practice, and many a warning against the evil consequences which have resulted from adding to divine truth the traditions and commandments of men. Y.

CRITICAL NOTICES.

ART. IV.—*The Life of Hugo Grotius; with brief Minutes of the Civil, Ecclesiastical and Literary History of the Netherlands.* By Charles Butler, Esq. London. 1826.

WE must confess, that with all our respect for Mr. Butler, and admiration of the spirit of Christian charity displayed in every thing he writes, we do not see that such books as this on Grotius, and a preceding volume on Erasmus, are of much service, or possess much interest. If he designed to give us, in the form of an interesting manual, a rapid outline of the characters of these great men, some other mode should surely be pursued than that of tacking together dry abstracts of common biographical works which are in every body's hands. What is wanted, for such a purpose as these books should answer, if they are of any use at all, is rather the spirit, the philosophy of the lives and works of their heroes, than a technical series of dates and events commencing A. D. 800, and duly deduced to A. D. 1815.

We shall content ourselves with selecting a few of Mr. Butler's occasional thoughts on topics of interest. In giving an account of the formularies, confessions of faith, &c., of different churches, he observes,

"That the Roman Catholic Church should propound a formulary of her faith, enlarge this formulary from time to time, as further interpretation is wanted, and enforce acquiescence in it by spiritual censures, is consistent with *her* principles. Whether such a pretension can be avowed, without inconsistency, by any Protestant Church, has been a subject of much discussion. In point of fact, however, no Protestant Church is without her formulary, or abstains from enforcing it by temporal provisions and spiritual censures. To enforce their formularies by *civil penalties* is inconsistent with the principles of *every* Christian church. All churches, however, *have* so enforced, and have blamed others for so enforcing them."

After an enumeration of the symbolic books and creeds of all other sects, the Unitarian will, perhaps, be very well satisfied to read—

"The Unitarians have *no* symbolic book." But Mr. Butler adds, (why he selects this book in particular we do not exactly see,) "To Dr. Larduer's 'Letter on the Logos' they shew universal respect."

He speaks freely, and as such a man (who is proscribed by Protestants for the peculiar uncharitableness of his church) may be supposed to speak, of the bigotry and tyranny of the Calvinist party against the Remonstrants at the Synod of Dort. Let our evangelic nopopery men recollect that Protestant divines there held, that "if a person obstinately refused to submit to the just decisions of the church, he might be proceeded against in two ways; the *magistrate* might coerce him, and the *church* might publicly excommunicate him, *as a violator of the law of God.*"

Mr. Butler calls John Hales, of Eaton, "the founder of that *splendid school*, the school of English divines, who were afterwards called Latitudinarians."

An appendix contains some account of the different projects for the reunion of Christians, particularly those attempted by Bossuet, Leibnitz, Molanus, &c. With all Mr. Butler's zeal in the cause of religious charity we do not see how he can seriously expect that a union, which should answer any purpose, can ever be effected between real Protestants and real Roman Catholics. We will state what Mr. Butler throws out as a sort of project; but does he really think that any dogmatic church, whether she call herself of England or of Rome, can ever, as a church, meet another on such ground as he lays down, without one or the other, if not both, in fact, abandoning their churchship altogether? The grand practical stumbling-block of discipline and church authority he passes by altogether. The result of such an union as Mr. Butler's would throw on one side all the objects of agreement at which former negociators were striving, and amount to nothing more than what perhaps may some time or another be arrived at, namely, an union of rival opinions, in the spirit of Christian charity, not an abolition of those differences of opinion which it would be useless to conceal. Sectarian divisions, and the peculiar convictions which occasion them, would and must remain the same; per-

fectly harmless indeed, if the State did not make them otherwise by interfering, and interfering moreover, as it always has done, to give importance to what Mr. Butler's process will shew to be the non-essentials, instead of the essentials, of religion.

"The first point to be considered by those who meditate the project of reunion, is, its practicability. Those who are disposed to contend for the affirmative will observe the number of important articles of Christian faith in which all Christians are agreed, and the proportionably small number of those in which any Christians disagree.

"All Christians believe, 1st, that there is one God—2nd, that he is a Being of infinite perfection—3d, that he directs all things by his providence—4th, that it is our duty to love him with all our hearts, and our neighbour as ourselves—5th, that it is our duty to repent of the sins we commit—6th, that God pardons the truly penitent—7th, that there is a future state of rewards and punishments, when all mankind shall be judged according to their works—8th, that God sent his Son into the world to be its Saviour, the author of eternal salvation to all that obey him—9th, that he is the true Messiah—10th, that he taught, worked miracles, suffered, died, and rose again, as is related in the four Gospels—11th, that he will hereafter make a second appearance on the earth, raise all mankind from the dead, judge the world in righteousness, bestow eternal life on the virtuous, and punish the workers of iniquity.

"In the belief of these articles, all Christians, the Roman Catholic, and the Oriental churches, all the members of the Church of England, all Lutherans, Calvinists, Socinians, and Unitarians, are agreed. In addition to these, each division and subdivision of Christians has its own tenets. Now let each settle, among its own members, what are the articles of belief peculiar to them, which, in their cool, deliberate judgment, they consider as *absolutely necessary* that a person should believe, to be a member of the Church of Christ; let these articles be divested of all foreign matter, and expressed in perspicuous, exact, and unequivocal terms; and above all, let each distinction of Christians earnestly wish to find an agreement between themselves and their fellow-christians. The result of a discussion conducted on this plan, would most assuredly be, to convince all Christians that the essential articles of religious credence in which there is a real difference among Christians, are not so numerous as the verbal disputes and extraneous matter in which controversy is too often involved, make them generally thought.

"Still, some articles will remain, the belief of which one denomination of Christians will consider to be the obligation of every Christian, and which other Christian denominations will condemn. On some of these a speedy reunion of Christians is not to be expected; but, to use the language of Mr. Vansittart in his excellent Letter to the Rev. Dr. Marsh and John Walker, Esq., 'There is an inferior degree of reunion, more within our prospect, and yet, perhaps, as perfect as human infirmity allows us to hope for, wherein, though all differences of opinion should not be extinguished, yet they may be refined from all party prejudices and interested views;—so softened by the spirit of charity and mutual concession, and so controlled by agreement on the leading principles and zeal for the general interests of Christianity, that no sect or persuasion should be tempted to make religion subservient to secular views, or to employ political power to the prejudice of others.'—'If we cannot reconcile all opinions, let us reconcile all hearts.'"

ART. V.—*Cæsar and God: a Sermon preached in the Parish Church of St. Martin in Leicester, before the Worshipful the Mayor and Corporation.* By Edward Thomas Vaughan, M. A., Vicar of St. Martin's, Leicester. 1826.

THE Corporation of Leicester made themselves sufficiently notorious in the late general election, and the clergy were equally remarkable by the eagerness with which they lent themselves to a spirit which would have done honour to the best days of High Church and Tory ascendancy. Mr. Vaughan's "very able and excellent sermon," is a fit sample of the tastes of the patrons and of the spirit of their tools. Wishing to chronicle the age faithfully, and being therefore bound to exhibit some of its harsh as well as favourable characteristics, we shall content ourselves with a few specimens of this evangelical divine's reasoning and eloquence.

"As God is no anarchist, and man not only evil but specially a rebel,—an unwilling, discontented, turbulent subject,—he must have the Ruler's eye upon him continually. As he believes not

what he sees not, that eye must be a visible one; even the Jews with God's king avowedly at their head, and set out to them as bearing that office in all their ordinances, called for a king as though they had not one, because they saw not one. As the reproduced Head cannot, either in his predestinated or realized elevation, be of the same form with the as yet undissolved material of the world which he has earned and received, and cannot therefore be visible, or in any wise sensible to sensible substances; as his life must be different, his presence reserved, his communications select; he must exercise his headship by a Vicegerent. There must be a *Cæsar*, in short, a sensible head of rule, in the person of either one or many. *Necessary* government implies *restraint and imposition*, not indulgence and flattery, as its characteristic properties. The Universal King must universally be the ultimate object of rule and justice, that all may know, own and serve him. Here is seen the just and unalienable alliance between the Church and the State; ridiculed as it is by the profane, perverted by the selfish. 'The State exists for the Church. The Church overshadows the State," &c.

Having settled the origin of monarchical power, the preacher descends to particulars, and makes out, we take it for granted he will admit, not only the king's title to the money his subjects pocket, but, by parity of reasoning, to all the sign-posts and other subjects of the emblazonments of his person:—

"When you see your king's head upon a crown-piece surmounted with his style, what does this declare to you? What but that the current coin, every sovereign, every penny, is truly and properly his? Why is it not his, if it derives all its value from him? I cannot give value to that which is not mine, and it is plain the king's head gives its value to that paltry substance which has worth to procure all the necessaries of life for me. What is it without his stamp; and what right has he to stamp? Evidently his right is his supremacy, his power of saying, I will: and where that power is exerted, it is manifested to be. All the currency of the kingdom, then, is the king's; and if you or I possess a shilling, it is because the king has given it us; and if we possess a piece of paper, whether from the Government Bank or from a private company, which fetches something, it is because the king has given the issuers leave to use their credit."

But the climax of all is the happy illustration of Mr. Vaughan's most excellent patrons', the Corporation of Leicester's, share in the attributes of this divine power, whereby they too are made out to be the representatives upon earth of the second person in the Trinity.

"Now, therefore, what remains, but that I solemnly commend this subject to your most serious attention? In addressing the mayor and corporation of this *ancient and loyal* borough, as a preparation for the annual election of their chief magistrate, I do a work of Cæsar and of God. Cæsar must have his *subordinates*, even as God has his Cæsar. There are many magistracies, but one magistrate; he who wears the crown, the chief of the visible, but the hidden sceptre-bearer, God's delegated chief of all. What subject then so suitable to the occasion as that which gives origin to the occasion; God's transfer of his power to the second person of his substance, made empty, made a creature; who being unseen, must be represented by seen ones; to whom, therefore, by his Constitutor's will, he transmits a portion of his authority; to Cæsar variously divided; to you, my honoured sirs, as well as to the king!"

ART. VI.—*A Sermon preached at the Ordination of His Grace the Lord Archbishop of York, held at Bishopsthorpe, July* 2, 1826. By the Rev. William Hett, A. M., of Jesus College, Cambridge. London, Rivingtons. 1827.

ALTHOUGH as Presbyterians we may be allowed to wonder that the office of exhorting the candidates for ordination to the discharge of their clerical duties, should be allotted to one who was himself only about to receive that full measure of the Holy Ghost which was to confer on him the rank of a priest, yet we must admit that Mr. Hett has acquitted himself of his task with great ability, and addressed much excellent advice to those who, like himself, were about to enter on the solemn duties of a minister of the gospel. It has been his object, he says, to shew them "what ought in these times to be the habits and general behaviour of a clergyman who is solicitous, without giving into a spirit bordering on fanaticism, to discharge the work of the ministry with fidelity and earnestness; and to uphold the credit of the National Church by a conduct seemly

and dignified, but which shall savour nothing of bigotry and intolerance." P. 10. He recommends it to them to devote a large portion of their time to friendly and improving intercourse, especially with the humbler part of their parishioners, and by thus offering them in their clergyman a neighbour, a friend, a counsellor, and a guide, prevent their resorting to less competent teachers, who seldom gain a footing in a parish except by the fault of the clergy themselves. P. 12. The time which is not demanded by these practical duties of his office, he exhorts them to bestow on the cultivation of theological learning, and particularly of the Hebrew language, in which he confesses the inferiority of the divines of his own Church to those of the continent. This leads him to speak, in a note, of the merits of those German commentators on whom Mr. Rose has lately poured forth the phials of his wrath; and he has the liberality and boldness not only to protest against the injustice with which they have been treated by their superficial censor, but to vindicate a class of men to whom it is a still more rare occurrence, in the present day, to be treated with fairness and respect by a minister of the Church. As the Sermon is dedicated to the Rev. Francis Wrangham, it is proper to observe, that Mr. Hett takes upon himself the sole responsibility of the sentiments which this note contains:—

"The following passage, at p. 82, I give it in his own words, leaves the impression of Mr. Rose being more of an *advocate* than of the dispassionate, candid inquirer. 'It is curious to observe,' he writes, 'that the common principle of rejecting every thing above reason has conducted the learning of the Germans, and the GROSS IGNORANCE of the English schools (the Unitarian is meant) to the same point of absurdity.' Now, this passage alone, and it is far from being the only one of the kind, would put me upon my guard against placing implicit confidence in Mr. Rose's statements. The insinuation, to say the least, is harsh and uncalled for, and proves that, though Mr. Rose professes himself to be a great admirer of 'calm and lucid views of theology,' he is not the person disposed at all times to take them. An advocate, he knows, contends for victory, not for truth, and is therefore lavish, when it may suit his purpose, of imputations discreditable to his adversary. I know little of the Unitarians, nor am I the advocate of Unitarian error; but can, with any shew of truth or candour, '*gross ignorance*' be imputed to Lardner, to whom the world is indebted for one of the fullest and best defences of Christianity ever published—can '*gross ignorance*' be imputed to Taylor,* the author of the best Hebrew Concordance at present in use? Was the late Gilbert Wakefield (I have nothing to do with his political opinions) a man to whom *gross ignorance* is to be imputed; or is Mr. Belsham, the individual probably aimed at, now living, a man of *gross ignorance?* It is in the hand-writing of the late Dr. Parr, perhaps also a person of *gross ignorance*, that he thought very highly of Mr. Belsham's acquirements both as a critic and theological scholar. Such severe and unqualified censures upon any body of professing Christians, can only have the effect of making us distrust, or receive with caution, any assertions or reasonings of a writer who can so far forget what is due to acknowledged talent, as to deny its existence.

"I would further remark of Mr. Rose's sermons, that there appears to me to exist in them a constant desire to *mystify*, to use a term rather expressive than elegant, the real question. The point which he labours to establish against the German divines is, that they have rejected virtually the authority of Scripture, and have substituted in its place the dictates of their own reason, as their only guide in religious matters. Now, in the unqualified manner in which this point is maintained against them by Mr. Rose, I think the German divines hardly dealt with. I for one have not so read them. The ground on which they reason, a ground which Mr. Rose will not easily shake—which has been ably defended by divines of our own Church—is this: That God being the author of reason to man equally as of revelation, there cannot be any contradiction between right reason and revelation correctly understood; but, on the contrary, there must exist a harmony and correspondence between them. The principle is incontrovertible. Whatever doctrines militate against improved reason, and eighteen centuries of strife and disputation have produced not a few which do so, may confidently be rejected; I say, doctrines which militate *against*, not those which are *above* improved reason—a distinction not sufficiently attended to by Mr. Rose, nor by some others in similar discussions; for, as Mr. R. justly observes, 'there will be in all countries flippant

* "At p. 176 it seems Taylor was a man of 'considerable learning.'"

and superficial writers on religious subjects.' Whatever theoretical speculations tend not to moral amelioration, may unhesitatingly be regarded as of minor importance. These *criteria* every judicious commentator will keep steadily in view; the moment he loses sight of them he will mislead himself, and those who confide in him. And it is the having a constant regard to these *criteria*, which stamps such excellence upon the *Scholia* published by the Rosenmüllers; as a whole I have seen nothing in the shape of a commentary which deserves to be put in competition with them. At the head of those who have laboured, and I think successfully, to establish the accordance between reason and revelation, I would place Morus. Let any candid reader, Mr Rose himself, peruse his 'Epitome,' and then say whether it be a principle with the German school to reject every thing which reason cannot comprehend. Almost every page of that admirable little book refutes such a charge. I am not undertaking to deny that some of the modern German divines, and De Wette more particularly, have carried their system of interpretation to a dangerous extreme: still I augur that their extravagances will gain few converts, and that rational theology is destined, in the long run, to acquire even from their labours credit and stability. I would, therefore, recommend the young student not to give up, though proscribed, or censured by Mr. Rose, Bishop Blomfield,* or any other authority, his Schleusner, his Rosenmüller, his Kuinöel, or other works of high philological character, which have been produced by the learned of a country which Mr. Rose himself hesitates not to place in the *first rank*, if not the *first* in *that rank*, of European nations."—Pp. 20, 21.

The sentiments expressed respecting Dissenters and Roman Catholics also deserve to be extracted:

"We may express ourselves warmly upon the apostolical institutions of our Church—upon its tolerating character—we may shew, as it is our duty on proper occasions to shew, how little of weight there actually is in the arguments usually adduced to justify separation; still if we plead its cause in intemperate language—if, in our intercourse with our Dissenting brethren, we betray sentiments of asperity toward them, so as to render it plain that marks of benevolence are withheld merely on the ground of the differences which subsist between us, we discover that there is lurking in our hearts a feeling which is not of Christian growth—a feeling which, so far from sustaining, will serve only to cast suspicion on any professions of zeal that we may make for our own articles of faith and mode of worship. We may arraign the Roman Church 'ob errores exitiales, superstitionem anilem, idololatriam detestandam, ob sublatam libertatem conscientiæ, et intolerandam tyrannidem Romanorum pontificum,'* we may explain in how many ways that church has corrupted the pure faith of the gospel, and shew the grounds of separation between us and members of that communion; but though our opposition ought, on these points, to be expressed in firm, intelligible language, yet ought it also to be expressed in a candid, liberal spirit, and in strict accordance with those canons of religious controversy, which have received the sanction of an enlightened age. Above all, in censuring the Romanists for error in doctrine, expediency itself, not less than the sacred office with which we are invested, requires that we should abstain from introducing matters of a political concernment only, and which have nothing to do with points of faith; as, how far it may be prudent to concede, or continue the denial of, civil privileges to our Catholic brethren? At any rate, it should demand consideration, whether by the attempt to rivet faster their chains, a minister may not be loosening the stability of that cause of which he exhibits himself so indiscreet an advocate?"

If the clergy would adopt these excellent rules for the discharge of their own duties, and the treatment of those who conscientiously differ from them, instead of appearing as enemies to improvement, jealous of freedom of thought, and interested advocates of a political monopoly, every good man of every denomination would rejoice to acknowledge them as coadjutors in the noblest of human labours, and cordially bid them God speed, however he might differ from them in points of discipline or doctrine.

* "Rose, p. 181."

* "J. Jacobi Zimmermanni Opuscula:—Oratio de imagine theologi pacifici. Vol. IV. p. 1243."

OBITUARY.

Mr. Bernard Fry.

January 28th, at *Stafford*, in the 41st year of his age, Mr. Bernard Fry, surgeon. He was the youngest son of a Dissenting minister, [the Rev. Mr. Fry, now of Kidderminster,] and was a native of Billericay, in Essex, where his father, at the time of his birth, and many years after, resided. From his earliest years he was highly promising, and through all his growth to adult age, being amiable, virtuous, and endowed with a good capacity, he gave full satisfaction to those with whom he was connected, and the greatest delight to his friends and dearest relatives. After he had passed through the regular course of medical and surgical education, and obtained the usual testimonials, he was in several situations as an assistant surgeon, in which he gained more information and experience, and practically improved his professional qualifications. He succeeded to the practice, at Stafford, of his truly worthy elder brother David, who died of a consumption, much lamented, March 10, 1814, having, about six months before that mournful event, for the purpose of assisting him in his increasing illness, relinquished the intention of settling with a favourable prospect in a neighbouring county town. In consequence of a severe cold, which he took in August last, attended with a violent cough, he had the affliction of a ruptured artery in his lungs, which reduced his frame, not naturally robust, to great debility, and for some weeks endangered his valuable life, by threatening to terminate in an incurable decline; but from this disaster, which he bore with the most placid patience and devout resignation, he happily recovered; and at the commencement of the present year his health and vigour were completely re-established. About this period a typhus fever, of a very malignant kind, was introduced into the parish poor-house by a diseased vagrant, who was incautiously sent there; and before many days had elapsed, fifteen of the inmates were at the same time suffering under this dreadful malady, whom Mr. Fry, as the parish surgeon, constantly attended. By his assiduity and skill he had nearly subdued this virulent distemper, which had proved fatal to four persons; and, as he expressed, in a letter written about the middle of January, he was in hope of effectually removing it in a short time, when he took the baneful contagion himself, which soon rendered him incapable of following his practice, and in less than a week after this, notwithstanding the skilful and unwearied endeavours of his friend Dr. Somerville to save him, he fell a sacrifice to his humane exertions.

His religious views were Unitarian, which he never shunned openly to avow, and, on proper occasions, to maintain with becoming zeal; and as Trinitarian worship was to him extremely objectionable, as being, in his opinion, contrary to the Divine requirement, he much lamented his being so situated as to have no opportunity, when his avocations would permit, for joining in that social devotion which alone appeared to him consistent with the oracles of God. He was desirous of having the old Presbyterian meeting-house in Stafford, which had been shut up for many years, reopened for divine service agreeably to the doctrine, that the God and Father of Jesus Christ is the only right object of adoration; and several times he took steps for this purpose; but, having no coadjutors there, he could not surmount the difficulties and accomplish his wish. That the sentiments he entertained resulted from serious consideration and a calm investigation of the Holy Scriptures, or at least that they became established in his mind by these means, may be justly inferred from the judicious observations on various scriptural passages, and other written remarks on doctrinal topics, which are among his papers; and these writings evince his high estimation of what he believed to be the truths of the gospel, and how much his views of them interested his mind, because, his medical practice being very extensive, it must have been difficult for him to spare time for this employment from his numerous professional engagements. What is more important is, that his heart and life were as uniformly as human frailty will admit, under the beneficial influence of his religious principles. His pious reverence of the one supreme Being, sincere gratitude for the revelation of his free mercy and grace by the Mediator Jesus Christ, and his firm belief of a resurrection to immortality, were productive of good fruits. The strictest integrity and conscientious up-

rightness were manifest in the even tenour of his conduct; and for benevolence in his arduous occupation, a scrupulous regard to an honourable deportment towards his professional brethren, fidelity in friendship, and general philanthropy in his intercourses with the community, he could hardly be excelled. One instance, which should not be omitted, may suffice to demonstrate how strong was his feeling of humanity, when excited by a case that appeared to demand his generous efforts. In the year 1820, three young men of the Potteries, utter strangers to him, were tried, convicted and condemned at the Stafford spring assizes. Soon after this deplorable occurrence, some circumstances, connected with the criminal behaviour for which they had been arraigned, came to his knowledge, which he conceived greatly extenuated their guilt, and convinced him that they ought not to suffer death, and, consequently, that this excessive punishment should not be inflicted without a representation of the palliative circumstances being submitted to the supreme authority. Actuated by this persuasion he rode to the Potteries, devoted several days to an inquiry into the whole of this affair, was at great pains and considerable expense in collecting evidences and taking the necessary measures for having their testimonies confirmed; and by this investigation he became more fully convinced that the execution of the condemned prisoners would be a subversion of justice. He then drew up a petition to the judge, Richardson, who tried them, which he sent with a letter and depositions, representing what had occurred, entreating his intercession on their behalf; and another petition to Lord Sidmouth, then Secretary of State for the Home Department, praying him to recommend to His Majesty a commutation of their sentence, which he sent with the signatures of 237 respectable persons. With the latter petition he transmitted a letter from a solicitor who had been engaged in the cause, and a letter from himself, accompanied with many attestations which detailed a variety of facts, that from sad neglect and the legal adviser's confidence of an acquittal, were not brought forward at the trial, so favourable to the youths, by subverting the credibility of their notoriously infamous accuser, as to induce a general belief that they could not fail of causing an alteration of their awful doom. His mind was therefore inspired with the pleasing hope that his ardent exertions would have been rewarded by the staying of the hand of the executioner; and had he been instrumental to the saving of their lives his sensibility would have received the highest gratification. But, alas! his compassionate heart was disappointed, and all who signed the petition were astonished and grieved by the noble secretary's answer, which informed him that he could not, consistently with his public duty, advise His Majesty to exercise mercy towards the condemned malefactors. Accordingly they were shortly after executed, to the sorrow of almost every person acquainted with the circumstances, and to the discouragement of merciful endeavours, on just grounds, to obtain the mitigation of a too severe penalty.

Feeling a warm concern for the recovery of his patients and the promotion of their welfare, his habitual aim was utility in his profession, and he was sedulous and indefatigable in pursuing this worthy end, rendering his practice much less tributary to his personal interest than he might have done, and often acting gratuitously, and even supplying pecuniary aid in particular instances of affliction and indigence. He had a quick discernment of the characteristic symptoms which different diseases exhibit, and wherever he discovered danger he was prompt and persevering in administering all the assistance in his power for relief. He neglected no case that required his vigilant attention, if he could possibly yield it, though it might, and frequently did in dark and stormy nights, subject him to much inconvenience and trouble; and he made no distinction between the rich and the poor, often observing to a beloved relative, who wished to abate his diligence from an idea that such incessant toil would be injurious to his health, that the life of a poor man was to himself as precious and important as that of the rich could be to him, and sometimes of more consequence to his family. A deportment so correct and benevolent could not but secure approbation and respect, which was remarkably testified by the numerous congratulations he received from many of the inhabitants of Stafford and its vicinity, when he returned from Kidderminster, where he had been for six weeks with his father, for recovering his strength after he experienced the ruptured blood-vessel, on which occasion he remarked, that he had no conception of his being so generally respected: and, that his moral as well as professional worth was

highly appreciated, was strikingly attested upon his premature and calamitous decease, known, as it was, to have been occasioned by his generous zeal to rescue his fellow-creatures from extreme danger, and to alleviate their misery. Not only those who had been his patients, many of whom speak in the highest terms of his attention and skill in reciting the eminent cures they received from his judicious treatment, but all who knew him concurred in saying that society had lost a very valuable member, the medical profession a bright ornament, and the poor a kind friend and liberal benefactor. As he was greatly esteemed in life, so his death was generally and deeply deplored; and it has been the occasion of many instances being related which are highly honourable to his memory, as testimonies of tender sympathy for the distressed and kindness to the indigent, whom his pursuits continually brought under his observance. No person who was conversant with his disposition and character will deem this obituary record either an unmerited or an overrated eulogium; it cannot then be wondered at that the writer of it, who was most intimately acquainted with the excellence of both, and who peculiarly knew and felt his filial affection and duty, should be filled with grief on account of such a loss, and stand in need of all the consolation which Christian hope affords under such an afflictive and inscrutable dispensation of the allwise Providence.

MR. JOHN EDWARDS.

March 5, aged 58, Mr. JOHN EDWARDS, *of Whitchurch*, in the county of Salop. He had through life been blessed with a healthy state both of body and mind, but the sudden death of an only son, followed by another severe calamity, inflicted a blow upon his frame from which he never recovered; his strength and spirits gradually declined, and after two years' fruitless struggle, a dropsical affection put an end to his existence. Mr. Edwards was highly esteemed as a member of general society, and as a tradesman he was respected by those to whom his character was well known, for his benevolent disposition and uniform and inflexible adherence to that which he conceived to be upright and just.

From his youth he was a zealous, consistent, and highly valuable supporter of the Presbyterian congregation at Whitchurch, which has sustained by his death a heavy, if not an irreparable, loss.

MR. CHARLES SKEY.

March 28, at the age of 27, at the *Mines de Fers*, near *Moulins* in France, CHARLES, the youngest son of George SKEY, Esq., late of Highgate, and for some years Treasurer of Essex-street Chapel. The circumstances that attended the decease of this amiable young man were of the most afflicting and painful nature. After superintending some iron works at Wednesbury, in Staffordshire, he removed in the month of September last to overlook the Mines de Fers, near Moulins. Having occasion to give directions to a miner working in the shaft, he proceeded to descend for the purpose. By some unaccountable accident the machinery became disarranged, and he was at once precipitated a considerable distance to the bottom of the pit. He was completely stunned by the fall, and in less than half an hour ceased to live.

REV. G. B. WAWNE.

April 18, at *Bridport*, the Rev. G. B. WAWNE. The intelligence of his decease will be received with concern by all who were acquainted with his character and usefulness in the Christian ministry. There are some who have to mourn his loss with a sorrow that will not soon or lightly pass away, and to feel that his early death must be regarded as one of those dispensations of Providence which, in the imperfection of human knowledge, are confessedly mysterious. His lingering illness assumed towards its close all the usual symptoms of consumption. Indications of a constitutional tendency to this fatal complaint were not wanting, and the duties of the ministry, performed with a trembling solicitude, and connected in his case with much and constant mental excitement, may be regarded as having called into action the latent principles of disease. He was a native of Hull, and, after the loss of his mother, who died when he was young, brought up under the pious and judicious care of his maternal relatives. The early religious sentiments which he imbibed were such as are commonly called *orthodox*, but on arriving at the period of life when opinions are usually formed, he embraced, after careful examination, the views of the Christian revelation which he subsequently advocated, and with a zeal resulting from his lively convictions of their truth and value. In consequence of a long-cherished desire to devote himself to the ministry, he became

a student at the York College, which he entered in the month of Sept. 1816. He completed the usual period of academical education in this institution with distinguished credit to himself, and on leaving it succeeded the late excellent Mr. Howe in the pastoral charge of the Unitarian congregation at Bridport, where he continued to the close of life. He possessed unusual qualifications for the office he had undertaken, and gave himself to it with an ardour and singleness of purpose which shewed that he was deeply impressed with its importance and responsibility. The vigour and comprehensiveness of his mind, his habitual fervour of devotional feeling, and his benevolent anxiety for the immortal welfare of all who were connected with him, imparted uncommon force and impressiveness to his pulpit services, the effect of which was heightened by the simplicity and energy of his manner, and the consistency and excellence of his character. His pastoral labours were continued during the week, as long as his health and strength permitted; and in his attention to the sick and afflicted, in his efforts to promote the mental and moral improvement of the young, and in the daily offices of life he proved himself a faithful servant of the Master whom he served. His humility and tenderness of conscience made him a severe judge of himself, while he was ever ready to form the most indulgent estimate of the motives and conduct of others. A gentleness and amenity of manners were united to firmness and decision in the execution of all plans of useful exertion, and his influence extended far beyond his congregation and immediate circle. A decline of health was apparent soon after his settlement at Bridport, and in the autumn of 1825, he resigned his situation as pastor of the society. At their request, however, he continued among them, but with an assistant in the duties of the ministry, whose valuable services and affectionate attentions were continued to the hour of his death. The hopes of friendship were not realized, and increasing debility made him daily more unable to encounter exertion, and gradually withdrew him from his labours. But in the season of weakness and decay the silent eloquence of his example was still influential.

"They also serve who only stand and wait;"

And his patient endurance of suffering, his devout resignation to the will of his heavenly Father, and his unwavering confidence in the promises of the gospel, were an expressive illustration of the power and triumph of the Christian faith.

MRS RICHARDSON.

ON Sunday, April 29th, at the age of 58, of apoplexy, Mrs. RICHARDSON, of *Cirencester*, a member of the Unitarian chapel in that place. Mrs. Richardson was endowed with superior intellectual powers, and had taken considerable pains to store her mind with religious knowledge, which was her favourite pursuit. She was a Christian and an Unitarian from principle, and upon rational grounds. In private life she was distinguished by uncompromising integrity, by active benevolence, and by an exemplary attention to family religion. Her death, though awfully sudden, was such as she had desired, and for which she was prepared.

MR. ROBERT BLAKE.

ON Sunday, May 6th, aged 73, of a paralytic seizure, Mr. ROBERT BLAKE, Unitarian Baptist preacher at Hull. In his youth, Mr. B. was an occasional preacher amongst the Calvinists, for three or four years; but, being convinced that the popular doctrines were unscriptural and derogatory to the character of God and of Christ, he became a convert to Unitarianism. It may be truly said that it was his meat and his drink to study the Bible, and to preach those doctrines which he discovered therein. He was for some time connected with the Unitarian Fund, and (although he was very lame, owing to a fall when a boy, and obliged to use a crutch and a stick) he was in the habit of visiting many places at a distance from Hull, where he was the *first* who sowed the seed of Unitarianism. Notwithstanding he was poor, and, on account of his circumstances, much despised, he had preached in Hull for above forty years, to a small society of Baptists, without receiving any salary.

REV. JOHN HORSEY.

ON the 12th of May, in the 74th year of his age, the Rev. JOHN HORSEY, fifty-two years pastor of the congregation at Northampton, which was formerly under the care of Dr. Doddridge, and for many years one of the tutors of the Dissenting Academy maintained at that place by Mr. Coward's Trustees.

INTELLIGENCE.

Corporation and Test Acts.

THE active measures adopted to revive public interest in favour of the repeal of these absurd and degrading laws have already produced very important effects; and the question has assumed that degree of political consequence which it deserves, especially at a period when it is desirable that all subjects connected with the cause of liberty should be taken into account, and have their weight in the arrangements for the future administration of the country.

In continuing the narrative of the proceedings of the united Committee, we have to state that they have met regularly every Monday, and their sub-committee appointed for the purpose of preparing suitable publications have also met generally once in every week. Communications have been opened with all parts of the country, and every where is manifested the same anxiety to redeem the character of Dissenters from the reproach of apathy and indifference which had so long weighed heavily upon them. The Committee was early joined by a deputation from the Scotch United Associate Synod in London. Our readers will have seen the statement prepared and affixed to all the principal periodical publications of the past month; and the Committee have since been engaged on a more extended tract on the same subject, and they also contemplate reprinting some valuable tracts which appeared on former occasions.

In the midst of the Committee's preparations, and after Lord John Russell's notice of motion on the subject, occurred those changes in his Majesty's Government which have excited so much attention. The singular position of public affairs will, of course, render it necessary to weigh well the extent to which any Parliamentary proceedings shall be carried this Session; and on this point the Committee have requested a meeting with their Parliamentary friends, whose advice will of course have due weight.

The Dissenters, however, cannot but feel some uneasiness at seeing what may, perhaps, be thought the unnecessary and uncalled-for announcement by Mr. Canning of his intention to *oppose* their claims, at least on temporary grounds. The Dissenters had, perhaps, good reason for concluding that his new allies would have been able at least to soften this resolution on a question in which they must be supposed to feel strongly; and it has rather an ominous appearance that one of the first acts of the new Minister, who has himself on principle refused to serve under any leader adverse to religious liberty as applied to the Catholics, should hope for cordial support from Whig associates, when not even neutrality, nothing short of decided opposition, is avowed as *his* principle of action against others who claim the benefit of similar principles, without most of the practical difficulties attendant on any plan of Catholic relief.

If this conduct proceed in him, or is acquiesced in by any other parties, from a reliance on the passiveness and want of energy of Dissenters, it becomes necessary that they should (whatever may be done as to pressing a motion this Session, which is not very likely to be thought advisable) shew their feelings somewhat strongly on the subject, and impress upon all parties to the contemplated arrangements the absolute necessity of an understanding on this head, and the determination of the Dissenters not to suffer themselves to be passed by quietly.

What has lately occurred impresses strongly on our minds the necessity of having the two questions (or rather the *one* question, for it is *but* one) regarding Catholics and Protestant Dissenters discussed contemporaneously. We fear much that there are many who use the arguments drawn from liberal views of civil and religious liberty only as weapons for the support of concessions to the Catholics, a matter which has no other interest with them than as a political embarrassment in which their fears and interests alone induce them to do justice, and that, unless while these arguments are in their mouths we associate them with our claims and identify them in their application, we shall find it very difficult to arouse the attention of these politicians to our less obtrusive interests, when the subject which now engages their attention and makes them think of these matters is settled.

Situated as the Government was when the question of the Repeal of the Corporation and Test Acts was first resolved

to be mooted this Session, present success was the least probable part of the prospect; and the recent changes, if they have not improved it, have probably not made it worse. But there are, doubtless now, many considerations of policy which may render it expedient to watch a little longer the aspect of affairs, and to see whether the accession to the new administration of men whom the Dissenters have been accustomed to look up to as the friends of just and liberal principles, *can* wholly fail of counteracting that spirit of bigotry and hostility which it is plain exists in quarters where it ought to be least expected. We confess that the beginning of the new era does not inspire us with much confidence in its influence in favour of our prospects: and so far as the new leader is individually concerned his conduct towards the Dissenters appears to us to entitle him personally to no sort of consideration as to the degree in which our movements (if conducive to our own interests) would produce any sort of embarrassment to him. The conduct of the Catholics seems to be no proper rule for us; *they* have an avowed friend at the head of the Government and an expulsion of their enemies. They would, doubtless, be singularly unwise if they acted otherwise than in accordance with his wishes. *We* have an avowed opponent, and one who seems to find himself so strong in that opposition as not to feel that his meditated junction with our advocates will render it necessary to qualify his inclinations or impose any restraint on the indulgence of them.

Our own opinion is, that it becomes the Dissenters to act temperately and coolly, but with firmness and activity; that numerous petitions should be presented; that much will depend on the events arising out of the present crisis; and that if they do not take care to keep their case steadily before the public view, and to force it upon the consideration of those with whom all these topics must, if properly pressed, become the subjects of discussion and arrangement, they will be very likely to find themselves in the end overlooked and forgotten.

May 23, 1827.

A conference took place between the United Committee and many Members of Parliament, among whom we observed Lord Holland, Lord King, Mr. Brougham, Lord Althorpe, Mr. Byng, Mr. Calcraft, Mr. Calvert, Lord Milton, Sir R. Wilson, Mr. Fitzgerald, Lord J. Russell, Mr. Phillipps, Lord Ebrington, Lord George Cavendish, Lord Clifton, Mr. J. Wood, Mr. Easthope, Lord Nugent, Mr. Maberley, Mr. F. Palmer, Mr. Monk, Mr. Sykes, Mr. John Smith, Hon. R. Smith, Mr. A. Dawson and several others. Letters or communications were also received from Dr. Lushington, Alderman Wood, Alderman Waithman, Lord Folkstone, Mr. Kennedy, Mr. Hobhouse, Mr. Pendarvis, Sir R. Fergusson, Sir F. Burdett, and Mr. Birch.

We have not thought it decorous to report the proceedings of a meeting which was properly of a confidential character, further than to observe, that strong opinions were delivered both for and against proceeding in the present Session; though certainly more numerously *against* than *for* such proceeding. The United Committee adjourned to Monday the 29th May, for further consideration of the subject, first, however, directing their Secretary to communicate to congregations the resolution then passed,—that it was highly expedient and desirable in the opinion of all that as many petitions as possible should be immediately sent up and presented.

Petition of the General Body of Ministers of London and the Vicinity.

THE humble Petition of the undersigned, being the General Body of Protestant Dissenting Ministers of the Three Denominations residing in and about the Cities of London and Westminster,

Sheweth,

That your petitioners are sincerely and devotedly attached to the civil constitution of these realms, and that they are always eager to acknowledge, with gratitude to Divine Providence, the degree of religious liberty which they and their fathers have enjoyed under the wise and liberal Government of the kingdom established at the glorious Revolution of 1688, and confirmed by the accession of the august House of Brunswick.

That in their private and public conduct, and especially in their character as ministers of the gospel, your petitioners have ever maintained and inculcated the principles of order and loyalty, and endeavoured to promote submission to the Laws, confidence in the Legislature, and respect for the Throne.

But that your petitioners have never ceased to feel aggrieved at the disqualifications under which the members of their community labour by the operation of the Corporation and Test Acts, which,

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greater part of the Protestant
rs are withheld from complying,
deep sense of religious duty.

It appears to your petitioners,
exclusion of so large a portion
Majesty's subjects as the Protes-
senters from rendering such ser-
may be in their power to their
d country, is inconsistent with
principles of civil policy, and is,
r, productive of division amongst
om Divine Providence has made
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Your petitioners are not ignorant
rise consideration shewn by the
ure in passing an annual Act of
ty for the benefit of such persons
have incurred the penalties en-
the Corporation and Test Acts;
beg humbly to represent to your
s that the efficacy of this Act,
ecting conscientious Protestant
rs, is held by some of the learned
aw to be very doubtful; and fur-
at if the protection afforded by it
mplete and certain, they could
contented under the imputation,
a Indemnity Act implies, of their
ffenders against the law of the
ace the Toleration Act, which
ply enlarged in his late Majesty's
uring the Regency of his present
, virtually declares Nonconfor-
be no longer a crime.

In the only construction which
itioners can put upon the Sacra-
Test, it is designed as a solemn
eclaration of entire communion
e Church of England, and that,
e, the enforcement of it is a
to the consciences of Protestant
rs; and your petitioners are ut-
able to conceive in what manner
of insincerity can promote the
the community, or how an oc-
compulsory conformity can add
ecurity or dignity of the Church
w established.

Your petitioners have witnessed
ief and shame, that whilst con-
ns Protestant Dissenters have
strained in numberless instances
Sacramental Test from taking
o which they appeared to be en-
their rank and talents, or to
hey were actually called by the
f their fellow-citizens, this test
has opposed no bar to the advancement of unbelievers and scoffers, who regard it as a mere civil ceremony.

That, as ministers of the gospel of Christ, your petitioners cannot but look upon every religious test of civil and political merit as pregnant with injury to the sacred cause of religion; and that they deem it their bounden duty humbly to state to your Lordships their deep conviction that the use of the holy and solemn ordinance of the Lord's Supper, as a qualification for civil and political office and trust, (a thing unheard of, as your petitioners believe, except in this Protestant country,) is a degradation and perversion of a rite of peculiar sanctity, instituted by our Saviour for high and momentous spiritual purposes, and enjoined upon all Christians to the end of the world, as a memorial of the love of their common Lord, and an instrument and pledge of peace and union and brotherly love.

That, in the candid judgment of your petitioners, the administration of the Lord's Supper, as a passport to civil and political office, must be no less a burthen and a scandal to the consciences of the ministers of the Church of England who are called upon to administer the Sacrament for this end, than to those of Protestant Dissenters who may be reluctantly compelled to this occasional conformity.

Your petitioners, therefore, humbly implore of your Lordships to take the premises into consideration, in order to relieve their consciences from a grievous burthen, and at the same time to rescue a most holy ordinance of the Saviour of the world from abuse and profanation, and to remove a bar to the union and co-operation of all classes of his Majesty's subjects by the repeal of the *Corporation and Test Acts*, in so far as relates to the Sacramental Test.

And your petitioners, as in duty bound, shall ever pray, &c.

Corporation of London.

A Special Court of Common Council was held on Wednesday, the 9th of May, pursuant to a requisition to the Lord Mayor, signed by about one hundred members, for the purpose of considering the propriety of petitioning both Houses of Parliament for the repeal of the Corporation and Test Acts, and to take such other measures as might be deemed expedient for the same purpose.

Mr. Favell introduced the subject by observing, that he felt peculiar anxiety

upon the occasion; not because he had any doubts as to the goodness of his cause or the spirit of that Court. The cause he knew to be of paramount importance, and the Court had already practically testified its dislike of the Corporation and Test Acts by abstaining from compelling its members to qualify in order to take their seats; his anxiety was occasioned solely by his apprehensions lest the great cause of religious liberty should suffer in his hands.

He begged to say this was not to be considered as a narrow sectarian question. It involved the interests of two millions of Protestant Dissenters, and it deeply concerned the whole Scottish nation, as every Scotchman who crossed the Tweed was exposed to the penalties of these statutes. They were also a serious grievance to every respectable clergyman of the Established Church, who was compelled by them to administer the sacrament to all persons who applied for it as a qualification for office, whatever might be their character. They limited, besides, the prerogative of the Crown by putting it out of the King's power to select for his servants particular classes of his subjects; and they were equally an infringement on the rights and privileges of the people.

It was far from his wish in bringing forward the subject to create any embarrassment to the present administration. He had been grieved at the declaration of hostility said to have been made by the gentleman at the head of the government, against the Dissenters in their application for relief. He could not but consider such a declaration to have been hasty and imprudent; and he confessed that he could not understand the reasons by which it was attempted to justify it. He did not believe that the repeal sought for would injure the Catholics in their applications to Parliament. On the contrary, he thought that the success of one measure must be of benefit to the other. As, however, he had been given to understand, by some members of the Legislature, that it was deemed inexpedient to agitate the question in Parliament at this time, he should, in deference to their opinion, not press his original proposition of petitioning for the repeal of the Acts in question. He should content himself with moving certain resolutions which might be placed on record as the declared sentiments of that Court.—He then said, that he considered the present times peculiarly favourable for the discussion of a subject like this the rights of conscience, fr creasing knowledge and libe age, and the efforts everywl to diffuse the light of true next took a rapid view of tl the Acts, and pointed out i particulars their absurdity, i injustice. After which, he the necessity under which th found itself, from the prove lity of enforcing them, of Annual Bill of Indemnity to who had neglected to quali heavy penalties they had incu Indemnity Bills were, after a in their operation, as they further time to qualify, whi that the parties could conscie form, and therefore did not n of Dissenters who had ab principle. They were also ble, as implying that such been guilty of some crimin acting upon their religious He could not, besides, too probate the practice thus a be enforced of prostituting dinance of the Christian reli passport to state offices. T no danger was to be apprel the measure now sought to he adverted to the case of Ir the law imposing the Sacr had been repealed more thar and yet the cause of Protesta the Church of England had been strengthened rather tha He wished his resolutions to on their own intrinsic merits ference to any particular parti whom they might affect. Th in former times, acted on the principle. In 1689 it had p House of Commons to be fr restraints in serving the having full liberty in the c members, without reference ligious sentiments: and in times it would, he was sure to maintain the necessity o tutes as bulwarks of the C for it had ceased to enforce own case. He had ascert official authorities, that out bers composing that Court than 90 had taken the sac qualification. Many of tho refrained were yet memb Church of England. *The* then surely consistently ref port him in seeking the re which, by their conduct, th to be at least unnecessary,

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fore certainly vote for the resolutions. He adverted in strong terms to the oppressive operation of the Acts in question on foreigners, who, on their settlement in this country, were compelled to qualify under them. He knew an instance of a respectable gentleman who had been kept in a state of the utmost terror for a month because he could not bend his conscience to conform to the Sacramental Test. He was not one who would pledge himself to support any minister by postponing great questions in which the interests of the public were concerned. He thought the ministry ought to have the opinion of this Court on the question under discussion. He did not blame Mr. Canning for the declaration he had made, though, perhaps, he had been goaded to it. That gentleman had never been the advocate or friend of the measure to which he had then announced his hostility. He was for going at once to Parliament. The question related to many besides the Dissenters, and was of deep interest to every member of the Church of England who was compelled to take the sacrament as a qualification for office.

Mr. Alderman Waithman admitted, with his honourable colleague, that it was the duty of every member of the Legislature to act on his own independent opinion; yet he felt that he ought to support that party in Parliament which was disposed to carry on liberal measures. He also thought that the people were bound to support the prerogative of the crown in the choice of its ministers. As there was nothing perfect in human institutions, he considered it right to get all the good he could when we failed to obtain all that we wished. On this account he would avoid pressing any measure which should tend to embarrass the new administration. Mr. Dixon had said, that no person had opposed obstacles to the admission of members to that Court from the Acts under consideration. He (Mr. W.) knew that a disposition had existed to put them in force against himself. But supposing this had not been the case, why should the Court sanction a law which put this in any man's power? He deprecated the idea that we were to be bound in all things by the wisdom of our ancestors, who might have had particular reasons for their proceedings which had long ceased to operate. If we acted on this principle there would be an end of all improvements. Were we to abstain from our efforts in this case, merely because the laws of which

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h to be retained on the statute He concluded by moving the ons which are inserted below.

EACOCK seconded the motion. urchmen, he observed, com- that the law compelled them the sacrament to qualify them it in that Court. To the Dis- the grievance was of course ater. He referred to the Non- sts as being, at the time of these Acts, the true friends of stitution, and the defenders of ties of the country. They had ny sacrifices to serve the pub- y had not forfeited their for- racter, and were, therefore, to relief as their right. He eed in the resolutions, and d in the propriety of not pre- a petition at this particular

IXON spoke against the resolu- le complained that the mover treated the Court fairly in de- rom the terms of the requisition, nounced the intention to peti- le thought he ought to have his own judgment and brought le measure forward at once, an comply with the wishes of embers of Parliament who had or particular party reasons, to this and other important ques- e could see no ground for seek- epeal of these Acts. Such had practical course pursued by the f England, that no obstacle had ed in any man's way to prevent g in his condition. The Acts his opinion, produced no prac- L. He wished to know who rom them? As they occasion- al inconvenience, he was for well alone. He knew there a disposition to innovation, could not but consider this as iment to entrap the Court into ry resolutions, when the gen- ould not hazard his cause in nt. He concluded by moving, endment, the previous question.

VAGE seconded the amendment. d the original resolutions, not ontemplating the repeal of the ion and Test Acts, but also as a ned to promote the great ques- atholic Emancipation, which he Englishman would support.

lderman WOOD regretted that er (Mr. Favell) had not acted riginal intentions of petition- ament. He wished to go all rith him, and he should there- fore certainly vote for the resolutions. He adverted in strong terms to the oppressive operation of the Acts in question on foreigners, who, on their settlement in this country, were compelled to qualify under them. He knew an instance of a respectable gentleman who had been kept in a state of the utmost terror for a month because he could not bend his conscience to conform to the Sacramental Test. He was not one who would pledge himself to support any minister by postponing great questions in which the interests of the public were concerned. He thought the ministry ought to have the opinion of this Court on the question under discussion. He did not blame Mr. Canning for the declaration he had made, though, perhaps, he had been goaded to it. That gentleman had never been the advocate or friend of the measure to which he had then announced his hostility. He was for going at once to Parliament. The question related to many besides the Dissenters, and was of deep interest to every member of the Church of England who was compelled to take the sacrament as a qualification for office.

Mr. Alderman WAITHMAN admitted, with his honourable colleague, that it was the duty of every member of the Legislature to act on his own independent opinion; yet he felt that he ought to support that party in Parliament which was disposed to carry on liberal measures. He also thought that the people were bound to support the prerogative of the crown in the choice of its ministers. As there was nothing perfect in human institutions, he considered it right to get all the good he could when we failed to obtain all that we wished. On this account he would avoid pressing any measure which should tend to embarrass the new administration. Mr. Dixon had said, that no person had opposed obstacles to the admission of members to that Court from the Acts under consideration. He (Mr. W.) knew that a disposition had existed to put them in force against himself. But supposing this had not been the case, why should the Court sanction a law which put this in any man's power? He deprecated the idea that we were to be bound in all things by the wisdom of our ancestors, who might have had particular reasons for their proceedings which had long ceased to operate. If we acted on this principle there would be an end of all improvements. Were we to abstain from our efforts in this case, merely because the laws of which

we sought the repeal were so tyrannical that no public body had ever had the courage to put them in force? He was quite sure that if an attempt were made to carry them into execution, they would be deemed so oppressive that the feelings of the whole country would revolt; and he was certain that he should have with him the honourable gentleman himself, who was now for leaving them as they are. It was his opinion, however, that it would be inexpedient to petition at this time, but he would vote for the resolutions.

Mr. JUPP was against petitioning Parliament at present, but would also support the resolutions. The question appeared to him to be twofold — first, whether any test were necessary—and, secondly, whether such a test as that imposed by these Acts was necessary? His opinion was against both. Historically, the Acts were not meant to affect Dissenters, and would not have been carried had they not joined in passing them with the view of opposing the Roman Catholics. And the House of Commons, in the very same session, passed an act to relieve the Dissenters from their operation. He considered them as holding out a bribe to hypocrisy; they also tied up the hands of the government, and prevented its availing itself of the services of the Dissenters.

Mr. STEVENS could not as a Dissenter approve the manner in which the question had been brought forward. He was a friend of the Church of England as an Act-of-Parliament Church, because he considered it as acting more tolerantly than any other church of the same kind. God forbid that any party he knew should supersede it as a church established by law. But the Church of England could not be looked upon by the Dissenters as the church of God. The head of the former was a man, but the head of the latter was God. (Great murmurs.) He was against postponing the petition. The promoters of the measure could not hope by the delay to win a single vote. He thought this the fit time to bring it forward. Nothing would be gained by temporising, especially after the declaration of the Minister that he would oppose two measures comprehending the civil and religious liberties of the country. He was decidedly averse to the imposition of an ordinance deemed religious as a test for civil offices. In his opinion they ought not to suspend their proceedings on account of the Catholic question; he thought the subjects quite distinct.

Mr. RICHARD TAYLOR agreed wi Honourable Alderman, (Waith that it would not be proper to pre petition at the present time. His r was, that the liberal questions wer taken up by their enemies for fa purposes. During the existing tr in Parliament, he was sure the s could not be discussed with that ness which its importance dem He approved of all the resolutions considered the question as imp not alone to the Dissenters, but especial manner to the Corporation The Corporation and Test Acts fered with its most important right right of governing itself as a civil munity, and of making its own sel of the persons best calculated fo naging its affairs and preserving i vileges. He conceived that no who, by his talents and character fitted for any office, should be b excluded from it. It had been s an honourable member, that the a disposition to innovation. He tell that gentleman that the Corpo and Test Acts were themselves the greatest of innovations on the of that Corporation, and of all chartered companies, which had long before those statutes were They went to confine all offic those who were by religious pro of the same Church as the pers whom they were passed. They, fore, restrained the power of the ration to rule itself, and to cho own members. The Acts were for temporary purposes, and th ought long ago to have been re The Corporation Act was aime against Papists, but against certa bulent persons, on the restorat Charles the Second. It was in i racter and object like the notorio *Acts*, and, like them, when th tended necessity had ceased, ou have been expunged from the Books. When it was passed, a p the House of Lords wished to g Crown the power of appointing corporate offices. James the Seco tually assumed this power, and it by removing some members fr Corporation of London. Both t affected also the serious cler obliging him to violate his con by assisting in the abuse of a re ordinance, when required to adm the sacrament as a qualification secular office.

Mr. PELLATT observed, that not true that no practical inconv

had been suffered from the operation of these laws. On the passing of the Test Act in Ireland, the Corporation of Derry had been broken up, because the members could not comply with the Statute. An attempt had also been made in London to exclude a gentleman from the Corporation. It failed, merely because the party against whom the attack was aimed, happened to carry in his pocket the certificate of his qualification.

Mr. PEWTRESS knew that the Acts had occasioned much inconvenience in some of the Wards in London. Persons of respectablity could not be found to undertake offices of trust because they were compelled to qualify. They were, on this account, obliged to look to other Wards for candidates for these situations. The inconvenience experienced in London was much greater in the country, where gentlemen of fortune were prevented from serving their respective neighbourhoods, because they were obliged first to submit to the obnoxious Test.

Mr. FAVELL made a few observations in reply to some of the speakers. The Recorder then put the question on Mr. Dixon's amendment, which was lost by a large majority; after which the original Resolutions were carried by a majority equally great.

Resolutions.

Resolved, That this Court is deeply impressed with the injustice and impolicy of the Corporation and Test Acts, which were passed in times when almost all parties were opposed to the rights of conscience, and to the principles of religious liberty.

That they inflict on persons who do not qualify under them the most severe penalties. Besides the fine of £500, they are rendered incapable of prosecuting any action or suit in law or equity —from being guardian of any child, or acting as executor or administrator of any person, or from receiving any legacy or deed of gift, or bearing any office within the realm of England; and all these punishments apply to persons who enter corporations or chartered companies, or take certain offices or commissions appointed by the Crown, without first receiving the Sacrament of the Lord's Supper according to the rites of the Church of England.

That while they limit the prerogative of the Crown in rewarding merit, they convey imputations of disloyalty upon those classes of his Majesty's subjects among Nonconformists, who have been at all times amongst the most zealous supporters of the House of Brunswick, and of the principles of the British Constitution.

That if these Acts had been enforced during the late war, a very large proportion of the volunteer officers would have been subjected to the most ruinous penalties.

That all persons born and educated in Scotland, under the Presbyterian religion, established by law, are required to conform to these laws when they accept of offices in England, or enter into His Majesty's army or navy.

That in Ireland, where the members of the Church of England are in a minority, the Corporation Act has never existed, and the Test Act has been long since repealed.

That the disabilities under these Acts are so numerous, that if enforced they would unsettle the questions of property throughout the kingdom, which has doubtless induced the government to pass an act of indemnity every year, allowing further time for qualifying, exhibiting the most extraordinary anomaly in the history of legislation, by which laws are retained upon the statute book, and constantly nullified as unfit to operate in society.

That they are contrary to the interests and privileges of this Corporation, by enabling many persons, in other respects duly qualified, to decline the highest offices of the magistracy in this city without being liable to those fines which are levied upon their fellow-citizens.

That many of the members of the Church of England, as well as Dissenters, consider these Acts as a violation of the sacred ordinance of the Lord's Supper, when applied as a test for civil purposes, and as totally contrary to the spirit of the institution, the object of which our Saviour declared, by saying, "Do this in remembrance of me."

That, anxious as this Court must ever feel to evince its attachment to the political and religious institutions of the country, it cannot better discharge that duty than by recommending measures of peace and liberality, that all parties may unite in the service of their country; and being, above all, anxious, for the sake of religion and piety, to promote the repeal of enactments which turn the holiest ordinance of religion into a qualification and passport for power, and impose restraints on the Church itself, to the free administration of its religious service, and invite men to its communion with far other feelings than such

as tend to purify the heart or amend the life.

That we agree with the excellent sentiments of the late Lord Mansfield, which were delivered in the House of Lords upon the case of the City against Allen Evans, where he said, "What bloodshed and confusion have been occasioned, from the reign of Henry IV., when the first penal statutes were enacted, down to the Revolution in this kingdom, by laws made to force conscience!"

There is certainly nothing more unreasonable—more inconsistent with the rights of human nature—more contrary to the spirit and precepts of the Christian religion—more iniquitous and unjust—more impolitic, than persecution—it is against natural religion, revealed religion, and sound policy.

WOODTHORPE.

Protestant Society for the Protection of Religious Liberty.

On Saturday, May 12, the Anniversary Meeting of the friends and subscribers of this Society was held at the City of London Tavern. Lord Milton in the Chair.

Mr. Wilks read the report, which was exceedingly voluminous, and which was meant to embody the facts that had been usually developed in the eloquent address of that gentleman at the annual meetings of the Society. The report principally consisted of details of minor oppressions and persecutions to which, in some places, the Dissenters had been exposed, and in which instances relief, and as far as the law allowed reparation, were obtained through the means of this Society. At Winchester a magistrate had ordered a person who was preaching in the street into custody, and subsequently sent him to prison, for which conduct the committee brought an action of false imprisonment, which the magistrate was happy to compound by the payment of £10, besides £50 for costs. It then enumerated several places where the rites of Christian burial had been refused to Dissenters, and two instances where the clergyman had absolutely refused to marry a couple who presented themselves for that purpose, unless the brides would permit him in the first place to baptize them according to the ritual of the Church of England. After various other details it proceeded to touch upon the repeal of the Test and Corporation Acts. It stated, when they had first determined to bring their grievances before the attention of Parliament, and to petition for relief, they did so under the most pleasing auspices, and with the most sanguine hopes of success; but from the lamented illness of Lord Liverpool, in whom they had always found a kind and a consistent friend, and the subsequent changes in the administration of the country, that hope, they were sorry to say, had very considerably abated. They were, however, determined temperately, but firmly, to proceed until the object of their just wishes and expectations was attained. Petitions were in the course of preparation from every city, town and village, in England and Wales; and the committee, with great satisfaction, informed the meeting, that not only members of the Established Church, but, in a number of instances, clergymen and magistrates, not only signed their petitions themselves, but used all their influence in procuring the signatures of others. Under these circumstances, although they did not expect immediate success, they must ultimately prevail. The report then alluded to the expressed determination of the First Lord of the Treasury to oppose their claims: it lamented that fact, and the more so, that it should have been given so gratuitously, and without suffering them even to state their claims: it was an obstacle they did not expect to have to encounter, but it did not cause them to despair. It then stated, that it had been a matter of considerable doubt to the committee, whether or not it would be proper for them to press their claims upon the government this session, in delicacy to the administration; but the consideration that those claims had been brought forward before that change occurred, and the opposition they now found they were to expect, had determined them to proceed by the adoption of every lawful means in their power for the immediate recovery of their indisputable rights; though it yet remained a matter of some doubt whether they recommended proceeding by petition or by protest. The report then passed a high eulogium on Lord John Russell, to whose able management their cause in Parliament was intrusted, and concluded by stating what their honour and their duty equally required, that they should "proceed temperately and firmly, but with an energy and spirit increasing with their difficulties."

The meeting was then addressed by

several ministers, chiefly from the country, who moved some of the resolutions, which we shall insert below.

Mr. EASTHOPE, M. P. for St. Albans, in proposing one of the resolutions said, that understanding it to be the opinion of an enlightened statesman, whose accession to power he hailed with sincere pleasure and hope, that all the disabilities under which the Dissenters laboured were merely theoretic; and perceiving it likely that he might be called upon in the House of Commons to deliver his sentiments, he had felt it his duty to come where he might gain information, because he was sure, if he were satisfied that the objections were purely theoretic, it would reduce much of his anxiety on that question. He confessed, however, that he was now more surprised than ever, at the statement which had passed the lips of the minister of the crown. Was it not more than theoretic, that those who bore rank in society, and were distinguished by every thing which entitled them to confidence and respect, were told that the doors of the meanest offices of the state were shut against them, unless they submitted to a test, to which in their conscience they could not submit? Was it not more than theoretic, that persons born and educated on the north side of the Tweed, and there enjoying all the privileges of the state, should, the moment they passed that river, be laid under proscriptions, which were revolting to every honourable mind? To him it was matter of surprise, that these galling disabilities had not oftener been the subject of indignant complaint. Nothing was so much wanted for the relief of the Dissenters, as an uniform, a consistent, but temperate expression of their grievances. In bringing forward their complaints, the Dissenters must naturally think that the declaration of the Premier placed them in a different situation than if it had not been made. Mr. Canning was understood to say, that it was his anxious desire to afford relief to the Roman Catholics, but he saw no reason for relieving the Dissenters; and he followed up that opinion by saying, that the grievances of the latter were merely theoretic. Now he (Mr. Easthope) was an ardent and unqualified advocate for both; and the principle of his opinion was, that no man should be amenable to his fellow-men for the exercise of a conscientious worship, that being a matter between his conscience and his God. The rights of conscience were the only intelligible grounds for advocating relief both to Catholics and Dissenters. One of his strongest private reasons for affording relief to the Catholics was, that nothing would more essentially contribute to emancipate them from the blinding power and dominion of their priests, than the removal of the disabilities under which they so unjustly laboured. If the agitation of this question would necessarily tend to overturn the present administration, he trusted, that, notwithstanding the hasty declaration of the first Lord of the Treasury, their love of civil liberty would prevent them from bringing it forward at this particular juncture. But as they had given previous notice of their intention—as many petitions were prepared—as their case needed explanation—as their cause was great and just—as no advantage would be attendant on delay,—he should now advise them to persevere, and would conscientiously afford his, perhaps feeble, but warm support.

After thanks had been voted to the Secretaries, Mr. WILKS rose, and began by stating, that he had resolved not to speak, but that their kindness had moved him from his purpose. He proceeded for some time with a rapid and eloquent review of the various grievances stated in the report, and which had occupied much of the attention of the Committee during the passed year. In adverting to the subject of the Corporation and Test Acts he remarked, that he should not rest satisfied till those statutes were repealed. Of their origin, their intolerance, their persecuting principles, and their offensive operations, much had been well said, and more was needless. Their introduction should, however, blazon in characters of fire a lesson to mankind. If, at the times of their enactment, the Dissenters had preferred principle to prejudices, nor meanly helped to forge chains for themselves, that others might be chained, the clanking of these chains would never have been heard, and we should not now be required to struggle, that the fetters might be broken. Let men ever proclaim and adhere to truth and principle, and confidently leave their destinies and furtune to justice and to heaven. But the fetters must now be broken, or at least we will prove that we are not heedless of their infamy, nor desire to hug our chains. The meeting had already evidenced their opinion, that no circumstances which have occurred recently, and since the application for relief had been announced, should induce a postponement of the attempt. In that opinion he concurred. Indeed,

his purpose would be confirmed by the very threat of opposition by which some might be dismayed. Instant triumph never was expected. *Try* and *persevere* had ever been the motto of the promoters of truth and freedom, and of the great benefactors of mankind. Could he then forego or postpone his purpose, though Tories clamour, or a minister may frown! Taught by the masters of ancient song, he would exclaim—

Justum et tenacem *propositi* virum,
* * * * * *
Non vultus instantis tyranni,
Mente quatit solidâ———

Or, as one of our bards has versified the sentiment,

The man resolved, and steady to his trust,
Inflexible to ill, and resolutely just;
The tyrant's fierceness he beguiles,
And the stern brow, and the harsh voice defies;
And with superior greatness smiles.

To him the declaration made by an eminent and highly-talented statesman, that he would oppose our application for redress, appeared as premature as the reason assigned for the opposition was unsound. Usual courtesy should have induced him to suspend his decision until the numbers and importance of the petitions were ascertained, until the facts had been stated, and the advocates been heard. The wishes of two millions of industrious, manly, loyal, useful, religious and enlightened citizens, were entitled to that attention and respect: and were he a Protestant Dissenter himself, he would be the last of men to treat as merely "theoretic," the claims which regard to honour and religious principle, and no mercenary motives, impel them to assert. His spirit would spurn contempt, would feel that degradation is an injury, and would choose a wreath of parsley offered with respect, rather than sell his independence for a crown of gold. But though all parties of *ins* and *outs* opposed, they had pushed their bark into the sea, and though waves and tides and storms beat them off, season after season, the crew were principled and firm—they were true tars of England. With them he would try and persevere; and at last, the waves and tides and storms would be surmounted and the shore attained.

Thanks having been voted to Lord Milton, his Lordship, in rising to acknowledge the compliment, observed, that, as it might be expected of him to say something upon the important subject that had that day much occupied their attention, he would allude, in the first place, to the altered condition of the country since the time the laws complained against were passed. Did any one who surveyed the country imagine that any of those causes which induced our ancestors to exclude Dissenters from the rights of citizens now had existence? Were we now afraid that Republican Dissenters and Papists would become the advocates of despotism? Surely no one believed that, in these days, it was the wish of the Catholic to endanger the Church, or of the Dissenter to overturn the Throne. If these wishes and feelings were banished from the hearts and minds of the different classes of Dissenters, justice demanded that the laws which were enacted to restrain them should be annulled, and Government could not long withstand their righteous claims. He, too, must express his surprise and concern at their disabilities being called theoretic. Were those evils theoretic which were so luminously detailed in the report they had heard? Was it only a theoretic evil to the Dissenter, that he could not be admitted into the magistracy except by a conformity which his conscience disapproved, or a miserable evasion of the law through the Act of Indemnity,—the very passing of which every session was a practical proof of the folly and evil of such objectionable laws? But it was not only to the civil disabilities he objected; they were likewise, in his opinion, highly injurious to the promotion of true religion. He recollected that when the Bill brought in by his honourable friend, Mr. Smith, of Norwich, for the relief of the Unitarians, was in its progress through the House of Peers, one of the late Ministers objected to it, on account of its making the Church a handmaid to Dissent. But, he would ask, if, under the present laws, the Church was not made an auxiliary to civil rights and legal proceedings, as the only legal evidence of a birth was the parish register of the christening of a child? He was afraid that a vast number of the Legislators were ignorant of the matter: but that was not their fault. It was not usual for men to seek to become acquainted with inconveniences, by which they were not affected; and it was, therefore, the duty of the Dissenters to make their situation known. To their passiveness alone, must be attributed the ignorance which unhappily prevailed. He assured the meeting that

a more ardent friend to their cause than himself, did not exist; and although he must repeat his sorrow at the unfortunate declaration made by Mr. Canning, from which he could not hope for them a hope of immediate redress, yet among the persons who were now entrusted with the administration of the affairs of the country, there was so much liberality and talent, that he felt convinced it was impossible for the Statute Book to be much longer disgraced by the continuance of any religious tests, which not only were derogatory to the character of a free people, but tended to impede that growth of charity and religion which every Briton and Christian must desire.

The following were the Resolutions passed at this Meeting:—

1. "That this Meeting deem it their duty to renew the avowal of the principles they have often promulgated, and to which they adhere; that it is the unalienable right of every man to worship God as his judgment and his heart direct; that neither legislatures nor societies are entitled to restrict that right; that its infringement, if attempted, may convert unworthy men into hypocrites, and good men into martyrs, but can never produce a beneficent result; and that such infringement is attempted, and persecution introduced, whenever peculiar honours, wealth, and rewards, are distributed by a state to the upholders of certain doctrines and forms, while exclusion and inconvenience inflict practical punishment on those who to those doctrines and forms conscientiously refuse to conform."

2. "That this Meeting regret, that in England, at the present period, so many cases connected with the undoubted rights of Protestant Dissenters, even under a mere system of toleration, still annually require the attention of this Society; and that riots, and disturbances of worship—assessments to the poor's rate—claims of turnpike tolls—refusals of marriage and interment—illegal pecuniary demands—and many acts of intolerance and oppression, should yet demonstrate the utility of the institution, and require its continued support."

3. "That this Meeting learn with sorrow, that the lamented indisposition of the Earl of Liverpool, and various political events during the present Session of Parliament, have prevented those strenuous efforts for the relief of the numerous and respectable members of the Baptist denomination from various

special evils to which they are exposed, and for the establishment of a new system of registration of births, which the imperfection and injustice of the existing laws clearly require, and that the Committee be instructed to take the earliest opportunity to obtain for these matters that attention from the Legislature and Government, which they truly deserve."

4. "That, interested in the general welfare of the world, they partake the sorrow felt by those who perceive still in Spain, and even in some Protestant Cantons of Switzerland, an intolerant and persecuting spirit; but are cheered by the successful resistance made in France to attempts at its revival in that country; and rejoice that in the vast continent of America the principles of religious liberty appear to be understood and upheld, and hope that their universal influence throughout the earth will, ere long, and everywhere, promote the piety and purity, the honour and happiness of mankind."

5. "That the conduct of the Committee, in the attention they have invited to a general application to relief from the Corporation and Test Acts, and the resolutions circulated by them, are highly approved by this Meeting. That they gladly offer their thanks to the body of Deputies, and to the very estimable ministers of the Three Denominations, and to all other Societies who have been prompt and cheerful coadjutors to the Committee, and assisted the cause by their labours and advice; and also present grateful acknowledgments to Lord John Russell, M. P., and those other noble and eminent personages who have expressed their approval of the attempt, and their assurance of support; and that while this Meeting are unwilling to differ from any members of his Majesty's Government, or to urge forward an attempt which they will oppose, yet they cannot consent, therefore, to waive an application on which they had resolved—which has been too long delayed—which many pious and dignified members of the Established Church greatly approve—which merits and needs discussion and inquiry—which is demanded by the duties due to our ancestors and to posterity—and which only asks explanation, unity, and perseverance, to ensure, if not an immediate triumph, yet final success; and this Meeting must, consequently and universally, recommend energetic co-operation and unabating zeal."

6. "That with undiminished pleasure they present to the Committee during

the past year, their annual tribute of praise, and hope that an increased number of congregations will supply the small annual contribution which alone is required; and that the Committee for the ensuing year consist of the Treasurer, to be chosen by the Committee, of the Secretaries, and of the following ministers and laymen in equal proportions:—

Rev. Joseph Fletcher, A. M.; Rev. W. B. Collyer, D. D.; Rev. George Collison; Rev. F. A. Cox, LL.D.; Rev. Thomas Russell, A. M.; Rev. A. Fletcher, A. M.; Rev. Rowland Hill, A. M.; Rev. Thomas Jackson; Rev. W. F. Platt; Rev. J. Lewis; Rev. J. Styles, D. D.; Rev. M. Wilks; David Allan, Esq.; W. Bateman, Esq.; J. B. Brown, Esq., LL.D.; James Esdaile, Esq.; Thomas Hayter, Esq.; Thomas Wilson, Esq.; J. Pritt, Esq.; W. Townsend, Esq.; M. Wood, Esq., Alderman, M. P.; Thomas Wontner, Esq.; Thomas Walker, Esq.; James Young, Esq."

7. "That the memory of Robt. Steven, Esq., the late valuable and departed Treasurer, will be long and truly revered; and that by his indefatigable and beneficent labours for the improvement of Ireland, for the circulation of the Scriptures, for the diffusion of the Gospel by the Missionary Society throughout the world, and for the protection of religious freedom, he has deserved and obtained just distinction and an honourable fame."

8. "That to their useful and disinterested Honorary Secretaries, Thomas Pellatt and John Wilks, Esqs., they would also respectfully and affectionately reiterate their thanks, and entreat them to continue services for which the widespread and important benefits they confer constitute an inadequate, though to them the most grateful, reward."

9. "That the Meeting delight to express to their noble and illustrious Chairman, Viscount Milton, M. P. for the county of York, their gratitude and respect. That regarding in him an illustrious descendant from a now venerable, and ever-illustrious sire, they gladly perceive eminent rank, connected with popular representation, and the love of the people, animating a noble heart: and that he be assured, that his uniform exertions in favour of constitutional freedom, liberal principles in trade, and public improvement, have won for him that general attachment and esteem which, by his attendance at this Meeting, will among a large body of his constituents and countrymen be confirmed and increased."

The announcement of this resolution was welcomed with great applause, and the assembly rose to express their concurrence.

*** By the request of the Committee we state, that donations are needed, and may be transmitted by post to the Treasurer; or to either of the Secretaries, Thomas Pellatt, Esq., and John Wilks, Esq., Finsbury Square; to the latter of whom, applications should be addressed.

Manchester College, York.

The Forty-first Annual Meeting of the Trustees of this Institution was held in the Cross-Street Chapel Rooms, Manchester, on the 15th of March last, Thomas Robinson, Esq., in the Chair. At this meeting, after passing votes of thanks to the several officers of the College for their valuable services during the past year, the following gentlemen were elected for the ensuing year, viz.: Samuel Shore, Jun., Esq., of Norton Hall, President; James Touchet, Esq., of Broom House; Peter Martineau, Esq., of St. Albans; Daniel Gaskell, Esq., of Lupsett; Abraham Crompton, Esq., of Lune Villa; the Rev. John Kentish, of the Woodlands; and the Rev. Thomas Belsham, of London, (who succeeds the late Rev. John Yates,) Vice-Presidents; George William Wood, Esq., of Platt, near Manchester, Treasurer; Thomas Robinson, Esq., of Manchester, Chairman of the Committee; Mr. S. D. Darbishire, and the Rev. J. J. Tayler, of Manchester, Secretaries; and Samuel Kay, Esq., and John Bentley, Esq., of Manchester, Auditors. The offices of Visitor and Deputy Visitor continue to be filled by the Rev. William Turner, of Newcastle-upon Tyne, and the Rev. Lant Carpenter, LL.D. of Bristol; and those of Public Examiners by the Rev. John Gooch Robberds, of Manchester, and the Rev. Joseph Hutton, LL.D., of Leeds. The Committee of the last year was re-elected with the exception of William Duckworth, Esq., Mark Philips, Esq, and Daniel Lonsdale, Esq, who are succeeded by Nathaniel Philips, Esq., the Rev. Arthur Dean, and John Bentley, Esq. Allan Harrison, Esq., of Dukinfield, and Henry Martineau, Esq., of Norwich, are appointed Deputy Treasurers in the room of Mr. Cyrus Armitage, of Dukinfield, and the late John Taylor, Esq., of Norwich.

The accounts of the Treasurer for the year ending Sept. 29th last, were laid

he meeting duly audited by Mr. Kay and the Rev. Robert Smeed were allowed.

rustees regret to state that there a decrease in the amount of ubscriptions, and that they have from congregational collections . 4*s.* 6*d.*, being the smallest sum from this source, in any one ce the removal of the College to The contributions from Fellowads have produced only 9*l.* 1*s.* stees have, however, pleasure in g their obligations for some con- benefactions. Their venerable Mr. Shore, of Meersbrook, in to many former instances of it support, has converted his 200*l.* into a donation, and a sinansfer of the like amount has ade by a younger, but not less friend, Mr. Robert Philips, Jun., ridge. An anonymous benefac- 100*l.* has been received through ls of the Rev. Russell Scott, of uth, and a second of 30*l.* those of the Rev. John Rowe, ol. Benefactions of 50*l.* each ewise been received from Mr. , of Everton, and the Rev. Sa- ood, late of Kenilworth; and a 25*l.* from the late Miss Gundry, ort, has been transmitted by the B. Wawne.

acant land in Manchester, ad- in the last Report, has since d to the Trustees of the Mechatitution, and has produced 956*l.* . The proceeds of the fall of at Oxclose and Lingmoor, a- to 818*l.* 14*s* 1*d.* These two pear in the accounts to be pubband reduce the balance owing reasurer to 335*l.* 8*s.* 5*d.*, and it , through a continuance of the services of the Deputy Treaad other friends of the Institut the Trustees may be enabled ate this arrear in the course of nt year.

umber of Students during the ion was twenty-five; namely, Students and fifteen Divinity ; of the latter, twelve were on itions, two on exhibitions from ney Education Fund, and one wn foundation. Three of the Students completed their course, since settled with congrega- ix. Mr. Franklin Howorth, at ter-street Chapel, Rochdale; ge Lee, Jun., at Boston; and ert Brook Aspland, M. A., at

The number of Divinity Students this Session is sixteen; viz. Mr. Edward Talbot, Mr. Martineau, and Mr. Ketley, in their fifth year; Mr. Francis Rankin, Mr. Edward Higginson, Jun., Mr. Henry Squire, Mr. Nathaniel R. Philipps, and Mr. William Gaskell, in their fourth year; Mr. Thomas Davis in the third; Mr. Samuel Bache, Jun., and Mr. Henry Wreford, in the second; and Mr. C. D. Hort, (son of the Rev. Mr. Hort, of Cork,) Mr. Samuel Nicholson, Mr. R. M. Taylor, (grandson of the Rev. Philip Taylor, of Dublin,) Mr. Henry Piper, (son of the Rev. H. H. Piper, of Norton,) and Mr. George Heaviside, in the first year.

With much regret the Committee have to announce the resignation of the Resident and Mathematical Tutor, Mr. Turner.—While they sincerely lament the loss which the College will sustain by his removal, they beg leave, most cordially, to assure him of the grateful sense they entertain of his long, faithful, and valued services to the Institution, and of their fervent good wishes for his future welfare and happiness, in whatever situation he may hereafter be placed. They have, at the same time, much satisfaction in announcing, that the Rev. William Hincks, F. L. S., of Liverpool, has accepted their invitation to fill the departments which had become vacant by the resignation of Mr. Turner; and that he will enter upon his office at the commencement of the next Session. They feel confident that the friends of the College will rejoice with them in the appointment of a gentleman educated within its walls, and warmly attached to its interests; connected by friendship with its remaining conductors, and so well qualified to sustain its reputation, and promote its prosperity and usefulness.

Since the publication of the last Report, the College has lost one of its Vice-Presidents, the Rev. John Yates. His death has deprived the Institution of one of its most zealous friends and liberal benefactors, and diminished the number, already much reduced, of its surviving founders. The Rev. Thomas Belsham has accepted the vacant office of Vice-President.

The Managers appointed for the distribution of Jones's Fund, held their first meeting in the Common Hall of the College, on the 30th of June last, when some grants were made, in conformity with the Testator's will; and they intend to hold a meeting annually in the same place, in the Examination week, for

the purpose of fulfilling the duties of the trust.

J. J. TAYLER, S. D. DARBISHIRE, } Secretaries.

Manchester, May 16, 1827.

*** Letters on the subject of the Institution may be addressed to George William Wood, Esq., Treasurer, Manchester; or to the Rev. W. Turner, Visitor, Newcastle-upon-Tyne; by whom, and by any of the Deputy Treasurers, subscriptions and donations are received.

Unitarian Marriage Bill.

Our Review department last month announced the plan on which it was proposed to present the subject of Unitarian Dissenters' Marriages to Parliament this Session. Leave has accordingly been moved for and given. The Bill has passed some of its early stages in the House of Commons, no opposition, and indeed no observation, being made as to its progress.

Freethinking Christians' Petition.

On the 14th of May, the following Petition relative to the mode of celebrating Marriages, was presented to the House of Commons by the "Freethinking Christians."

The humble Petition of the Elder, Deacons, and Members of the Church of God, meeting in London, and known as Freethinking Christians,

Sheweth,

That your petitioners are an united and organized religious body, which, under the appellation of "Freethinking Christian," has existed for nearly thirty years, separate and distinct from all other religious communities.

That, whilst the Toleration Act hath secured complete liberty of opinion, your petitioners complain that, by an act of the Legislature, which passed in the 26th year of the reign of George II., they are prevented entering into the Marriage State without submitting to a rite of the Established Church of England, and joining in an act of religious worship with one of its ordained ministers—which act of worship is a clear and public admission of the doctrines, the authority, and claims of such church.

That, to avoid all misconception as to their motives, to prove the extent of the grievance of which your petitioners complain, and to establish the practicability of the relief for which they pray—they humbly submit to your Honourable House a declaration of their faith and principles of union.

That, convinced of the insufficiency of what is called Natural Religion, and confirmed by evidence in their belief in Revelation, your petitioners receive the Scriptures of the Old and New Testament as containing the revealed will of God.

That, desirous of obeying in all things the will of God, as made known by revelation, they reject all human authority in matters of religion, making the laws of God, as contained in the Scriptures, the sole rule of their faith, discipline and practice.

That from a serious, unremitting and free inquiry into the Scriptures, they have concluded and believe—

That "there is none other God but ONE."

That "the God of Abraham, of Isaac, of Jacob," "the God and Father of our Lord Jesus, the Christ," is "THE ONLY TRUE GOD."

That "Jesus of Nazareth" was "a *man* approved of God by miracles, and wonders, and signs, which *God* did by him."

That he died, and, by the power of God, was "raised again according to the Scriptures."

That God "hath appointed a day in the which *he* will judge the world in righteousness by that *man* whom he hath ordained."

That God hath separated to himself a people on earth, "which is the church of the living God—the pillar and ground of the truth."

That this church, as "the household of God," is governed by God alone, being "built upon the foundation of the apostles and prophets, Jesus, the Christ, himself being the chief corner-stone."

That the constitution, laws and government of this church are, in the Scriptures of the New Testament, so expressly set forth as not to need, but absolutely to preclude, all human legislation therein.

That this constitution, these laws, and this government, being of Divine appointment, cannot be violated—cannot be dispensed with—cannot be altered, abridged or added to, without rebellion against God, and treason against his authority.

That your petitioners, *as* the church of God, acknowledge the constitution, maintain the laws, and summit to the government, thus given by God to his church.

They acknowledge Jesus as the sole

and exclusive HEAD of the church; for God "hath put all things under his feet, and given him to be head over all things to the church."

They are one united and indivisible body—"for as the body is one, and has many members, and all the members of that one body being many are one," so also is the church of God.

Their members possess an equality of rights, no one being permitted to arrogate to himself religious titles and distinctions, or to call any man master on earth —"for one is your Master, even the Christ, and all ye are brethren"

They reject all hired or exclusive teachers, and in their assemblies "admonish one another," and "edify one another" according to the Scriptures—"for ye may all teach, one by one, that all may learn and all may be comforted."

They "choose out of themselves" certain officers for the regulation of their affairs, that "all things" may "be done decently and in order."

These officers of the Church are *Bishops* (i. e. overseers) or elders, and *deacons*, (i. e. servants,) who are to serve and to take "the oversight thereof—not by contraint, but willingly;—not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

Your petitioners further submit to your Honourable House, that where God hath fully revealed his will to man, all rites, ceremonies, and acts of worship, in order to be acceptable to God, must be appointed by him; and believing that, since the abolition of the Mosaic ritual and Temple worship, no rites, ceremonies, or public social prayer and worship, have ever been appointed by Divine authority, they, as the disciples of Jesus, and, in obedience to his commands, "pray in secret to the Father," and as "the true worshipers," "worship the Father in spirit and in truth."

That rejecting, like the Jewish people of old, the pretensions of every church whose doctrines, discipline and worship are not founded on the laws of God without any admixture of human authority, and required as they are, by law, to conform to the Established Church in the instance of marriage, your petitioners declare and avow that the Church of England, whose religious worship they are thus called upon to sanction, they know only as a church "teaching for doctrines the commandments of men;"—as a church professing a religion which has no other claim than that of being "by law established;"—as a church whose laws have no earlier date than Popery, no higher authority than Acts of Parliament;—as a church whose only head is an earthly potentate, fallible in all cases; corrupt and wicked in the instance of its founder, Henry VIII., yet, nevertheless, by law "vested with all power to exercise all manner of ecclesiastical jurisdiction;"—as a church whose ministers and pastors are the servants of the State only, possessing "no manner of jurisdiction ecclesiastical, but by and under the King or Queen's Majesty;"—as a church whose rites and ceremonies, whether of Baptism, the Lord's Supper, or for the solemnization of Marriage, are maintained only by a self-asserted authority "to decree rites and ceremonies;"—as a church whose lordly prelates and aspiring priesthood retain their office, titles and privileges in opposition to the clear and express commands of Jesus;—as a church whose tithes and revenues constitute a violation at once of the rights of property and of the laws of God;—as a church whose unrighteous claims are supported by an appeal to the hopes and fears of men, profanely asserting "that every priest of this church hath power and authority from Almighty God, in the name of the Holy Trinity, to *forgive* or to *retain the sins of men*;"—as a church whose unscriptural faith is fulminated by means of a creed which is at the same time intolerant in its spirit, and contradictory in its assertions; "which faith," it is impiously avowed, "except every one doth keep whole and undefiled, he shall, without doubt, perish everlastingly;"—as a church whose canons denounce curses and excommunication upon all who, following the dictates of conscience, shall, like your petitioners, "affirm that the form of God's worship, contained in the Common Prayer," is unscriptural; "that any of its Thirty-nine Articles are in any part superstitious," or "that the government of the Church of England under his or her Majesty, by archbishops, bishops, deans, &c., is repugnant to the word of God;"—as a church whose alliance with the State hath produced that cruel and oppressive "Act of Uniformity," yet unrepealed, by which any one who shall speak any thing to the derogation of the Book of Common Prayer, or any thing therein contained, "shall, for the first offence, forfeit a hundred marks; for the second, four hundred marks; and for the third, *all his goods and chattels*, and SHALL SUFFER IMPRISONMENT DURING LIFE"!!

That this church having its foundation

in Rome, being a superstructure of Ignorance and Mystery, of Heathenism and Popery, maintained by worldly riches and power, and guarded by the sword of persecution, is, by your petitioners, regarded as part and parcel of that city shadowed forth in prophecy, that great city which hath made merchandise of men's souls, by whose "sorceries all nations were deceived," in which was "found the blood of the prophets and the saints," but which God, by his judgments, hath threatened to destroy. That in this spiritual Babylon your petitioners can, as the true worshipers of God, have no lot nor inheritance. Yea, rather than partake of its abominations, they are prepared to suffer on the altar of its idolatry, mingling their lives with "the souls of them that were slain for the word of God, and for the testimony which they held."

Viewing the Church of England as part of such a system of political religion and corrupt spiritual power, regarding the form of marriage, as contained in the Book of Common Prayer, as one of the rites of such a church, how can your petitioners conform thereunto? "How" (in the language of Scripture) "can they do this thing and sin against God?" And if, haply, on the grounds of false doctrines and corrupt practices, no objection existed against the Established Church, yet will it be evident to your Honourable House that, denying as they do the authority of *any* established religion, rejecting the claims of *any* priesthood, refusing assent to *all* public social worship, your petitioners stand too widely separated from the Established Church, and, indeed, from all other religious bodies, to join in *any* religious act with *any* party, other than their own, the true church of God.

Your petitioners, in addition to these their broad and general grounds of objection against the religion established by law, of which the marriage ceremony forms a part, further and especially object against that particular ceremony:—

That it makes a religious rite where God has made none; marriage being a *natural* and *civil right*, which is nowhere appointed in the Scriptures to be entered upon by means of a religious solemnization.

That it is a Popish rite, first rendered compulsory in the church by a corrupt pontiff, as a means of increasing the revenue of the clergy; and that, though nominally not regarded by the Established Church as a sacrament, or *mystery*, it is in substance, and even in terms, made such in the present Church Liturgy.

That, by reason of its origin from the Popish Mass Book, together with the obsoleteness of certain of its terms, its forms are superstitious, its meaning has, in some instances, become obscure, its assertions false, and its allusions indelicate, offensive, and revolting.

That the worship connected with this ceremony is *idolatrous*, the language of prayer being therein addressed to "Christ," who, *as* the Christ, that is, the Anointed or Messiah, is in Scripture expressly called "the *Man* Jesus," "the Son of *Man*," and who hath himself proclaimed, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

That it is open and avowed *Polytheism*, a plurality of gods being expressly worshiped and separately invoked therein, as "*God* the Father," "*God* the Son," and "*God* the Holy Ghost," such Polytheism being contrary both to the laws of God and of our country; to the laws of God by the declaration of the apostle, that "to us there is but one God, even the Father, of whom are all things;" to the laws of our country by the 9th and 10th of William III. cap. 32, as amended by the 53d George III. cap. 160, which alteration of the law still leaves exposed to civil disabilities and imprisonment all persons who shall "maintain that there are *more Gods* than one."

That your Petitioners, with these views of the Church marriage ceremony, and of the Established Religion, of which it is a part, have ever held it impossible for their members to submit and to subscribe thereunto on occasion of their marriages, without publicly, and in the face of the Established Church, protesting against the same.

That the delivery of such protests by your petitioners, together with their refusal to kneel at "the altar," and repeat certain parts of the marriage service deemed by them to be idolatrous, have exposed your petitioners to great and serious pain and inconvenience. That the marriages of members of their body have been, in consequence, sometimes refused—sometimes delayed—sometimes broken off, when partly celebrated, and, on one occasion, adjourned till a future day. That the members of their body have, in some instances, been kept in the Church several hours waiting the completion of the marriage; that in others they have been threatened to be expelled therefrom by civil force, or be handed over to the terrors of the eccle-

tastical courts—those hateful remnants of spiritual tyranny and Popish oppression; whilst, upon some occasions indeed, the liberality of the officiating minister hath rendered the situation of your petitioners even the more painful and embarrassing.

That your petitioners implore your Honourable House to put an end to a state of things painful to *all* the parties concerned therein—necessary to no existing interest of the country—compelled by no avowed object or policy of the laws—and affording neither support nor the appearance of support, to the religion established by law.

That whereas the right to contract marriages before their own congregations being by law allowed to Jews and Quakers, your petitioners trust it will appear to your Honourable House, from the above statement of their doctrines and principles, that their scruples against conformity with the Established Religion are as serious and as valid as those entertained by Jews or Quakers; whilst, from the statement of their discipline and church government, it will appear that they are as closely united and as distinct a body as Jews or Quakers, thus offering to the Legislature equal securities against the performance of clandestine or unlawful marriages. That further evidence can, if required, be offered at the bar of your Honourable House, as to the unity and identity of your petitioners as a body, so as fully to justify and superinduce the conclusion, that, with reference to all the objects of civil society, touching the marriage contract, such contracts may be entered into before the people known as "Freethinking Christians," with the same security as those contracted among the people called Quakers, or the members of the Jewish persuasion.

That whilst your petitioners will not venture to dictate to your Honourable House the mode of relief now prayed for, they take leave to state, that, as far as their own body is concerned, the extending to their members the same exemption from the operation of the Marriage Act as that which is enjoyed by Jews and Quakers, and upon the same principle, or the permitting them to contract marriages before the justices of the peace, as in the days of the Commonwealth, would be a simple process of legislation, and that the same would be satisfactory to your petitioners.

That regarding marriage as a civil rite, your petitioners seek only to obtain a legal sanction thereto, without a violation of their consciences; that they ask this as the free citizens of a free state—as Protestants resisting all spiritual domination, and appealing to the Bible as the great charter of their liberties—as Dissenters denying the right of the civil magistrate to interfere in religion or usurp authority over the consciences of men—as the Church of God, bound, like its Master and Head, to "bear witness of the truth;" and appealing, in the language of the apostles, to the rulers of this world, "whether it be right in the sight of God to hearken unto you more than unto God—judge ye."

That regarding the connexion of religion with the State as the primary cause of the grievance of which your petitioners complain, and deploring the same as having mainly contributed to the corruption of revealed religion, as giving occasion to the infidel and scoffer to speak evil of religion, and above all, as being denounced by the judgments and threatenings of God, as made known in the Scriptures, your petitioners, besides the relief now sought to be obtained, pray your Honourable House to put an end to the connexion between Church and State—that so the power and simplicity of divine truth may appear—that so the word of God may no longer be blasphemed — that so the judgments of God may peradventure be averted from our country, when "Babylon the Great" shall be had in remembrance, and her sins shall "have reached unto heaven."

That all and several the allegations contained in this petition, whether as regards the grievance sustained by your petitioners — their claims as a true church, or all the matters and things urged against the Established Religion, and the Marriage Ceremony, to which they are by law required to conform—your petitioners are prepared to support and prove at the bar of your Honourable House, or before a Convocation of the Clergy for that purpose assembled, and they pray for such alteration in the law as in the premises shall seem meet to your Honourable House.

And your petitioners will ever pray.

At the same time similar petitions were presented from Dewsbury, in Yorkshire; Loughborough, Leicestershire; Battle, Sussex; and Cranbrook, Kent.

Christian Tract Society.

THE *Eighteenth* Anniversary of this Society was held on Wednesday, May 9th, at the White Hart Tavern, Bishopsgate Street, London: the Rev. Dr. Rees in the Chair.

The Committee's Report was not of so encouraging a nature as on some former occasions. The pressure of the times, as might have been expected, has occasioned a falling off in the number of Subscribers. The Collector chosen by the last General Meeting declined accepting the office; and the gentleman appointed, by the Committee, to fill it having as yet succeeded in obtaining but a small proportion of the subscriptions for the year 1826, the Committee had thought it right to confine the outlay to the reprinting of such Tracts as were required to keep up the series. *Two* Tracts were stated to be under consideration—one a MS. from the pen of a former contributor, *Mrs. M. A. Price*, the other an Irish tale already in circulation, but which, with some verbal alterations, it was thought would be well adapted for promoting the objects of this Institution. To enable their successors to bring out *new* Tracts, the Committee respectfully but earnestly recommended the prompt payment of subscriptions both in arrear and for the current year; the pecuniary claims on the Society being considerably beyond the funds in hand. Indeed, nearly the whole of the present year's subscriptions, it was stated, would be required to satisfy those claims; particularly as the accession of *new* members does not equal the number of those who have died or withdrawn their subscriptions. The Committee, however, saw no cause for despondency, as activity on the part of the steady friends of the Society in the endeavour to procure new subscribers and a few donations and life subscriptions would again place it in a condition for effectively prosecuting its benevolent and important objects.

Although the circulation during the past year had fallen below that of former years, yet the demand had required the reprinting of *ten* Tracts—and 617 volumes in boards had been supplied to Subscribers, Agents, and Booksellers.—The Rev. G. Harris, of Glasgow, was announced as the gratuitous Agent of the Society for Scotland — where he thinks a considerable circulation of the Tracts may soon be obtained.

The Committee reported the following grants: to Senhor Carvalho, who was the Minister of Justice under late Constitutional Government of P tugal, a set in boards was presen That gentleman was already posse of the Society's Tracts, but finding family, who were about to retur their native country, could unders them and were highly interested in t perusal, he was desirous of their ta with them publications so well calcul to inspire a love of goodness.—To Lancashire and Cheshire Unitarian sionary Society, on the applicatio the Rev. J. R. Beard, Tracts were v —To a gentleman residing at Hob Town, in Van Dieman's Land, and was anxious to put into circulation t Moral and Religious Tracts, an a ment had been forwarded.—At the quest of Mr. John Mardon, Secreta the Finsbury Chapel Sunday Sch some Tracts were presented for th of the children.—And, conformably a resolution passed by the General M ing of 1824, a set in boards has presented to the Rotherhithe and mondsey Mechanics' Institution.—A ter was read from the Rev. S. W who stated that he was at Geneva autumn, when he was requested b Bouvier, one of the Pastors, "t commend to him some English calculated for the instruction of poor." Mr. Wood replied, tha "considered *The Christian Tracts* liarly adapted to the object in vi He, therefore, begged to be fav with a set in boards, which he w forward to M. Bouvier, who, if he not leisure to translate the Tracts self, would, he believed, procure translation. By such a grant Mr. W thought the Committee would "c a substantial benefit on the worth intelligent people of Geneva." He also heard M. Monod, of Paris, lately express "the highest admir of one or two of the Tracts whic fallen in his way, and which he made an effort to have translated."

The total number of Tracts whic Society has printed was stated 444,500, of which upwards of 37 have been circulated. The stoc hand amounts to nearly 66,000— with the present series, can seldo much less. The average yearly circu from the commencement of the In tion has been about 21,000 copies. property of the Society was thus st

Due from Agents, Country Societies, and Booksellers, for Tracts on Sale	

or Return			£100	10 5
Estimated value of the Stock on hand			362	6 9
Cash in the hands of the Treasurer			72	17 8
			535	14 10
Owing for Printing.....	48	14 6		
Owing for Paper	99	13 0		
			148	7 6
Leaving a balance of property to the Society of ..			£387	6 4

The following gentlemen were elected into office for the year ensuing:

Treasurer, JAMES ESDAILE, Esq.

Secretary, Mr. GEORGE SMALLFIELD.

Committee, Messrs. S. Bayley, J. Bowring, Rev. E. Chapman, Messrs. J. Clennell, J. Evans, J. Fernie, S. Hart, S. Hart, Jun., J. C. Means, H. Taylor, and W. Wood.

Auditors, Rev. Dr. Rees, and T. Hornby and B. Kennedy, Esqs.

Collector, Mr. John Wiche.

The Subscribers and their friends afterwards dined together, JOHN WOOD, Esq., M. P., in the Chair. The prefaces to the sentiments proposed by the Chairman gave very considerable interest to the meeting, as did also the addresses of Mr. Aspland, Dr. Rees, Mr. Hardy, the Treasurer, and other gentlemen. The company was not numerous, but the excellent Chairman evinced a strong desire of contributing to its pleasure, and cordial wishes for the prosperity of the Society by becoming a *life subscriber*. In the course of the evening other *life subscriptions* and several donations were announced by the Treasurer, who appeared to feel increasing solicitude for the welfare of the Institution. Hitherto the Society has been supported chiefly by Unitarians, other denominations appearing to regard it as an Unitarian institution. But however its Tracts fail of enforcing a belief in those doctrines which are called *orthodox*, the primary object of the institution most certainly was, the inculcation of that moral conduct founded on motives derived from the Christian Scriptures, the necessity of which is deemed essential to the Christian character by the wise and good of all parties. While, therefore, the importance of right faith is contended for, and the indispensable necessity of a virtuous life admitted by the advocates of the most opposite creeds, all might consistently support such an institution as the Christian Tract Society. Those at least who admit the sound morality of the Society's publications should give it their support—and if controversial Tracts are deemed requisite, they might be published *as such*. In sentiments like these the Chairman and company seemed cordially to unite.

Bolton District Association.

THE Second Half-yearly Meeting of the Bolton District Association was held at Bury, on Friday, April 13th. The Rev. W. Tate, of Chorley, introduced the service, and the Rev. James Whitehead, of Cockey-Moor, preached from Hebrews x. 24: "Let us consider one another, to provoke unto love and to good works."

Mr. Edmund Grundy took the Chair; and the Rev. W. Probert, of Walmsley, was appointed supporter to Mr. Tate at the next meeting of the Association, to be held at Chowbent. The Secretary reported that no progress had been made in the Missionary arrangements recommended at the last meeting, owing to some unexpected difficulties. These, it is hoped, will be ultimately removed, and the Association be enabled to establish, at least, two stations for occasional preaching within the district.

In the course of the afternoon considerable discussion took place relative to the repeal of the Corporation and Test Acts, and a petition on the subject was produced, which could not be adopted by the Association, owing to its not being ready for signatures, but has since been forwarded to Parliament from Bolton.

B.

Sheffield Meeting of Ministers.

ON Good Friday, the Half-yearly Meeting of the Ministers in the neighbourhood of Sheffield was held. The Sermon on the occasion was preached in the Upper Chapel by the Rev. R. Wright, who, during the course of it, made many appropriate and excellent observations; and the devotional services were conducted by the Rev. H. H. Piper. After the service, the ministers and many of their lay brethren, amounting to more than forty, dined together at the Angel Inn, the Rev. R. Wright in the Chair. The ministers present were the Rev. Dr. Philipps, Rev. I. Williams, Rev. H. H. Piper, Rev. R. Wallace, and the Rev. J. Brettell.

Considerable interest was excited by the observations made by many of the gentlemen who addressed the company,

and it was delightful to witness the spirit of friendly feeling and harmony that generally prevailed. The number of lay gentlemen present from the Sheffield congregation was a living testimony to the truth of Dr. Philippe's remark, "*That Unitarianism in Sheffield was a flourishing plant.*"

We lament that our limits do not allow us to give the speeches more in detail.

London University.

On Monday, April 30, at Three o'clock in the afternoon, the ceremony of laying the first stone of this great work took place on the ground purchased by the Council at the upper end of Gower Street. It was performed by the Duke of Sussex with the usual Masonic observances, in the presence of a very large and elegant assemblage of spectators. The Dukes of Norfolk and Leinster, Dr. Lushington, Mr. Brougham, Mr. John Smith, and many other members of the Council, assisted. Dr. Lushington and his Royal Highness both shortly addressed the company. Coins of the present currency were deposited in the stone, which bore the following Latin inscription, recording the date of the commencement of the undertaking, its objects, and the names of the Council:

Deo Opt. Max.
Sempiterno Orbis Architecto
Favente
Qvod Felix Favstvm que sit
Octavvm Regni annvm inevnte
Georgio Qvarto Britanniarvm
Rege
Celsissimvs Princeps Avgvstvs Fredericvs
Svssexiae Dvx
Omnivm Bonarvm Artivm Patronvs
Antiqvissimi Ordinis Architectonici
Praeses apvd Anglos Svmmvs
Primvm Loudinensis Academiae Lapidem
Inter Civivm et Fratrvm
Circvmstantivm Plavsvs
Manv sva locavit
Prid. Kal. Maii.
Opvs
Div mvltvm que desideratvm
Vrbi Patriae commodissimvm
Tandem aliqvando inchoatvm est
Anno Salvtis Hvmanae
MDCCCXXVII.
Anno Lvcis Nostrae
MMMMMDCCCXXVII.
Nomina Clarissimorvm Virorvm
Qui svnt e Concilio
Henricvs Dvx Norfolciae
Henricvs Marchio de Lansdown
Dominvs Ioannes Rvssell
Ioannes Vicecomes Dvdley et Ward
Georgivs Baro de Arckland
Honorabilis Iac. Abercrombie
Iacobvs Macintosh Eqves

Alexander Baring	Georgivs Birkbeck
Henricvs Brovgham	Thomas Campbell
Isaac Lyon Goldsmid	Olinthvs Gregory
Georgivs Grote	Iosephvs Hvme
Zac. Macavlay	Iacobvs Mill
Beniaminvs Shaw	Ioannes Smith
Gvlielmvs Tooke	Henricvs Warbvrton
Henricvs Waymovth	Ioannes Wishaw

Thomas Wilson
Gvlielmvs Wilkins, Architectvs.

In the evening a dinner was given at the Freemasons' Tavern to the Members of the Council and the friends of the Institution, who assembled to the number of nearly 500. The galleries were filled with ladies, who appeared to take great interest in the scene, animated as it was by music and singing, and frequent bursts of enthusiastic applause during the toasts and speeches. The Duke of Sussex presided.

Among the usual preliminary toasts, the healths of the King and the Lord High Admiral excited more than the customary plaudits, recent political matters being evidently in the minds of the company.

In proposing the health of the Duke of Sussex, the Duke of Norfolk observed, that, to the illustrious titles derived from his ancestors, his Royal Highness added the still more illustrious titles of Protector of every Charity, the enlightened Patron of the Arts, and the friend of Civil and Religious Liberty. This toast was received with immense cheering.

The Duke of Sussex returned thanks. He was glad of every thing which recalled to his recollection the principles which had placed his family upon the throne. He was greatly interested in the establishment of the University, and would always give his best exertions to aid it. This Institution would in no way interfere with Oxford and Cambridge, and ought to be regarded as a help to those universities in the common business of education. Their discipline and regulations prevented their adopting the changes required by the progress of improvement, and the expense of instruction with them had greatly increased within the last thirty years. Now the object of the London University would be to embrace all improvement in the science, and greatly reduce the expense, of education. But he did not

possible that it could injure ıblishments. His Royal High- ıded by proposing, "Prosper- University of London," which with three times three, amid shouts of applause.

UGHAM, in returning thanks, the time (about two years the project was first brought the City of London, the cra- l and religious liberty in this f liberty which had been nur- watered by the precious blood lest citizens. On that day he to perform a duty, under very rcumstances from the present he cold sneers of some, and open taunts and gibes of ompanied by the faint hopes riends, and the ardent good thers; while the project was deep execrations by the ene- numan improvement, and of liberty, which gave life and to this empire. But now ds and mists were dispelled— lived to see the walls of the rising amidst the plaudits of ng thousands. The fabric they ıd would be an eternal pillar, own their names to the grati- ıterity. He decried no man's —he contemned no man's vo- at he could not help contrast- lay's work with others of pass- st, narrow and confined. They gratifying any vain or selfish ut administering to the happi- liberties of mankind. The ng which then remained to be to take great care in choosing ers. On this subject the Coun- ome to a fixed resolution, in whole body had cordially con- ash of the twenty-four indivi- which the Council consisted, nly pledged himself never to h a phrase as a candidate for be mentioned in his presence. resolved to give the places to alest, and to prefer the person, ast recommended, to the per- recommended, if his merits so much superior as the dust lance. Instead of teaching four, or six months only in the year, eir intention that the courses of should last nine months. In- the Lecturer giving a single lec- in hour each day, it was pro- at each Professor should lecture each day, and he should, during hour, examine the pupils suc- , to ascertain if they had com- prehended the lecture, and if he had made himself understood. A third hour was to be employed at least three days each week, if not six, in discussions, to which such pupils should have access as chose to push their studies, and they should marshal the levees of the Profes- sors, who would have the power of dis- pensing the highest titles and honours which a sovereign could confer on a subject—he meant the power of helping the pupils in their labours, and directing the higher studies of those who felt dis- posed to examine into the operations of nature. He thought it needful to say one word on another subject; he had been unjustly accused of having spoken with disrespect, and of being inimical to the two venerable Universities in which learning and science had long been care- fully preserved, and from which they had been not many years ago spread over the land, where truth and faith had been treasured up—he meant Oxford and Cambridge—whence, at no distant date, the lights of science and the grace of letters had emanated. The Learned Gentleman vehemently repelled the charge, and instanced the great men who had been reared at the two Uni- versities—the great Newton, the dis- tinguished Wodehouse, Babbage, Cop- plestone, Wheatley, &c. To its older claims on our esteem, he said, Oxford now added the claims of having of late obtained a victory over itself: it had, in a great degree, almost adopted the lights and spirit of the age.

The Duke of SUSSEX, after a high compliment to the Marquis of Lans- down as an University man, as well as for his political principles, gave—"the health of the Duke of Gloucester, and prosperity to Cambridge," and the "health of Lord Grenville, and pros- perity to Oxford."

The Marquis of LANSDOWN expressed his great respect for the two venerable and illustrious Institutions alluded to, and at the same time his warm wishes in favour of the new University, which he was convinced, so far from being a rival to the others, would contribute to the progress of science, and be a great means of promoting morality and reli- gion.

Several other toasts followed; among them, "Prosperity to the City of West- minster," for which Mr. Hobhouse re- turned thanks, and in the course of his address paid very high compliments to Mr. Brougham, without whom, he asked, where would the University of London have been? The health of Mr. Brougham

THE MONTHLY REPOSITORY
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JULY, 1827.

EGYPTIAN HIEROGLYPHICS.

To the Editor.

SIR,

A VALUABLE correspondent, in a former number, enriched your pages with some most interesting observations on points arising out of the recent discoveries in Egyptian Hieroglyphics. His remarks assume an acquaintance on the part of your readers with the general nature of those discoveries, and also refers to the sources of information on the subject; but perhaps you will not think a small space ill employed by an attempt to transfer to your pages a short summary of the history and progress of the late inquiries, which of course you will understand me as aiming only at a very humble one, compared with that of your former correspondent.

The Monuments of Egyptian art seem built for eternity; but, till lately, they spoke to us only in the permanence and magnitude of their outward form. The obscurity and ignorance in which the remains of ancient literature graved upon them all, have been for ages involved, appeared doomed to be removed. But even this part of the labour of the artist is likely to have not to have been in vain. The revelation of his object, in an age which perpetuates its discoveries even on more durable materials than the papyrus will give it a new immortality, now that the book which he left open to the eye of the curious is doomed, after the revolution, not of centuries but of milleniums, to be read and understood, as asserting and vindicating the title of the Egyptians to be considered the patrons and cultivators of the arts when the rest of the world was plunged in hopeless barbarism.

That the monuments of the ancient dynasties of the kings of Egypt, of the Pharaohs, or even her Ptolemies, should now be in a state of preservation, enabling the antiquarian to trace the characters of their inscriptions, is sufficiently wonderful; but no one expected, after the fruitless research of many ages, to see the day when they would be deciphered and understood, and when the spectator would readily develope the records of time extending beyond the conception of the most sanguine observer.

It is perhaps wrong to despair of receiving new sources of information on the topics of historical inquiry. Within a short time the ancient history of Persia has been restored, to enlighten us on many points of antiquarian controversy; and now a few ingenious inquirers have hit, as it were by

was afterwards drunk, as "Chairman of the Society for the Diffusion of Useful Knowledge;" and that gentleman, in returning thanks, observed how completely their persevering efforts had silenced the poor jokers who had jeered at their attempts, and even that small portion of the Pulpit which had opposed the spread of knowledge. He eulogized the exertions of the illustrious Liberator of South America in the cause of education; and, assuring the company that their voice would be heard across the Atlantic, proposed "the health of the Liberator Bolivar, and success to the diffusion of knowledge in South America."

NOTICES.

THE Annual Meeting of the *Southern Unitarian Society* will be held at Chichester, on Thursday the 5th of July. The Rev. J. G. Robberds, of Manchester, is expected to preach on the occasion.

THE Annual Meeting of the *Eastern Unitarian Society* will be held at Halesworth, in Suffolk, on Wednesday the 4th and Thursday the 5th of July. The Rev. Michael Maurice is expected to preach on the occasion.

By the kind consent of the friends of Yarmouth, the meeting is this year transferred from that place, in consequence of the late opening of a chapel for Unitarian worship at Halesworth; a circumstance which will, no doubt, add considerably to the usual interest of the meeting.

THE Annual Meeting of the *Kent and Sussex Unitarian Association* will be held at Canterbury, on Wednesday the 4th of July, when the Rev. Robert Aspland is expected to preach.

A religious service, on occasion of the settlement of the Rev. B. Mardon, as Unitarian Minister at Maidstone, will be held there on the 6th July, when the Rev. L. Holden, of Tenterden, and the Rev. Robert Aspland, of Hackney, are expected to be engaged.

WE regret to learn that Dr. Carpenter, on account of continued indisposition, has resigned his office as one of the ministers of Lewin's Mead, Bristol.

LITERARY NOTICES.

Mr. Elijah Galloway has announced a History of the Steam Engine, from its earliest invention to the present time, illustrated by numerous Engravings from original Drawings.

A work for young persons, under the title of Philosophy in Sport made Science in Earnest, will shortly be published in three volumes 12mo.

Mr. Dunlop is preparing a third volume of his History of Roman Literature.

An anonymous work, which promises to be of some utility to young readers, has been announced by the title of Classical Manual, or Mythological, Historical, and Geographical Commentary on Pope's Homer and Dryden's Æneid of Virgil It will contain a copious Index, rendering it available as a Dictionary or Book of general Reference on various subjects.

Mr. W. T. Lowndes proposes to publish by subscription a Bibliographical work, which he calls the Book-Collector's Manual, or a Guide to the Knowledge of Rare, Curious and Useful Books, either Printed in or relating to Great Britain and Ireland, from the invention of Printing to the present time, with Bibliographical and Critical Notices.

Dr. Samuel Walter Burgess is printing select pieces in prose and verse, under the title of Sacred Hours.

Mr. J. C. Beltrami will shortly publish a Pilgrimage from Italy to North America, including a Narrative of his Discovery of the Sources of the Mississippi in two volumes octavo.

The Rev. Henry Chissold is preparing for publication an Account of the Death of Men who have been eminent for their attainments in Theology and General Literature.

Among the recent literary announcements is mentioned a Theological Encyclopædia, embracing, it is said, every topic connected with Biblical Criticism and Theology.

Mr. Godwin is printing the third volume of his History of the Commonwealth of England.

We understand that the Manuscript Herbal of Jean Jacques Rousseau, the French Philosopher, in eight volume quarto, which contains 800 sorts of Plants with their descriptions, in the hand-writing of that eminent Botanist is now for sale in London, and may be seen at Mr. Rolandi's Foreign Library 28, Berner's Street, Oxford Street.

NEW PUBLICATIONS.

The Memorial of the Established Church in Ireland, to the King, Lords and Commons of Great Britain. 12mo. 4*s*. bds.

Theology; or, an Attempt towards a consistent View of the whole Counsel of God. With a Preliminary Essay on the Practicability and Importance of this Attainment. By J. H. Hinton, A. M., of Reading. 12mo. 4*s*.

Original Essays on Theological Subjects. By James Beckwith. 12mo. 4*s*.

The Essence of Religious Controversy, contained in a Series of Observations on a Protestant Catechism, and in a Letter to a Noble Lord. By the Rev. William Henry Coombes, D.D. 8vo. 12*s*. bds.

Lectures on the Evidences of Christianity, delivered by Drs. Collyer, Smith, Winter, the Rev. Joseph Fletcher, Henry Foster Burder, J. Morison, &c. 8vo. 12*s*. boards.

Selections from the Works of Bishop Hopkins. By the Rev. Dr. Wilson. 3*s*. 6*d*.

Sixteen Sermons, Doctrinal and Practical, elucidating the Study of Prophecy; with illustrative Notes and Authorities. By the Rev. John Noble Coleman, M. A., late of Queen's College, Oxford. 8vo. 10*s*. 6*d*. boards.

The Doctrine of Grace, and the Means of Grace, considered, in Six Familiar Dialogues between a Husbandman and a Minister. By Lombe Atthile, A. B. 12mo. 1*s*. sewed.

Pietas Privata, or Book of Private Devotion; a Series of Morning and Evening Prayers and Meditations for every Day in the Week, and on various Occasions; with Introductory Remarks on Prayer, by Mrs. Hannah More. Elegantly printed in a pocket size, and neatly bound in black, with gilt edges. 2*s*.

The Christian Messenger, or Herald of the Gospel. Parts I. to III. price 6*d*. each, and to be continued monthly.

An Essay on the Philosophical Evidence of Christianity; or the Credibility obtained to a Scriptural Revelation from its Coincidence with the Facts of Nature. By the Rev. R. D. Hampden, M. A. 8vo.

The Genuineness of the Book of Enoch investigated. By the Rev. J. M. Butt, M. A. 3*s*.

Juan Josafat Ben Ezra's Coming of the Messiah in Glory and Majesty. Translated from the Spanish, with a Preliminary Discourse, by the Rev. Ed. Irving, A. M.

Sermons, partly illustrative of the Devotional Services of the Church of England. By the Rev. T. Sims, M. A. 8vo. 10*s*. 6*d*.

Second Thoughts on the Person of Christ, on Human Sin, and on the Atonement: containing Reasons for the Author's Secession from the Unitarian Communion, and his Adherence to that of the Established Church. By Charles A. Elton. 12mo.

Unitarianism Abandoned, or Reasons assigned for ceasing to be connected with that Description of Religious Professors who designate themselves Unitarians. By James Gilchrist. 8vo. 2*s*. 6*d*.

Catholicism in Austria, or an Epitome of the Austrian Ecclesiastical Law, with a Dissertation upon the Rights and Duties of the English Government with respect to the Catholics of Ireland. By the Count Ferdinand dal Pozzo. 8vo. 9*s*. 6*d*.

Protestant Principles, exemplified in the Parliamentary Orations of Royal Dukes, Right Rev. Prelates, Noble Peers, and Illustrious Commoners, with the Constitutional Declarations of Irish Protestants against the Roman Catholic Claims, &c. 8vo.

Christian Counsel the Light and Safeguard of Nations; a Letter to the Right Hon. George Canning on the Present State of the Country. By Thomas Mulock. 8vo. 1*s*. 6*d*.

Remarks on the Present State of the Roman Catholic Question. 8vo. 2*s*. 6*d*.

The Grand Vizier Unmasked, or Remarks on Mr. Canning's Claims to Public Confidence, in an Appeal to the British Parliament and People. By a Protestant Tory. 8vo. 2*s*. 6*d*.

A Sermon preached at the Chapel in Hanover Square, Newcastle, previous to a Collection in aid of the British and Foreign Unitarian Association, London, Oct. 29, 1826. 12mo. 2*d*.

A Sermon preached at the Chapel in Hanover Square, Newcastle-upon-Tyne, March 25, 1827, being the last Day of the Century since its Dedication to the Public Worship of God. By William Turner. 8vo.

CORRESPONDENCE.

Mr. Rowe's Letter of the 10th of May has been received; but the Conductors, wishing to put an end to the personalities which it must tend unnecessarily to continue, decline the insertion of it. They avail themselves of this opportunity to remark, on their own behalf, that they were induced to admit Mr. Rowe's former communication by an anxiety to evince at the outset of their undertaking that their pages were open to the adversaries of Unitarianism as well as to its friends. They confess, however, that they admitted it with reluctance, because they thought that a writer of Mr. Belsham's profound and varied erudition, great talents, venerable age, and high and exemplary moral worth, might have commanded from his theological opponent more of the urbanity of the gentleman and the scholar, and more of the suavity and gentleness of the Christian. The appending of the author's name, on which Mr. Rowe lays much stress, is, in their judgment, of little importance, unless it have the effect of restraining the spirit and the language of religious controversy within their legitimate boundaries. They will, with pleasure, insert the paper on Dr. Marsh's note on Michaelis, if they are permitted to omit a few of the introductory sentences, and an offensive personality, which have no necessary connexion with the writer's argument.

There is nothing in D.'s communication that can induce the Conductors to depart from their declared determination not to continue controversies begun in the former series. He will see that, by a very slight exertion of literary skill, his object may be fully attained without putting his observations in a controversial form; and they think his paper would be improved by being remodelled.

The communication from Penzance will appear in an early Number. The proposed additions to it will be very acceptable.

A Correspondent, in reference to a remark in a Review article, page 362, states, that Dr. Mead, before his death, no longer deprecated the publication of the translation of his work, but "approved and respected" that made by Dr. Slack, as appears from the title and page xviii of the publication in 1755.

Philalethes is respectfully informed that the Conductors have demurred to insert his papers from an apprehension that the subject would not interest a sufficient number of the readers of the Monthly Repository to justify their allotting to them the necessary space.

Mr. Harrison, who writes from "No. 3, Penton Place, Walworth," wishes to learn the fate of a scheme which, he says, was in contemplation "twelve or eighteen months ago," for building an Unitarian Chapel in Walworth. The Conductors are not aware that any such plan was ever publicly announced. It is understood, that on the expiration of the lease of St. Thomas's Chapel, and the refusal of the proprietors to relet it, the Trustees of the Westminster Chapel were prevailed upon to apply their funds to the erection of one in Stamford Street, Blackfriars' Road, for the accommodation of the Unitarians residing in the districts which Mr. Harrison enumerates.

Some Notices and Advertisements arrived too late to appear in the last Number. Such documents ought to be in the Printer's hands a week before the day of publication.

Since the preceding sheet was printed, the United Committee on the Corporation and Test Acts met, and resolved by a majority not to press a motion for the Repeal of the Sacramental Test in the present Sessions.

ERRATA.

Page 234, line 35, for *Theodicie*, read "Theodicée."
313, *note*, line 2, for *Vol II.*, read "V. 2."
314, *note*, line 16, for *Latronne*, read "Letronne."
318, line 8, for *data*, read "dates."
337, line 30, for "Sir Thomas Morland," read Sir *Samuel* Morland.
376, col. 1, line 2, for *Cherint*, read "Chemist."

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. VII.

JULY. 1827.

EGYPTIAN HIEROGLYPHICS.

To the Editor.

SIR,

A VALUABLE correspondent, in a former number, enriched your pages with some most interesting observations on points arising out of the recent discoveries in Egyptian Hieroglyphics. His remarks assume an acquaintance on the part of your readers with the general nature of those discoveries, and he also refers to the sources of information on the subject; but perhaps you will not think a small space ill employed by an attempt to transfer to your pages a short summary of the history and progress of the late inquiries, in which of course you will understand me as aiming only at a very humble office, compared with that of your former correspondent.

The Monuments of Egyptian art seem built for eternity; but, till lately, they spoke to us only in the permanence and magnitude of their outward forms. The obscurity and ignorance in which the remains of ancient literature engraved upon them all, have been for ages involved, appeared doomed never to be removed. But even this part of the labour of the artist is likely at last not to have been in vain. The revelation of his object, in an age which perpetuates its discoveries even on more durable materials than the rock, will give it a new immortality, now that the book which he left before the eye of the curious is doomed, after the revolution, not of centuries, but of milleniums, to be read and understood, as asserting and vindicating the title of the Egyptians to be considered the patrons and cultivators of the arts when the rest of the world was plunged in hopeless barbarism.

That the monuments of the ancient dynasties of the kings of Egypt, of her Pharaohs, or even her Ptolemies, should now be in a state of preservation, enabling the antiquarian to trace the characters of their inscriptions, is sufficiently wonderful; but no one expected, after the fruitless research of so many ages, to see the day when they would be deciphered and understood, and when the spectator would readily develope the records of time extending beyond the conception of the most sanguine observer.

It is perhaps wrong to despair of receiving new sources of information on any topics of historical inquiry. Within a short time the ancient history of Eusebius has been restored, to enlighten us on many points of antiquarian controversy; and now a few ingenious inquirers have hit, as it were by

accident, upon the meaning of a puzzle which seemed to baffle all chanc of elucidation. Dr. Young and M. Champollion, aided by the inquiries Mr. Salt and Mr. Bankes, have made great progress in deciphering tl ancient Egyptian inscriptions; and, by a most fortunate coincidence, the la gentleman, in making excavations at Abydos, disinterred a genealogical tab of the Egyptian kings, which not only fixes many of the hieroglyphic disc veries, but confirms and establishes the much-questioned canon of Maneth

It is well known that while Egypt was occupied by the French troops, block or pillar of black basalt was discovered at Rosetta, which afterwar fell into the hands of the English, and now rests in the British Museu On this pillar were three inscriptions of the age of Ptolemy Epiphanes, o in Greek, a second (as was stated in the Greek) in the sacred or hieroglyp characters, and the third in the enchorial (demotic or popular) letters of t country. Here, therefore, being a Greek inscription, with two translatio a key was given to the task of understanding and deciphering these t translations, and thus obtaining a clue and alphabet to the languages which they were written. It is not necessary to detail the ineffectual labo of many great scholars in this task, but at last, Dr. Young first, and aft wards M. Champollion, discovered the true explanation.

Considering that the inscriptions on monuments, even of the age of Cæsars, are in the same style as those on the most ancient, and, therefo that the system of writing must have been well known, at any rate to so persons, to a comparatively late period, it seems extraordinary that a min account of it had not been handed down by any classical writer. Herodo and Diodorus were either ignorant on the subject or conveyed their hints obscurely as to be of no service; but Clemens Alexandrinus, it now appe has (in a passage, about the meaning of which none were agreed, tho these discoveries have made it tolerably obvious) given an outline of whole system, though with such a want of explanation as to details rendered his description of no service to the uninitiated.

After a great deal of fruitless labour, and measuring comparative tances and spaces on the three versions, the places where the proper na mentioned in the Greek text must occur in the translations were in m cases fixed; and groups of figures or characters being there found answe to those in the places where the same words must, as it was known, o again, certain points or landmarks were ascertained which reduced investigation within manageable limits. So far as the enchorial, or, a was supposed, alphabetic version was concerned, the proper names thus ascertained, and an alphabet of an arbitrary character was compi giving to the characters the powers which were required to effect the struction of the words, the situation of which was thus indicated.

On minute examination of the hieroglyphic version, to which the en rial, from the similarity of many of the characters, formed a clue, the p tions of the names were ascertained in that version also; and it was fur found that they were each inclosed in a ring or circular border. hieroglyphic figures so inclosed had some of them a resemblance to enchorial characters at the corresponding places in the enchorial ver which led to the conclusion that the latter was only a cut-down or run hand, formed from the more finished pictures of the hieroglyphic style; if so, alphabetic writing might be suspected at any rate to be *mixed* the supposed hieroglyphic or pictorial representation. Still, as far as e rience and opinion had hitherto gone, hieroglyphic writing was suppose be throughout of one character,—ideographic or symbolic, i. e. represe

the word by the pictured image. Answering, however, to the name on the Greek inscription, were inscribed within the oval *several* hieroglyphic pictures which could only be explained on the supposition (which had indeed crudely occurred to Warburton, but was considered inconsistent with other facts), that this hieroglyphic writing was in reality alphabetic; and next, that this system was compounded partly of characters or hieroglyphics, symbolic or ideographic, i. e. expressing words by images, and partly of words composed of letters; such letters representing sounds, not things or ideas at all: —and further observation induced the conjecture, that the significancy in this way of these images, used for alphabetic purposes, arose from their standing for things or objects, the common names or appellations of which, in the ancient spoken language of the country, *began* with the sound or letter which it was wanted to express.

A little reflection will shew the occasion for this system, bungling and odd as it may at first appear. Picture-writing, or proper hieroglyphics, would very well express sensible and usual images; but when a proper name, especially a foreign one, came to be written, how was it to be expressed? In the following way, which furnishes a clue to the whole system. Suppose a person who had only a picture language, had to record a new word, say "James;"—having no picture which would convey the idea, he might say, I will give a series of the usual pictures of common objects, the names of which begin with the sound I want; and he might draw a *jug*, an *ape*, a *man*, an *egg*, and a *stick*, and thus make a hieroglyphic acrostic, that would perpetuate a foreign word which he had no other means of writing.

Singular as this plan may seem, its reality is now supported by striking evidence; and it is still more singular that it should not only be the rude invention of a barbarous time, but that the invention should have stuck at its first opening, and not have refined into a complete alphabetic system; and that it should continue even unto the polished age of the Cæsars, and be blended and combined in greater or less proportions with the proper hieroglyphic writing, and not merely be confined to proper names. Proper names, however, being peculiarly marked out, the leading features of all these inscriptions are with this clue easily identified and read, and the age of the monuments is ascertained by learning the persons by whom or to whom they were erected.

After the first guess at this explanation of the system had been hit upon, the next task was to obtain such an acquaintance with the ancient Coptic or Thebaic as would give the *probable* clue and *reason* of the power of the letter thus represented by an image; and it was soon found that the initiative sound of the word in that language for the thing represented, generally gave, with remarkable precision, the sound or letter required. Thus, in the first instance, the letters in the "Ptolemy" of the hieroglyphic inscription on the Rosetta stone, as fixed by the Greek version, were found to form that word by taking the initial sound or letter in the ancient Coptic names of the things drawn within the oval. Certain letters being by these means fixed beyond all doubt, the next word, similarly situated and proved by the corresponding translation, being "Birenice," added some other letters to this new alphabet, which the discoverers called the *phonetic* alphabet; and to these were soon added those of the word "Cleopatra," also discovered with a Greek translation on an obelisk found in the Isle of Philæ; and thus were not only some new letters added, but "Cleopatra" and "Ptolemy" having some letters in common which exactly answered in the two hieroglyphic in-

scriptions, the former discovery was doubly proved, not only by translation, but by corresponding readings in the same character.

These inquiries were actively prosecuted, and Mr. Salt, who was at first a little incredulous, established in the result the now undoubted validity of the system. The phonetic characters mixed with the hieroglyphics gave a clue to the whole system, and to the rationale of the enchorial or running hand. The proper names, and often more, are read with ease; and translations have been made which subsequent discoveries (as in a mummy case in one instance) of Greek versions have shewn to be undoubtedly correct. It is obvious that it is not of much consequence (though interesting and corroborative of the truth of the system) *how* the alphabetic or phonetic characters representing words, mixed up with the hieroglyphics, first came by their form. The grand discoveries were, first, that they *were* alphabetic; and next, by comparison and translation, what was their power.

This phonetic alphabet was found to record the names of the Roman emperors, with their titles, on the edifices and monuments of their æra; which have been read with ease, in instances where, from other circumstances, there can be no doubt of the accuracy; and they are accompanied by proper hieroglyphics or ideographic writings which, in many instances, were previously known and understood; but in other instances are and probably will remain unknown.

In an æra above this, the names of the Lagides or Ptolemies and Cleopatras are found on many temples, and, at an earlier period, those of Philip and Alexander, described as Mai-Amun, the beloved of Amun.

But the application of the discovery goes higher, and on the more ancient edifices are deciphered the names of Sabaco, Amenoph, Tiraka, (2 Kings xix. 9,) and Psammeticus. The Egyptian deities are also found inscribed in a similar manner. Traces are in the same way found of the Persian dynasty, and proceeding still higher into the dynasties of ancient kings, given by Manetho and vouched by the genealogical tables discovered by Mr. Bankes, are found the ancient names of Osorthus, the Pharaoh Sesak or Shishak, (1 Kings xiv. 25,) the Sesonchis of Manetho, Rameses, Amenoph, Thoutmosis, &c.

Thus, by a series of readings, among the most remarkable in the history of scholarship, M. Champollion traced the use of hieroglyphico-phonetic signs, first, from the age of Antoninus upwards to Alexander; secondly, from Alexander to the Persian conquest; and, lastly, through the different dynasties up to the commencement of the eighteenth, about the year 1874, before the Christian æra, exemplifying at every stage of the progress the accuracy of the chronological canon of Manetho.

The result of these discoveries is, that the graphic system of the Egyptians was composed of three sorts of writing; 1, the hieroglyphic or sacred, which combined at once three distinct sorts of signs, viz. *figurative* characters representing the object itself, *symbolic* or ænigmatic characters having an analogy to the object, and *phonetic* characters which, by the images of objects, represented sounds or letters only, and combined to form words; 2, the *Hieratic* or *sacerdotal* writing, which is only a form of writing abridged or derived from the hieroglyphic; 3, the *demotic*, *enchorial*, or *popular* writing, distinct from the two former, but derived from them, consisting of simpler characters, borrowed or cut down from them, and employing a much larger proportion of the phonetic or alphabetic characters. Of this character a complete alphabet has been formed, and manuscripts

translated, in versions which stood the severe test of the subsequent discovery of complete Greek versions. All the three systems were simultaneously in use among the Egyptians for an almost countless series of ages.

The main difficulty remaining is to discover and interpret the *hieroglyphic* images, and this can only be accomplished by a patient comparison, particularly where the truth of the conjecture can be fixed by translations. Meantime, the discoveries made are of the highest value and interest, if it were only to fix the comparative antiquity of the monuments to which they belong, and to shew to how remote a period the arts, in much the same degree of proficiency, are to be carried back. It is strange enough that at this time of day contemporaneous written evidence should restore personages almost consigned to fabulous history to an actual existence, identified by monuments erected during their reigns.

A.

ON BEING BORN AGAIN: A DISCOURSE BY THE LATE MRS. BARBAULD.

To the Editor.

SIR,

AMONGST many papers (mostly fragments) left by my late venerable aunt, Mrs. Barbauld, are a few discourses written at various periods of her life, and I believe not intended by her for publication, which it was not thought expedient to add to the collection of her finished works lately published. Nevertheless, as these discourses display in her own glowing and eloquent language the same ardent piety and lofty sentiments that adorn all her other devotional pieces, I have thought that they would prove an acceptable contribution to your liberal Magazine, which she always perused with interest, and to which she was an occasional contributor.

I remain, Sir,

Your sincere well-wisher,

C. R. AIKIN.

Great James Street, Bedford Row, May, 1827.

"Except a man be born again, he cannot enter into the kingdom of heaven."

A strange paradox this, and so it seemed to the person to whom the declaration was addressed, and he answered to the literal sense, with more simplicity than acuteness, "Can a man enter a second time into his mother's womb and be born?" Yet the eastern manner is so full of bold metaphors, that though a European might naturally have been startled at the seeming uncouthness of the figure, a ruler in Israel ought to have readily understood the spiritual meaning shadowed out under the similitude. The beginning of a Christian's life in his conversion from sin to holiness is here designed under the figure of a birth, a new or a second birth; and it shall be the business of this discourse to unfold the beauty and justness of the metaphor.

That the whole man is not born at once, is a doctrine of philosophy no less than of religion: the infant has only entered upon an animal life; whatever lofty titles we may salute him with on his entrance upon the stage, he is not yet a moral agent or even a rational creature. There is, therefore, some subsequent period in which he enters upon the spiritual, the divine life, and whether it be by the gradual unfolding of his powers, or by

the more sudden and striking change of a conversion from sin to holiness, it is well expressed by the figure of a birth.

What is it to be born in the natural sense? To be born is to receive being, life, existence. It is to have objects presented to our eyes, melodies to our ears, flavours to our taste, to have a thousand sensations crowded upon us, of which before we could not possibly have any idea, or form the most imperfect conception. It is to leave a dark prison, and emerge to life and joy and action. And how well does the change wrought in the heart of a Christian correspond with this criterion of a birth! What a new world of ideas and feelings are opened upon him! He had before no organs with which to discern spiritual things. He had heard of them, but he apprehended them not; there was no faculty in him by which he could take hold of them; but the moment he is born again the eyes of his mind are opened: he sees, feels, tastes and relishes the word of God, the bread of life, the gracious influences of the Spirit. The invisible world is laid open to him, he sees the beauty of right action, feels the force of moral obligation. He tastes a sweetness in the ordinances of religion, in prayers and psalms and sacraments, which before were dry and without savour to him; which he had attended from day to day and from sabbath to sabbath as mere matter of form and decency. Before he was born into the world of sense, now he holds communion with the world of spirits. And is not this a mighty and important change?

Again: To be born implies having a father, a descent, a parentage: the natural man is born the son, perhaps, of some mighty chief or distinguished statesman, or head of a noble house. But trifling, indeed, are all these distinctions in comparison of that which *he* receives who acquires a right to consider himself as the child of God, who in humble confidence may call by the tender and affectionate appellation of Father, the Sovereign of the universe. A child, when born, has a name given him. And the Christian has a name, a new name, written in his forehead, registered in heaven, even in the Lamb's book of life. As soon as a child comes into the world its voice is heard. It sends forth a cry, a meaning cry, which seems to say, "Here am I feeble, helpless, naked; nourish me, protect me, cherish me in your bosom, bear with my weakness, lead me up to manhood." So also when a believer is born into the life of Christ, his voice is heard and he prayeth. With strong and earnest cries he supplicates the Father of his spirit for pardon and for blessings. Prayer is the natural, unstudied expression of those feelings which are then awakened within him. He casts himself before the throne of grace, and waits patiently there as an infant clings to the breast of its mother, and there he rests all his cares, all his concerns in a child-like humility and unreserved trust and cheerful confidence.

Again: A child is not born into the world without great and strong pains. She bowed herself, her pains came upon her, she was in travail. And great are the pains which precede the new birth, sharp are the pangs of repentance, great the travail of the ministers and labourers in Christ, and deep those groanings which cannot be uttered, that must pass before the change be wrought, which in some distinguished instances has been wrought, from the depths of guilt and defilement, and mental bondage, to the glorious liberty of the sons and servants of Christ. But when once a child is born how great is the joy! The father taketh it in his arms and blesseth it, the mother forgetteth her suffering to smile upon it; the friends and relations and neighbours crowd around it, and welcome into existence the new

creature. It is received into a family, into a brotherhood, linked into a close knot of amity with all who are partakers of the same blood. With mingled curiosity and affection they trace in its little lineaments lines of resemblance to its parents, and fondly prognosticate from thence the beauty and vigour of the future man. And is there not joy when a soul is born! joy of its ministers, joy of the church, joy even in heaven over a sinner that repenteth! With what kindly meltings of paternal love does the universal Father receive the returning prodigal, revive the spirit of the penitent Magdalen, and cherish the innocent children who come to him for a blessing! And what a family, what a brotherhood, does *he* become a member of who is partaker of his divine life! the wide-extended family of God's virtuous and approved children; the brotherhood of all the holy and the happy in all worlds and in all ages: he is united to saints, and angels, and spirits of the just made perfect, who do not disdain the meanest member of this blessed community if united with them in sincere desire to do the will of their common Father.

Again: What further joy is there if the child be born an heir, and entitled to inherit some portion of this vain and perishable earth! What ostentation, what importance, what carefulness in displaying the wealth, in setting forth and adorning the child! The very nurse is quite proud and glorious to take care of one born to such a distinguished and happy lot. The possessions of most are confined to a certain number of acres, but some favoured mortals enjoy a portion of this globe which may even be distinguished in a map of the world, and extends over the circumference of a few inches there. How assiduous to give him his title, how careful to preserve his pedigree! What a lively interest is taken in his health, his dress, his sports, and every thing belonging to him, as if he were really of a distinct species from the common race of mortals! And what an estate, what a title, what a heritage is the Christian born to! He is born an heir of glory, he expects a heritage in the land of promise, thrones in heaven: heaven is his and earth is his, and all things are his, for God is his; and nothing can deprive him of his glorious birthright, except he himself should alienate and renounce it. But let it be observed, the heir does not inherit immediately. He waits for his possessions till he is able to enjoy and manage them, and in the meantime this inheritor of a splendid fortune is made subject to every one that is about him. First he cannot, and then he may not, stir a step without others; he is every thing in hope, nothing in possession; his cheeks are bathed in frequent tears, his will is crossed, his appetites checked, the purposes and projects of his little heart continually counteracted; he is scourged, buffeted and severely handled, according to his childish conceptions, by his parents, masters and tutors. Nay, he is kept under by those who afterwards will not presume so much as to approach his presence. And thus it must be with the heir of glory while he is in the nonage of this world: afflictions and crosses and disappointments are the schoolmasters to bring him to Christ. His high destination and lofty hopes do not hinder him from being lorded over and roughly treated by the children of this world, who are often wiser in their generation than the children of light. Jacob was the heir of the promises, yet he became the servant of Laban; and the seed of Abraham was long held in bondage by the Egyptians.

In the next place it may be remarked, that though the child is born, it may die. Life, *mere* life, is an inestimable gift, and there is an infinite difference between existence in the lowest state and non-existence; but life in its early stages is peculiarly frail and delicate; when the flame is first kindled, a breath will extinguish it. What care, therefore, is exercised to

preserve the tender infant, to choose the most wholesome air and salutary food, to avoid infectious disorders, and cherish its limbs with grateful warmth, and promote by frequent exercise the expansion of its powers! What anxiety if it appears to decline, instead of thriving in health and vigour! What expense or what trouble is spared to procure the most judicious advice, and find out the cause and apply the remedy? And shall we feel less care or less anxiety to preserve the life and well-being of the soul? Is not equal care requisite in the beginnings of the spiritual life to prevent the smoaking flax from being quenched and the languishing virtue from becoming extinct? Can our virtues gain strength without exercise, or spiritual beings thrive without spiritual food? Is the young Christian able to contend with the subtle cavils of sophistry, or to resist the contagion of evil example? Can he breathe freely in the tainted atmosphere of impure communication; and will his virtues have the same genuine and healthy complexion in the world as when protected and cherished in the shade of domestic retirement? Examine yourselves, therefore, all you who are concerned for the well-being of the immortal part within you, both whether you have undergone this important change and whether you are improving it to the perfection of the divine life. As to the first part of the question, much needless anxiety has formerly been incurred by weak and well-meaning Christians for want of reflecting on this simple truth, that he whom we see *living* must some time or other certainly have been *born*. When we see a man walking, conversing, acting, exercising all the functions of animal life, we should think it very superfluous to inquire whether he had been born or no. Thus no other criterion is necessary to ascertain the reality of the new birth but the effects of it. When we see a man in whom holy affections and good principles bring forth the fruits of virtuous actions, we may be well assured that he is born in the gospel sense, though he may remember it as little as he does his natural birth. The operations of grace are gradual as well as those of nature; the widest flame is kindled at first by the smallest spark, and whatever is produced must be brought to perfection by slow and insensible degrees. Therefore, first, be not satisfied with merely being born. It is not enough that the child is born, it must grow too. Do you grow in grace and graces? In a healthy body the limbs enlarge and shoot out. A vigorous principle of life draws nourishment from every thing it takes; it cannot be stationary; if it does not thrive and increase, it must languish and die. It is not natural to rest in any stage, and especially in the earliest and weakest. We love children rather for the promise than the fruit. Lovely and interesting as they are, if they were to remain children we should be grievously disappointed. If, after having nursed them up to the full age of manhood, they were to retain the weakness and imbecility of an infant, instead of exciting tenderness they would raise disgust. And though the meanest renewed soul is precious in the sight of God, yet we must run and strive, and add to our faith virtue, and to virtue holiness and all the fair fruits of the spirit. Would you know, therefore, whether you are in this healthy and growing state, inquire with yourselves.

Is your taste pure and unvitiated, your appetite for spiritual things strong and vigorous, or can you not relish your sabbaths and your sermons except you meet with wit and eloquence and novelty to tickle the nicer ear? Can ye not love your duty unless it sorts with your inclination? Are you various and capricious in your taste for divine things, sometimes longing and sometimes loathing? Can ye not hold communion with a good Christian of plain, unadorned sense and homespun manners? Then is the com-

plexion of your inward man too delicate and weakly. Ye are not only babes in Christ, but sickly babes too.

Is your conscience sensible and tender? It is a bad sign when in the natural man the feeling is numbed and torpid. Conscience is the moral sense or *feeling* every where diffused, and tremblingly alive to every impression. Does it continue quick and lively, or is it worn away by the irritation of frequent injuries? Is any part about you palsied and callous? Then, indeed, is your soul's health in an alarming state, and you have great reason to apply to the Physician of souls for a cure.

Do you relish the word of God? I ask not do you read, though that were perhaps a question to be asked, but do you relish it? Are you revived by its promises, awed by its threats, quickened by its examples? Those who have acquired a taste for the literature of the schools, do as it were suck the sweetness from the poet's spring and imbibe into their souls the spirit of the classic page. Do you in like manner dwell upon the conversations and the life of your Saviour? Do you cling to them like a bee to the bud, and draw out their genuine flavour and sweetness? Taste of that honey, and, like Jonathan, your eyes shall be enlightened.

Is your sense of invisible things quick and piercing? Where others see trees and suns and harvests, do you see God and Christ and glory? Where others see crosses and afflictions, set as it were in array against them, do you see graces springing and blessings dropping down upon you? Where others see the vain and miserable politics of this world, the fretting, bustling and contention of the children of it, do you see an overruling Providence, directing and ordering all things according to its own wise and beneficent purposes? Do you see God in every thing? Is he always intimately present to you in every scene and in every transaction, and nearer to your heart than any outward connexion? Then is the vital principle strong and vigorous within you.

Lastly, do you live by prayer? Are your prayers forced from you by the strong impulse of nature, when danger or unforeseen distress overtakes you, like that of Peter: "Lord, help us, or we perish?" Are they formal and stated only, or do you pray without ceasing,—standing, walking, conversing, buying and selling? In the song and in the dance do you lift up your hearts to God? For though the buyers and sellers might not be introduced into the temple, yet the business of the temple may and must be carried on in the commerce of the world.

And if you have the happiness to find after fair examination that you are yourselves thus advanced, make it your business to educate and bring up others to the same state of maturity. Be nursing fathers and nursing mothers to the church of Christ. When you meet with those who are inferior to yourselves in gifts and attainments, do not separate yourselves from them with a pharisaical fastidiousness, but treat them with that tenderness and indulgence which you would shew to a promising infant. Remove out of their path every stumbling-block, remembering who it is that hath said, "Offend not one of these little ones." Let your superiority be shewn in bearing with their weakness, in instructing their ignorance, in rectifying their mistakes, and passing over with a manly indifference the little spirit of captiousness and humour which proceeds from the petulance of their infirm age. Remember, it is not a trifling thing to be born, and despise not the day of small things. Before birth there is nothing; nothing on which to ground a hope, or hardly a wish; but as soon as born, there are the seeds, the rudiments of a human being: they want expanding, it is true, but they are

there; they require only kindly warmth and nourishment to spread into the perfect man. Thus he in whom, by the Divine grace, good principles and sincere intentions of doing well are formed, has the root of the matter in him, and needs nothing but the gradual discipline of years and events to bring out and confirm his virtues.

Finally, let us all lend our utmost endeavours to procure an interest in that life to which the being born again is to introduce us. There is a beautiful progression in the powers of man. In the womb he lives a vegetative life, after the natural birth an animal life, after the new birth a spiritual life. Unlike to the grass of the field, which when it withers or is cut down springs up again, it is true, but neither stronger nor fresher, nor less corruptible than before; for, to exist to-day, and to-morrow to be cast into the oven, completes from generation to generation the short and simple annals of the vegetable race;—unlike to these, he receives with every change a new accession of faculties and enjoyments, and, if it is not his own fault, rises in value after every decay. You, then, who are old, according to the number of years, and have almost spent one life, have you taken care to provide yourselves with another? While the principle of decay is busy within you, and every year takes something from your strength and agility and vigour, and leaves you but the remnant of yourselves, do you feel another nature within you springing and growing, and pushing towards perfection? Or have you nothing which belongs to age but its infirmities? Are you grey with years and green in goodness, withering away in your outward, and scarcely blossoming in your inward man? Or, at best, are your late-born virtues like the unseasonable shoots of autumn, when the fading year has not vigour enough to bring them to perfection? Are you almost pushed out of one class of being, and is scarcely the embryo formed in you of a new being belonging to another class? How, then, indeed, can you enter into the kingdom of heaven? The bars against your entrance are those of the eternal differences of species, and the immutable nature of things; for you will observe it is not said, He that is not born again *shall* not enter into the kingdom of heaven, but he *cannot* enter. That which is produced a vegetable cannot enter into the mineral kingdom, nor that which is formed a mineral into the animal kingdom: thus, also, that which is born of the flesh is flesh, and that which is born of the spirit is spirit, and each class and mode of being must be kept distinct, nor is it possible that the one should enter into the precincts of the other. And this is the case with most of the denunciations in the word of God. They are not arbitrary exclusions from happiness, and punishments contrived and invented (if I may so speak) for the purpose of inflicting misery upon the delinquent; but salutary warnings and kind information respecting the natural and necessary consequences of our actions and dispositions. Nor is the kingdom of heaven separated from the kingdoms of this world, as they are from one another, by barriers of rock and wide-extended seas and jealous gates and fortresses, nor need we go out into the wilderness to find it. It is in the midst of us. It exists silently, to most invisibly, in the very heart and bustle of the world, a kingdom within a kingdom. Its boundaries have nothing in common with those of space or time. They relate to dispositions only. Where these are heavenly, there is the kingdom of heaven; where these are sensual, there is the kingdom of sense. Into the kingdom of sense, indeed, we have all been born, and while we are in this world we ought to belong to it; but the things of sense are transitory; let us, therefore, secure an interest in the spiritual kingdom which never passeth away.

ON THE HISTORY OF THE GENERAL BAPTISTS.

To the Editor.

SIR, *Loughborough, May* 4, 1827.

I HAVE been lately reading the History of the General Baptists, by Adam Taylor, a member of the New Connexion of General Baptists, who form the principal body of Dissenters in this place and neighbourhood. As their history and principles are in general little known among us, perhaps a brief abstract of this history may be acceptable to the readers of the Repository. The first volume is the history of the English General Baptists in the seventeenth century, and it is obviously the purpose of the author to represent them as universally Arminian Trinitarians, and thus to charge the old connexion of General Baptists with having entirely departed from the creed of their forefathers. But it is evident, that the principles of free inquiry and of the right of individual judgment, equally justify the present race in departing from the creed of their ancestors, as they justify those ancestors in separating from the Church of England. Besides, this history contains many proofs that, even at a very early period of their history, many individuals among the General Baptists were scarcely believers in the doctrine of the Trinity. Thus, in 1654, a letter was written beginning, "The brethren in and about Caxton and Fenstanton, in the counties of Huntingdon and Cambridge, to the faithful in Christ Jesus at Canterbury, wish grace, mercy, and peace from *the God and Father* of our Lord Jesus Christ." This is indeed scriptural language, but, I think, it would hardly have been employed by rigid Trinitarians. Their reasonings in favour of liberty of conscience were very explicit and excellent. Thus, in 1662, they published an address to the King, Parliament, and People, "in which they oppose the right of the magistrate to impose any thing in the worship or service of God." In 1677, a friendly separation was agreed upon in the Church at Spilshill, Kent, on account of a difference of opinion on the Trinity, part of the congregation and some of the preachers having embraced the tenets of Mr. Caffin, which bordered very closely, at least, upon what are now called Unitarian sentiments. The author allows "that there was not any system of doctrine and discipline universally adopted by the General Baptists. Among such a number of professors, each a jealous advocate for the right of private judgment, it would be unreasonable to expect complete uniformity either in sentiment or practice." Most of them no doubt were Trinitarians, yet it is obvious that there were Unitarians among them. It was early objected to them, "that some of them held that Christ is not the true God." They certainly in a great measure explained away the doctrine of original sin. They said, that "the same penalties that were inflicted on our first parents for that sin, which penalties are death, and those temporal miseries that came upon them as the effect of that sin, do certainly come upon their posterity. They are brought into a mortal, dying state, liable to all the miseries of this life, and, in fine, to death itself. But, that this transgression did procure in itself the second death in the lake of fire or hell torments, either to Adam himself or any of his posterity, as is by some not only imagined but affirmed; as it is a doctrine that is altogether scriptureless and so false, so it is altogether irrational; from whence it has no room in our faith." Dr. Wall, vicar of Shoreham, in Kent, published a work against them in 1705, in which he says, "They have some Socinians that creep in among them; but I have not heard of one church or congregation of them that makes profession of that doctrine." This is probably a correct statement of their situation at that time. They baptized "eith-

in the name of the Father, Son, and Holy Ghost," or " in the name of the Lord Jesus Christ." Dr. Wall says, " some of them choose the latter." He insinuates that these were Socinians, " for they have many such among them."

These facts, I think, clearly prove, that though the majority of the General Baptists in the seventeenth century were Trinitarians, yet there were several Unitarians among them. But a still clearer proof of this was given by the dissensions which arose among them respecting the opinions of Mr. Caffin. This gentleman was minister of the congregation at Horsham, in Sussex, during the reigns of Charles II. and James II. Mr. Taylor admits that " he was a minister eminent for his diligence and success, a man of good natural abilities, which had been improved by a liberal education." He was accused first by Mr. Wright, of Maidstone, of heresy; but the General Assembly resolved to maintain amity and friendship with him. Mr. Caffin acknowledged, " that there were some propositions in the Athanasian Creed which were above his understanding, after the most diligent and impartial examination, and therefore he never had, nor could as yet receive it as the standard of his faith." In 1693, the charge of denying the divinity of Christ was again brought against him, but the majority of the General Assembly refusing to expel him from their communion, a secession took place, and a long controversy arose among the General Baptists. The Assembly continued in communion with Mr. Caffin, and resolved, " that all debates, public or private, respecting the Trinity, should be managed in Scripture words and terms, and no other." A separate connexion was formed under the title of the General Association. But after some time liberal sentiments prevailed. To these Mr. Taylor attributes the decline in numbers which took place among the General Baptists during the eighteenth century. But many more probable causes of this decrease may, I think, be seen in the nature of their connexion. They were indifferent as to the learning of their ministers. They had no academies to supply them with ministers. They did not take pains to support their ministers, most of whom carried on business, and seldom received any thing from the congregation, except travelling expenses: and when the increase of the cause rendered it necessary to contribute to their support, it was yielded to with great reluctance. Thus, when the fervour of zeal excited by their separation from the Church had subsided, there was no provision for keeping up religious instruction among them. Their churches and assemblies also were often very punctilious about trifles, especially slight differences in forms of worship, and expelled members on this account. These causes, with the decline of zeal for a ceremonial observance, will, I think, sufficiently account for the decrease in the numbers of the General Baptists.

The second volume of this work contains the history of the new connexion. This arose in Leicestershire, from the exertions of several persons who were at first connected with the Methodists of Lady Huntingdon's society, and who, after having collected several followers, became Baptists: two of their preachers baptizing each other, as a commencement of this ordinance. In 1762, Mr. Dan Taylor began to preach first among the Wesleyan Methodists, near Halifax, but not being satisfied with their discipline he separated from them, and, becoming a Baptist, was baptized by the minister of the General Baptist Church at Gamston, in Nottinghamshire. This brought him into connexion with the Lincolnshire Association of General Baptists. But he became acquainted with the Baptists in Leicestershire, and finding their sentiments more nearly resembling his own than those of the Lincolnshire Association, he persuaded them to form a

new connexion in 1770. The differences at this time between the old and the new connexions will be seen from a letter addressed by the Rev. G. Boyce, Messenger of the Lincolnshire Association, to Mr. D. Taylor.

Mr. Boyce says, "You believe, according to what you have written to me, that pure Deity or Godhead is one, pure, simple, uncompounded, undivided essence or being, in which is contained all perfection. So do I. I also understand you to believe, that this one all-perfect Being, Deity, or Godhead, is self-existent, independent, and eternal; infinite, unchangeable, and incomprehensible. So do I. In these two most august and grand points we are agreed. In the next place you believe, or at least I understand you to believe, there are three persons, distinct from each other, revealed to us under the titles or characters of Father, Son, and Holy Ghost; and that these three persons do, independently of each other, equally possess all perfection: or, in other words, that these three persons make up that one, pure, simple, uncompounded, undivided Deity; or, that these three persons, considered as above, are but one God. In this we differ. You believe that Jesus Christ is the most high God. In this we differ. You do not seem to believe that the person who is called the Word, John i. 1, came down from heaven. Herein we are not agreed." From this statement, it is probable, that Mr. Boyce was an Arian, while the members of the new connexion were Trinitarians. It is plain, however, that the cause of division was, that the formers of the new connexion insisted on a subscription to a Trinitarian creed, while the members of the old connexion chose to leave their ministers and members at liberty to form their own opinions from Scripture. The Association of the new connexion drew up six articles "on the Fall of Man, the Nature and Perpetual Obligation of the Moral Law, the Person of Christ, Salvation by Faith, Regeneration by the Holy Spirit, and Baptism." These articles are drawn up on the principles of Arminian Trinitarianism, declaring "that Jesus Christ is God and man united in one person; that we are justified by faith; that when a person comes to believe in Jesus, and not before, he is regenerated or renewed in his soul, by the Spirit of God; that it is the indispensable duty of all who repent and believe the gospel, to be baptized by immersion in water." They agreed "that no minister be permitted to join this Assembly who does not subscribe these articles, and that those who do subscribe, and afterwards depart from them, shall be considered as no longer belonging to this Assembly." Many attempts at a reunion were made, especially between the Lincolnshire Association and that of the new connexion, but they failed, in consequence of the latter requiring subscription to their articles. The new connexion has much increased, and in this part of the country forms the largest body of Dissenters. Though very much cramped by subscription to articles, they are gradually becoming more liberal, especially in this town and the neighbouring village of Quorndon. Their other congregations are, I believe, more rigid in adhering to the six articles. They are a very active, zealous body, take a great deal of pains to diffuse their principles, encourage lay-preaching and missionary exertions both at home and abroad, and are increasing both in the middle and north of England.

I have thus endeavoured to give your readers some information respecting a body of Dissenters little known among Unitarians. If any of your friends of the Old General Baptist connexion can give us fuller information respecting the history of their own party, or the separation of the new connexion from them, they would oblige,

Yours, &c. T. C. HOLLAND.

VICARIOUS PUNISHMENT.

On the 26th November, 1824, Mr. Angelini, Professor of Languages, came before the Lord Mayor at the Mansion House, and made a statement to the following effect:

My Lord, he who has violated the law ought to perish by the sword of justice. Mr. Fauntleroy ought to perish by the sword of justice. If, however, another takes his place, I think justice ought to be satisfied. Now, I devote myself for Mr. Fauntleroy. I take upon myself his crime, and I wish to die to save him. He is a father, he is a citizen, his life is useful. Mine is a burden to the world. I am in good health, my mental faculties are unimpaired. I do not ask this in order to get my action spoken of, but I apply for it as a favour.

Mr. Angelini proceeded to support this request to die on the scaffold, with great energy of manner and uncommon external manifestation of sincerity.

The Lord Mayor expressed his surprise at so astonishing an application, and stated his doubts as to the soundness of the petitioner's faculties.—Mr. Angelini vehemently assured his Lordship of the perfect condition of his understanding. "Accordez moi cette grace," said he, "j'ai tout mon tête." He was informed that it was contrary to all justice, and to all practice too, as a man of his education might have known, that the life of an innocent person should be taken as a substitute for that of one who was guilty, however disposed the innocent person might be to make the sacrifice. —Mr. Angelini pleaded the example of Jesus Christ dying in the room of the guilty, and other considerations without effect.

On the day following he introduced himself to the Ordinary of Newgate, saying, that he had come to take the place of the convict, as he was very anxious that that person's life should be saved in consideration of his wife and family.

Such is the historical fact, as narrated in the public prints of the day. Now supposing the conversation with the Ordinary to have been prolonged, might it not have been to the following purport?

We by no means allege that any such conversation took place; for the truth is, that the Ordinary was then about to administer the Sacrament: and after remonstrating with Mr. Angelini on the absurdity of the application, on finding that the more objections he stated, the more noisy he became, he left him, desiring one of the officers to talk to him on the subject. Angelini, after some expressions of regret at not being allowed to die on the scaffold, suddenly quitted the prison, into which he had gained admission upon the strength of the Lord Mayor's name.

For the elucidation, however, of the *principles of Angelini's application and the Lord Mayor's refusal*, without presuming to take the smallest liberty with the Reverend Ordinary, we shall suppose the conversation to have proceeded with a fictitious personage holding his important office.

The Reverend Ordinary and Mr. Angelini.

Scene—Newgate.

Ordinary. Upon what principles is it, Mr. Angelini, that you persist in making this very extraordinary application?

Mr. Angelini. Very extraordinary application!

O. Yes, I must say very extraordinary application.

A. Not, however, unprecedented; but that YOU should call in question the principles on which it may be founded, I own to you excites in turn MY utter astonishment.

O. How so?

A. Because they are principles not only of ordinary, but of universal operation—principles in accordance with the sentiments and usages of mankind in all ages and countries—principles in conformity to the analogy of nature, and which constitute the very spirit and foundation of the Christian faith.

O. You take an extensive range of argument, though I am at a loss to discover how it bears upon your suit. You wish to be received as the substitute of the unfortunate Fauntleroy: now I tell you plainly, what you yourself must know, that the law allows of no such substitution; neither is it conformable to the usages of mankind, nor consistent with the dispensation of justice.

A. My substitution may not, indeed, be strictly conformable to the usages of mankind, because few persons will be found so disinterested as to lay down their lives to save those of their guilty fellow-creatures, consequently the law takes its usual course. But if a case should occur, as in the present instance, that a person should present himself, whose most earnest wish it is, from the regard which he bears to the guilty, to take upon himself his crime, and suffer in his room, may not the law be satisfied, and all the ends of justice amply secured?

O. I do not see how this is possible. The law neither requires, nor can accept, of any satisfaction from you: for in no respect have you been known to infringe it. Were you, therefore, to suffer death under the sanction of the law, the ends of justice, so far from being served, would only be most grossly perverted: for justice demands that the innocent be protected, and that the guilty alone should suffer.

A. But can no substitution be allowed?—May I not relieve a person groaning under a burden and take it upon myself, and even carry it for him to the place of its destination? If I be a person of known wealth, would I ever be rejected as unfit for becoming surety for another who had incurred some trifling pecuniary obligation? Had Fauntleroy been incarcerated for debts instead of forgery, do you imagine that his creditors, if I should step forward and advance to the whole of their claims against him, would still detain him, and refuse the payment, because it was made by me? Or, supposing that they should be so perverse and so blind to their own interests, could any law or justice prevent me from supplying him with all the funds requisite to answer their demands? If, therefore, you allow of no substitution, you put an end, not only to the kindly offices, but even to common intercourse in society; but so long as the principles of our nature continue the same, this you cannot effect. If, then, in the ordinary transactions of men, there be nothing more commonly required or received than substitution, why may it not be accepted in the matter of life and death, as in the case of Damon and Pythias?—But substitution is the very principle which holds and binds society together. What, I pray you, are our gallant soldiers and sailors but so many substitutes for the rest of their countrymen, ready, for their sakes, to encounter danger and death? Instead of being treated with scorn, they are hailed as the defenders and heroes of their country; even their death is regarded as glorious, and costly monuments are erected to perpetuate their memory and their fame.

O. The interest you take in this case misleads you. When you are guided by feeling more than by sober judgment, it is not wonderful that you should conclude, that you had overpowered me with argument, whilst you have only furnished me with declamation, *Vox et preterea*—Pardon me, you know the rest. But let us take your instances and analyse them, and you will be at no loss to perceive that the analogy, so far from holding good, will completely fail in the most material points.

A. Do you maintain, then, that one man cannot be received as the substitute of another?

O. In certain cases I do.

A. What is the difference between relieving a person from a grievous burden and the sentence of the law?

O. If a burden be too heavy for a person, he is under no obligation to bear it; or, if it must be conveyed to a certain distance, it requires no great sagacity to divide it into such portions as may be easily conveyed.

A. But what if it be of such a nature that it cannot be divided without the most material injury?

O. In that case he must either procure assistance or let it alone.

A. Then you have no objection that another, who may be more able and willing, carry it for him?

O. Certainly not.

A. Then why may not I bear the burden of Fauntleroy's sentence?

O. What do you mean by the burden of his sentence?

A. That load, that pressure, by which, in the mean time, his spirits are borne down, and which, at no distant date, will sink him into the grave.

O. Now attend, I pray you, to the import of your expressions, and mistake not figurative for literal signification. Your illustration is entirely metaphorical or analogical; but what is the force of such reasoning? It is founded altogether upon resemblance; but take this along with you, that resemblance is not reality. With the utmost propriety you may compare Fauntleroy's present affliction, and the execution which awaits him, to a burden under which, in the mean time, he droops, and eventually sinks in death. But while you are thus allowed to *speak* metaphorically, you are not in a matter of such importance, if I may be allowed the expression, *to act* metaphorically, forgetting all the while that you are contenting yourself and endeavouring to satisfy others with the shadow without the substance, with the figure without the subject which it represents, and wishing to satisfy the law with the counterfeit of justice.

A. The counterfeit of justice!

O. What else can it be called than a counterfeit? Or if you prefer another term, you may call it a figurative, I was about to say a mimic, representation of justice—but it is not even that.

A. I do not altogether comprehend your meaning.

O. Well then, let us reverse the illustration. Suppose, for instance, that the law were to lay hold of the figure without the reality, what would you think of the law?

A. Really I can form no judgment till you be more explicit.

O. Suppose, then, that a robbery or murder be exhibited on the stage; were the law to put to death the actor because he had personated the robber or murderer, this would be punishing the counterfeit of crime. In like manner, were the law to accept of you instead of Fauntleroy, and consign you to execution, to call this the counterfeit of justice is but a tame designation, for it would be no other than A LEGAL MURDER.

A. But not if I be willing to suffer.

O. That does not alter the case; for *where there is no crime there can be no punishment.*

A. But cannot I take both his crime and punishment upon myself?

O. What! pass for the counterfeit of Fauntleroy!

A. No. To counterfeit implies deceit and imposition: but in this arrangement there is an open avowal to the world.

O. An avowal! Of what? Of a mutual collusion to deceive the world, I do not merely say by a mock representation of justice, but by a legal murder.

A. I must beg leave to view it in a different light. Instead of a collusion, it appears to me to be a most ingenious contrivance and expedient to—

O. Do what?

A. To save the life of a fellow-creature.

O. I thought you were about to say to evade the ends of justice.

A. No, Sir, that is not my intention, but to mingle mercy with judgment.

O. Your motive may be charitable in the extreme; but if your schemes and plans cannot be adopted without a gross violation both of the letter and spirit of the law, and a total disregard to all the ends of justice, these are too momentous considerations to be foregone for the indulgence of your fantastic mode of exercising your charity.

Fiat justitia—ruat cœlum.

A. I own to you that my device may not altogether coincide with the letter, but I do not see that it is contrary to the *spirit* of the law. For in my person the law holds a victim. In this hold, so far from justice being only satisfied in respect of my innocence, more is given than she could require. All the ends of justice are thus amply secured. For in my death the utmost displeasure of the law is expressed against crime. Mercy is extended to a guilty individual, and a warning and example afforded to deter others in future from similar transgression. So that while this is a measure for which the law does not provide, yet it is not contrary to the law, but above it. The law is thus magnified and made honourable.

O. I must say that your proposal is altogether in direct violation both of the letter and spirit of the law. In your person the law holds no victim. She neither dare nor can conceive you as such. So long as you have committed no crime, she cannot withdraw from you her protecting hand. There is then no satisfaction for you to make. And as for the law being magnified and made honourable by your death as an innocent person, so far from this being the case, such a transaction, could she possibly connive at it, would only enfeeble and degrade her.

A. How so?

O. Because instead of reaching her object in conformity to the plain and obvious meaning of her statutes, by setting them aside and listening to your visionary schemes, she proceeds out of her own beaten track; she enters upon a course of speculations and experiments, the mischievous result of which is not matter of doubt. For observe, that even in listening to your plan she vacillates between the innocent and the guilty—in adopting it she mistakes her object, and thereby becomes exposed to the ridicule and contempt of mankind. Besides, what would be the effect of such a precedent? If in such an extreme case as this a substitute could be accepted, it certainly could not be refused in cases of minor importance when substitutes could be

more easily obtained. Offences would thus multiply in proportion as the law would lose its power to reach them. No. If the law is to be magnified and made honourable, it must proceed in an even, undeviating course, and be so impartially administered, that even the highest person in the State shall not be above its reach; nor the meanest individual below its protection.

A. Your observations imply that I cannot take Fauntleroy's crime upon myself?

O. Precisely so. If it be Fauntleroy's crime, how can it be yours?

A. May it not be imputed to me?

O. Imputed to you! Who would or can impute it to you? Nobody suspects you. Fauntleroy has been found guilty; he denies not the charge, and acknowledges the justice of his sentence.

A. But may I not impute his crime to myself?

O. Are you guilty then, or not guilty?

A. Guilty.

O. Guilty!!

A. Yes; by imputation, but not in reality.

O. That is to say guilty, but innocent; and innocent, but guilty. Was there ever a more palpable contradiction?

A. Though guilt and innocence are not to be confounded, yet it must be allowed, that, according to the established usages of mankind, one person may give satisfaction for the defaults of another. For instance, suppose Fauntleroy incarcerated for debt to the amount of his forgery, and that from his want of finances, and the determination of his creditor, he has no hope of release, and suppose that I advance for him to the amount of his debt, and defray other incidental charges, do you imagine that there would be any further claim on that account to detain him in prison?

O. None whatever.

A. Then I may impute Fauntleroy's debt to myself, and the imputation be accepted, but not his crime. What is the reason of this? I no more incurred his debt, than I committed his forgery, and yet I am allowed to compensate for the one, but not for the other.

O. You are not allowed to give satisfaction for his crime, because *you cannot*, not being capable, by any construction whatever consistent with truth, of being accounted guilty. Neither had his creditor any claim upon you for payment of the debt, but you yourself voluntarily came forward and paid it. He accepted, because his claim was for *money alone*, which you could give to or for Fauntleroy to any extent that your will and fortune permitted. Now, observe the difference between crime and money. Whilst you must now allow that it is not possible to transfer crime from one to another, on the contrary money was made for the very purpose of transferrence,

> "'Twas mine, 'tis his, and has been slave to thousands."

A. But though crime may not be transferred, may not the punishment, as in the case of Damon; the executioner being on the very point of doing his office, when Pythias appeared to relieve him?

O. I am glad you have brought forward that far-famed instance of heroic friendship, to mark to you the distinction that is to be observed between law that is founded on the unchangeable principles of right and wrong, and that which proceeds from the will of a capricious tyrant. Under an arbitrary government the Prince may dispense with the laws, because he is under

no control, therefore we are not always to expect consistency in his administration: the transferrence of punishment from the one friend to the other, then, under the direction of the elder Dionysius, need give us no surprise. His acceptance of the one friend to die for the other was wanton, capricious, and in every point at variance with law and justice, as founded on proper principles. Because, as I have already said, *where there is crime, it cannot be transferred; and where there is no crime, there can be no punishment.*

A. Suppose that Fauntleroy had assaulted one of the lieges, or committed some petty crime, and on that account had been condemned to pay to the King a fine of a thousand pounds; this is his punishment, but he cannot pay it——

O. Pay a punishment!!

A. Sir, I beg not to be interrupted—I say he cannot pay it—I advance it for him, and no objection is made to its acceptance: now, may I not in this case be said to bear his punishment, though innocent of his crime?

O. By no means, for here only *his purse* is punished. If it be empty, you are under no obligation to fill it; but if you choose to do it, your gift is not a punishment.

A. But if I pay for him the amount of his fine, he escapes the punishment, and the law is satisfied: now, why may I not on the very same principle give my life?

O. If you will only recollect what has been said with regard to the instance of debt, you can have no difficulty on the subject. His punishment was fine: till that fine is paid, it is a debt due to the law. But there is a very wide difference between his purse and person. Personal punishments must be borne by the criminal himself, otherwise the law would sanction only a mockery of justice.

A. So you maintain the *impossibility* of one person bearing punishment for the crimes of another?

O. I do most unequivocally.

A. Well, then, here are some cases in point. I shall be glad to know how you will dispose of them. Fauntleroy's family have no share in his crime, but if his sentence be executed, it will bring a stain upon them, the consequences of which are incalculable. But I will produce a still stronger instance. Suppose a wealthy nobleman has undergone a sentence of attainder; in this case his heirs, though innocent of his crime, become degraded in rank and fortune. Nay, we see nature herself under the divine regulation following the very same course. In consequence of criminal indulgences a man may transmit diseases to his family, which may render them miserable during life, and ultimately prove the cause of their death. In these, and in innumerable instances which might be mentioned, we see the innocent suffering for the guilty.

O. And by their suffering have the guilty been released either from their crimes or their punishments?

A. No; I cannot say that they have.

O. Well, then, you must own that the guilty in the first instance have been punished, and you see that, in consequence, others connected with them may also suffer, and that severely. But you will observe that their sufferings are not punishments; they are only evils or misfortunes, which take place according to the laws by which human society is constituted, and which, so far as the laws of nature are concerned, it is impossible without a miracle to prevent. But mark how this evil is counterbalanced; see how nicely nature adjusts her scales; see with what equality good and evil are apportioned. For as one may suffer in consequence of the crime of another, so in a corre-

sponding degree may one be benefited by the merit of another. But as in the former case the individual could not be charged with another's crime, so in the latter case he cannot appropriate another's merit. As suffering in the one case cannot be denominated punishment, so enjoyment in the other cannot be termed reward, but bad or good fortune according to the natural course of events.

A. By this, then, I am to conclude that virtue and vice are not transferrable any more than reward and punishment; and that when one is benefited by the good, or suffers by the evil conduct of another, he can take neither merit nor demerit to himself, but ascribe his good or bad fortune to the natural course of events?

O. Most certainly.

A. But how am I to reconcile your doctrine with the usages of all nations? For all nations have coincided in the sentiment, that both crime and punishment may be transferred.

O. Produce an example.

A. Take that of sacrifices. Have not sacrifices in all ages and countries been offered for the expiation of guilt, even according to the natural dictates of reason and religion? On these occasions the sins of the individual were supposed to be transferred to the victim, and to be expiated by the sacrifice of his life. Nay, according to the law of Moses, which you will grant to have been of divine institution, the sins not of one individual but of the whole people might be transferred to the head of a single animal, to be carried away. I allude to the scape-goat; the law concerning which is as follows: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat*, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited," &c.

O. And do you really understand this as literally expressed?

A. How can it be understood otherwise?

O. Ridiculous! Truly a most easy and convenient mode of getting quit of crimes and their consequences, putting them on the head of a goat to run away with them! Even your own language, which you naturally, though perhaps inadvertently expressed, indicates the impossibility of such transferrence. Did you not just now say, that "the sins of the individual *were supposed* to be transferred to the victim, and to be expiated by the sacrifice of its life"? It was with propriety that you used the term "*supposed*," for it could be nothing else than supposition. Hear the express declaration of the great Apostle of the Gentiles: "For it is not possible that the blood of bulls or of goats should take away sins." Because crime, I say, crime is a personal act that is already past, and therefore IRREVOCABLE; what the guilty person hath done never can be made the doing of another, and never can be undone. So long as he exists, the guilt adheres to him; and when he dies, though his memory were to last through eternity, it must be stained with it. What is past, I speak it with reverence, is not in the power even of Omnipotence to recall.

A. Truly, I do not comprehend your statement. Fauntleroy has been ordered for execution. That order is *past*. But is it not possible to recall the order? Might not his Majesty exercise his royal prerogative, and grant a full and free pardon?

O. Very true, he might. But would it the less on that account cease to

be an unalterable truth, that Fauntleroy *had* committed the crime, and that he *had been ordered for execution?* That execution being yet a future event, may either be effected, or delayed, or commuted, or never be required, if his Majesty shall so please. What is future may be effected by the will of man; but what is past never again can be made present or future.

A. And do you account these statements, by which you would endeavour to convince my mind of the utter impossibility of saving Fauntleroy's life by the substitution of my own, INCONTROVERTIBLE PRINCIPLES?

O. Incontrovertible, only in so far as they are the dictates of common sense and sound reason. No doubt the Legislature, in the PLENITUDE OF POWER, might accept of this substitution: but what would the nation at large think of it; at least the intelligent part of it? *They* certainly would conclude that by such procedure the Legislature had set reason and common sense, not to speak of law and justice, at utter defiance.

A. And what is the conclusion that *I* must draw from this?

O. The conclusion which naturally follows is, that you desist from your present application, and by diligence in your profession preserve that respectability which you have already attained as a useful member of society.

A. That conclusion respects myself, but what conclusion must I draw respecting you?

O. With respect to me you are at liberty to draw any conclusion: but, if you do me justice, you will allow that I have spoken to you with the best intentions, and according to the best of my judgment.

A. That may be so: but, Reverend Sir, I take the liberty to ask, how it is possible to reconcile your principles with the Christian religion?

O. What connexion has the Christian religion with the subject of our conversation?

A. In my apprehension the very closest connexion. For upon the very same principles that you object to my dying for Fauntleroy, might you object to Jesus Christ dying on the cross for the sins of mankind.

O. And do you, Sir, dare to compare yourself with Jesus Christ, the eternal and only-begotten Son of God?

A. No, Sir, I have not indeed the presumption. But he has condescended to set us an example, that we should follow his steps: and his Apostle John has said, "Hereby perceive we the love of God, because he laid down his life for us, and *we ought to lay down our lives for the brethren.*" Our Lord himself has also said, "Greater love hath no man than this, that a man lay down his life for his friends." The Apostle Paul, too, says, "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die, but God commendeth his love to us, in that, while we were yet sinners, Christ died for us."

O. You mistake in applying these passages to yourself. You may indeed, in a variety of ways, exhibit your love, so as even to lay down your life "for the brethren," in promoting their interests, or their personal safety in times of danger; but, for the reasons already assigned, you are not permitted, far less required, to lay down your life for a condemned criminal. Besides, since you have had the presumption to seek to shelter your rash and daring proposal under the authority of Scripture, recollect, Sir, what St. Peter says, "But let none of you suffer as a murderer, or as a thief, or as an evil-doer." Now, Sir, were you to suffer in place of Fauntleroy, you would suffer as an evil-doer of no ordinary description.

A. But, though I suffered for him, I would not be really criminal, but would only afford an instance of love to him, which could not be exceeded,

and in this case, as far as in my power, be following the example of Jesus Christ.

O. Most presumptuous! How dare you, Sir, to compare yourself with him? He alone had power to lay down his life, and power to take it up again. But let me tell you, Sir, that your life is not at your own disposal. You are permitted neither by the laws of God nor man to lay it down, so often as you may be inclined. What, Sir! would you justify suicide?

A. God forbid.

O. What else do you propose in dying for Fauntleroy? Is it not a species of suicide? A suicide, too, which you have not the hardihood to perpetrate with your own hands; but you would make the LAW AN ACCESSORY; and in seeking to justify yourself, you prostitute your reason and pervert the word of God. Let me entreat you, Sir, when you go home, to beg pardon of your God and Saviour, and pray that you may be better enlightened with that wisdom which cometh down from above, that in future you may be enabled, *according to Christian principles*, to "DO JUSTLY, TO LOVE MERCY, AND TO WALK HUMBLY WITH GOD.—*Exit.*

Angelini, solus.

Well, this is the most extraordinary interview that ever I had on earth. Those principles which I had regarded as unchangeable, and immoveable as the everlasting hills, this man seems to have set aside with the breath of his mouth. Is it a dream? Baffled in every direction! It cannot be. It was certainly all sophistry.—A suicide!—A legal murder!—I will ponder—and ponder—and ponder—and—if it be so, he shall hear me again on this subject.—Yes, he shall hear me again.

Αδελφος.

ANTIQUITY OF PAPER MSS.

To the Editor.

SIR,

MY attention has lately been directed to a most unwarranted inference which Dr. Marsh, the Bishop of Peterborough, has drawn in his edition of Michaelis. Perhaps, when matter more interesting doth not press for insertion, you will permit a few pages of some future number of the Repository to be the channel of correcting the error.

It appears that the Rhodian and some other of the MSS. from which the Cardinal Ximenes, about the year 1510, published the Complutensian Polyglot, containing the text of the heavenly witnesses, have been for more than three quarters of a century lost. The account is, that "those MSS. were preserved for many years in the library of Alcala; but that in the year 1749 they were sold by an ignorant librarian to a rocket-maker, and destroyed." That such was the fate of the MSS. alluded to, there is not any room to doubt, for Professor Moldenhawer, in the year 1784, when Professor Birch was engaged in his edition of the Bible, went to Alcala for the express purpose of discovering the MSS., and there the receipt which had been given to the rocket-maker for the purchase money was produced.

Now, upon that account Dr. Marsh makes the following most extraordinary observation: "This very circumstance may console us for their loss: for *as rockets are not made of vellum*, it is a certain proof that *the MSS. were*

written on paper, and, consequently, of no great antiquity." See Marsh's Michaelis, Vol. II. pp. 447—444.

In commenting on this curious critique, it must be admitted as to certain enough, that vouchers are not made of vellum; for cows made of rag or any other animal substance would frequently be the act of discouraging: whilst paper, made from any vegetable substance, would be free from these defects, and would supply a proper material for record-chests. So that there is no doubt but that the MSS. in question were not written on vellum, but on some kind of paper, as Dr. Marsh argues.

The premises, therefore, are sound enough; but surely the very reverse must be said of the marvelous deduction from those premises to the effect that *because those MSS. were written on paper they could not be of any great antiquity!* When it is considered that that deduction has been made by learned men in serious argument upon an important subject, the error is absolutely inexplicable.

But be that as it may, there cannot be any difficulty in shewing that paper was in use for writing upon, not merely in the days of the Apostles and Evangelists, but for many centuries before they were in existence, and the facts detailed by them had occurred.

Paul, in his Second Epistle to Timothy, ch. iv. 13, speaks of "the books, *especially* the parchments;" from which it may be inferred, that the "books" he alluded to were not of parchment, but paper.

Varro, who died 25 years before Christ, at the age of 88, said, as quoted by Pliny, that the art of making paper was invented after the foundation of Alexandria, which was before Christ 333 years; and was made from an aquatic plant, produced in the lower part of Egypt: and that it was not until Ptolemy, the King of Egypt, prohibited the exportation of paper, that vellum or parchment was made use of as a substitute for it. There was, it is said, a jealous rivalry between Ptolemy and Eumenes, King of Pergamus, respecting their libraries, and when the former interdicted the exportation of paper, the latter had recourse to the skins of animals; and hence, according to Varro, the invention of parchment or vellum.

Now, Varro was quite right in his supposition as to the material from which was made the ancient Egyptian paper; and from the Greek name of the aquatic plant which he alludes to, viz. πάπυρος, papyrus, is our word paper derived; but he was wrong in attributing the first invention of either paper, or parchment, or vellum, subsequently to the foundation of Alexandria, for each was in use for writing upon long before, as will presently be shewn. Varro was also wrong in ascribing the first invention of parchment or vellum to Eumenes, the King of Pergamus; for Eumenes succeeded his uncle only 263 years before Christ, although certainly the Latin name of parchment, *pergamena*, from Pergamus, sanctions the opinion, that if not first manufactured in Pergamus, yet that a very superior article of the kind was first produced there: and, indeed, Eumenes may probably be justly considered *an* inventor, although not *the first* inventor of parchment.

Pliny himself, in order to shew that the use of paper was much more ancient than Varro's account, not less, in fact, than 2500 years ago, relies upon a curious story, told by an historian of the name of Hemina, to the effect that a coffin had been found, (about 181 years before Christ,) in which was the body of King Numa, together with certain *paper* books, containing the philosophy of Pythagoras; which books had lain in the coffin in an imperishable state for 535 years! To be sure, Hemina's tale is rather

lame in point of chronology, since, according to it, the books containing Pythagoras's philosophy were deposited in King Numa's coffin at least a century before their author was in existence.

The same story had been cooked up with variations by other authors besides Hemina; and if the reader hath not already had enough of this fable, he may gratify his appetite for fiction, absurdity, and contradiction, even *ad nauseam*, by referring to Plin. Hist. Nat., lib. xiii. cap. xi. xiii., and Liv. Hist., lib. xi. cap. xxix.

But however irreconcileable or fabulous these accounts may be, still the important fact is established, that paper was in use, not only in the days of Pliny and Livy, but also in the time of Hemina, who is distinguished by Pliny by the title "Vetustissimus Auctor Annalium," Most Ancient Annalist.

There is, however, upon this subject, a much higher authority than either of the above; I allude to Herodotus, the father of Grecian history, who died 445 years before Christ, and who informs us, (lib. v. cap. lviii.,) that in times which even he deemed ancient, paper, and not paper only, but skins of goats as well as of sheep, were used for writing upon. Therefore Varro's account of the first invention of paper and parchment is positively disproved by an authority which is unquestionable; and it is presumed to be sufficiently apparent, that although the MSS. made use of in the Ximenian Polyglot were written on paper, it is very possible that they may have been of competent antiquity, inasmuch as paper was not only in use at the time when the events occurred, which are narrated in those MSS., but had been so for many centuries before.

The remark of Dr. Marsh, therefore, which hath been adopted in disparagement of the MSS. in question, falls entirely to the ground. The zeal and learning of Cardinal Ximenes were so great as to favour the presumption that no MSS. were admitted which were not of competent authority in point of antiquity; and so unlimited was his munificence, that he is stated to have expended, of his own money, in collecting Hebrew and Greek MSS., and other costs, not less than fifty thousand ducats. It is certain, however, that a literary controversy soon arose as to the genuine value of those MSS. In Germany, Semler denied and Goeze maintained their worth; and with the former agree Griesbach and Dr. Marsh. Other charges were, however, made to diminish the reputation of the Ximenian Polyglot. It was imputed to the editors that they had introduced into the text readings of the Vulgate, which they did not find in the Greek MSS., and that they had altered the Greek according to the Hebrew; but see those charges disproved, the former by Michaelis, Orient. und Exeget. Biblioth. Vol. IX. p. 162, Vol. XII. p. 120; the latter by Eichhorn, Einleitung ins Alt. Test. Vol. I. p. 351.

Whether the error into which Dr. Marsh fell, in concluding so precipitately that no MSS. could be of competent antiquity if written on paper, was occasioned by his having identified in his mind at the moment the original invention of paper with the first manufacture of it from linen rags, more than 1600 years after, or from what other inadvertence, that learned divine himself alone can tell; but certainly the error is a glaring one, and ought to be detected; and not less certain is it, that the value and authenticity of the MSS. in question are in no degree depreciated by the attack which has been made upon them.

Before I conclude, you will, Sir, perhaps, allow me to add a few observations respecting the first introduction of linen-rag paper, abstaining as much as possible from going over already beaten ground.

[redacted]

[redacted]

[redacted]

4. The evidence supplied by the books of the New Testament is entitled to the attentive and candid consideration of the inquirer, and is of the highest value. Most of these books were written by the immediate followers of Jesus, who were Jews both in birth and education, and who habitually regarded the religion of Jesus as essentially distinct from that of the Jews. Their testimony, therefore, while it differs in some respects from that of later Jewish and Christian writers, may be considered as uniting the characteristic excellences of both. Their Jewish education introduces an acquaintance with the Jewish Scriptures, and establishes their competency to bear testimony to the existence and contents of the books of the Hebrew prophets in common with all the Jews in which they were written, and their acknowledgment of Jesus as a teacher superior to Moses, separates them, as it were, from the Jewish body, and gives to their testimony the independence and unbiassed character.

This testimony, however, derives great value from the nature and contents of the books of the New Testament, as well as from the peculiar character sustained by the authors of those books. The Gospels, regarded in the light of histories, contain little more than an account of the great controversy between our Lord and the Jews concerning the true nature of the Messiah's character and kingdom; and this controversy is resumed by the followers of Jesus, in the Acts of the Apostles, and carried on, with scarcely any intermission, between them and the unbelieving Jews, from the beginning to the end of that interesting narrative. In the course of this

controversy we find numberless appeals, on the part of Jesus and his followers, to the books of the Jewish prophets; and judging from the skill and promptness with which these appeals are made, and from the passive and quiescent manner in which they are generally received, no room is left for the reader to doubt that, during the lives of Jesus and his apostles, the writings of the prophets were in familiar use among the Jews of Palestine, Syria, and Asia Minor; and that they were regarded by them with feelings of veneration similar to those with which the Scriptures of the New Testament are now regarded by the mass of professing Christians.

The unbelief of the Jews, it is well known, originated almost entirely in the glowing pictures which their own imaginations had drawn of the splendour of the Messiah's reign. It was to correct these mistaken views that our Lord so frequently appealed to the writings of the prophets, and referred his countrymen to the Scriptures, as containing the credentials of his heavenly mission. (John v. 39.) It was the same motive which dictated that severe, but justly merited reproach which our Lord put into the mouth of Abraham, in the parable of the rich man and Lazarus: "If they hear not Moses and *the prophets*, neither will they be persuaded though one rose from the dead." (Luke xvi. 31.) To the same cause we must also ascribe the expostulation addressed to the two disciples whom our Lord overtook on the road to Emmaus. "We trusted that it had been he who should have redeemed Israel," said they, (Luke xxiv. 21,) still clinging to the fond and foolish notion that their Messiah was to be a temporal prince. But what said Jesus in reply? "O fools, and slow of heart, to believe all that *the prophets* have spoken! Ought not the Christ to have suffered these things, and to enter into his glory?" (Vers. 25, 26.) Having said this, he began, as we are told, with Moses, and proceeded through *the prophets*, and other Jewish Scriptures, expounding those passages which had a reference to himself, as the Messiah (ver. 27); and in an interview with the eleven, on the evening of the same day, he is represented as entering into a similar explanation, and saying, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in *the law* of Moses, and in *the prophets*, and in *the Psalms* concerning me." (Ver. 44.)

In the passage last quoted, the reader cannot fail to recognize a threefold division of the Jewish Scriptures, similar to the one which we have already had occasion to notice under the preceding heads; and, although this does not of itself prove that the copies of the Jewish Scriptures, in the time of our Lord, were precisely the same, with respect to the number, order, and extent of the books, as those which existed at a later period, it nevertheless establishes, in the most satisfactory manner, a general identity. Of this threefold division of the books of the Jewish Scriptures it is singular that no express mention is made in any part of the New Testament, with the exception of the verse above quoted. The existence of such a division, however, is not contradicted by those passages in which there is a joint mention of the law and the prophets only; as, when it is said that on the two commandments which embrace the love of God and of our neighbour, "all *the law and the prophets hang*" (Matt. xxii. 40); and when our Lord declares that he came not "to destroy *the law and the prophets*." (Matt. v. 17.) In these and similar passages, which are numerous in different parts of the New Testament,* the reference is confined to "the law and the prophets," not be-

* See Matt. vii. 12; Luke xvi. 29—31; John i. 45; Acts xxiv. 14, xxvi. 22, xxviii. 23; Rom. iii. 21.

[illegible] any [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] with [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

duced; and as tending to shew that, whenever the prophets are spoken of collectively by the writers of the New Testament, those particular books of the Jewish Scriptures are meant, which are now comprehended under that name, and which form the second part of the Jewish canon at the present day.

The passages in which individual prophets are quoted by name as having foretold certain events, and those which contain unacknowledged extracts from the writings of the prophets, are too numerous to be specified within the limits prescribed for the present article. On comparing these passages with the Hebrew text, it appears, from information supplied by Dr. Thomas Randolph,* that there are *fourteen* citations from the books of the prophets in which the agreement is literal; *twenty-eight* in which it is close, but not quite literal; *thirteen* in which there is an agreement in sense but not in words; *three* in which the general sense only is given, with abridgements or additions; *two* in which passages from different prophets, or detached clauses from the same prophet, are united; *three* in which the passages quoted differ from the Hebrew, but agree with the Septuagint; *eighteen* in which there is reason to believe that the writers of the New Testament understood particular words or phrases in a sense different from that which is put upon them by modern interpreters; and *six* in which the Hebrew appears to have been corrupted. On comparing the same passages with the Version of the Seventy, it has been ascertained that there are *fourteen* in which the agreement is literal; *twenty-five* in which the writer appears to have quoted from that Version, but with a slight variation; *seventeen* in which there is an agreement in sense, but not in words; *eight* in which the passages quoted differ from the Version of the Seventy, but either exactly agree with the Hebrew or very closely resemble it; and *fifteen* which differ both from the Septuagint Version and the Hebrew, and which seem to have been taken from some other translation or paraphrase.

Those citations in which the agreement between the Greek of the New and the Hebrew of the Old Testament is literal, or nearly so, are taken from the books of Isaiah, Jeremiah, Hosea, Joel, Habakkuk, Zechariah and Malachi; and those in which a similar agreement exists between the Greek of the New Testament and that of the Septuagint are derived from the same sources, if we except the name of Jeremiah and insert that of Amos.

In some of the above instances the agreement is confined to the Hebrew text, and in others to the Septuagint Version; but in many it extends alike to both. The writers of the New Testament appear to have often quoted from memory, and to have considered themselves justified, in a variety of cases, in giving only the sense, without being particularly careful as to the precise words. Whenever instances of this kind occur, the agreement between the quotations and the original passages is of course less exact than it would have been if the passages had been either copied verbatim from the Septuagint, or literally translated from the Hebrew original; but even in such passages as these, we can trace distinct allusions to the books of Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Haggai, and Zechariah. When, in addition to these numerous points of agreement, the reader takes into account all the circumstances which have operated, since the books of the New Testament were published, to produce a difference between the copies

* The Prophecies and other Texts cited in the New Testament compared with the Hebrew Original and the Septuagint Version, &c., by Thomas Randolph, D. D. 4to. *Lond.* 1782.

bstantiating the claims of Jesus. On the other hand, no allu-
r is contained in any part of the New Testament to Zephaniah
; nor is there any passage from which it can be legitimately in-
hese books formed part of the Jewish canon in the days of the
t this is sufficiently accounted for by the shortness of the books
taken in connexion with the occasional nature of the references
authors of the New Testament to all the prophetical writings.
conclusion to this part of our inquiry, let us now go through
the prophets in the order in which their works are printed
sh Bibles, and briefly state the evidence which the New Testa-
s in favour of the authenticity and credibility of each.
repeatedly introduced as confirming the pretensions of Jesus
bearing testimony to the spiritual nature of the Messiah's king-
miah is denominated a prophet and quoted as such:† Ezekiel,
nentioned by name, is evidently alluded to by the author of the
‡ Jesus gives the most unequivocal attestation to the accuracy
predictions:§ Hosea is quoted several times, and once by
is cited by the apostles Peter and Paul, and is called by the
Prophet Joel:" ¶ Amos is twice quoted by Luke in the Acts
les:** Jonah is denominated a "prophet," and though not
eferred to in terms which render it obvious that the history
ow have under his name was well known to the evangelical
he claim of Micah to a place among the prophets is tacitly
d by references to him in the Gospels of Matthew and John: ‡‡
t quoted, but the Apostle Paul appears to have had him in view
te his Epistle to the Romans: §§ repeated allusions are made
of Habakkuk: |||| the author of the Epistle to the Hebrews
passage from the book of Haggai: ¶¶ Zechariah is repeatedly
Gospels of Matthew, Mark, and John;*** and the evangelical
the clearest attestations to the prophetical character of Ma-

On the whole, then, it appears that the Christian Scriptures contain a body of evidence strongly in favour of the authenticity and credibility of the prophetical writings; and when it is considered that this evidence is furnished in an indirect and casual manner, without any consciousness of the purpose to which it might, in after ages, be applied, its value will be found to be much greater than if it had been conveyed to us in a more connected and systematic form.

5. Our next document of reference is the Septuagint or old Greek Version of the Hebrew Scriptures, which was in general use among foreign Jews long before the birth of our Saviour, and was regarded by them till about the close of the first century, with as much veneration as the Hebrew original itself. This version still exists, and contains all the books at present included in the Jewish canon. It appears, from the inquiries of learned men into its origin, that it was undertaken, in the first instance, for the accommodation of those Jews who resided at a distance from Jerusalem, and were unable to read or understand their own Scriptures, except through the medium of a translation: but it was made, in all probability, at different intervals, as circumstances arose to render a translation of particular part desirable or necessary.

Aristeas is the first writer who mentions this version, and he speaks of it merely as a translation of *the law;* a term which, though sometimes used in an enlarged sense, to denote the whole of the Jewish Scriptures,* cannot possibly have that signification in the present instance. Next to Aristeas the most ancient writers who are known to have alluded to the history of this version are Aristobulus, Philo and Josephus; and they all concur in stating that *the law* was first translated. Josephus, indeed, expressly asserts, in the preface to his *Jewish Antiquities*,† that Ptolemy "did not procure a translation of the whole of the Jewish Scriptures, but *only* the books of the law;" and a consideration of the circumstances of the Jews, at the time when this translation was made, will tend to confirm the statement of the Jewish historian.

Thus armed by the authority of all the most ancient writers who have treated upon the subject, Prideaux ventured to assert that "the law only was first translated into Greek."‡ The correctness of this assertion, however, was called in question by Dr. Thomas Brett, who, in "A Dissertation on the Ancient Versions of the Bible," published in the year 1742, and republished in Watson's "Collection of Theological Tracts," affirms "that the learned Dean was under a great mistake when he named *Aristobulus* as telling us that the Seventy-two interpreted the law only: for," says he, "in a fragment cited from him by *Eusebius*, (Præp. Evan. l. i.,) he asserts the direct contrary, saying, *that the whole sacred Scripture was rightly translated through the means of* Demetrius Phalereus, *and by the command of* Philadelphus *the king*."§ After a declaration like this, the reader will of course expect to find that the person who makes it is prepared to follow up by an appeal to some decisive passage which must have escaped the observation of the learned Dean; but, if such are his expectations, he will be

* See John x. 34, xv. 25, and 1 Cor. xiv. 21, with the corresponding passages in the Old Testament, viz. Psalm lxxxii. 6, xxxv. 19, and Isaiah xxviii. 11.

† § iii.

‡ The Old and New Testament connected in the History of the Jews and Neighbouring Nations, &c., by Humphrey Prideaux, D. D. 8th edit. 8vo. *Lond.* Vol. II. p. 45.

§ Watson's Theol. Tracts, Vol. III. p. 21.

surprised to learn that these opposite deductions have been drawn from the very same premises, with this simple but important difference, that the Dean has gone to Eusebius himself for his authority, and that the Doctor, by his own confession, had no copy of Eusebius at hand to consult,* when he wrote his Dissertation. The real circumstances of the case are these: Aristobulus, in a work which he is said to have dedicated to Ptolemy Philometor, asserts that, before the time of Alexander and the Persian empire, an account of the institutions of Moses and of the Israelites from their departure out of Egypt to their settlement in the land of Canaan, existed in a Greek translation, and that Plato and Pythagoras both made use of this translation: and he then goes on to state that a complete version of the Pentateuch was made in the reign of Ptolemy Philadelphus, under the superintendence of Demetrius Phalereus, keeper of the celebrated library at Alexandria. The expression of Aristobulus is ἡ ὅλη ἑρμηνεια των διὰ των νομων πάντων, "the entire interpretation *of all things pertaining to the law*;" and the reference should have been, not to the *first* book of the *Præparatio Evangelica*, as Dr. Brett has erroneously stated above, but to the twelfth chapter of the *thirteenth* book, as correctly given by the learned writer† whose accuracy he so wantonly and groundlessly impeaches.

It will be universally admitted, that the Jews have, at all times, manifested a strong partiality for the books of the law. This has, no doubt, been in some measure owing to the circumstance of these books having been longer in use than the rest; but it has probably arisen also, in a very considerable degree, from the circumstance of their containing the history of Moses, together with a full account of those institutions to which they owe all the peculiarities of their character and their very existence as a separate people. These books which, in their collective form, are generally known among them by the name of "the law," were not only first written, but likewise continued to be publicly read, to the exclusion of the rest, amidst all the vicissitudes of the Jewish state, till the time of Antiochus Epiphanes. If, then, as some have thought, the Septuagint Version was undertaken, in the first instance, for the accommodation of those Jews who spoke the Greek language, no supposition can be more natural than that the part which was publicly read in their synagogues prior to the time above mentioned, should be first translated: or if, as Aristeas has asserted, and as later writers have maintained, it was made at the request of Ptolemy Philadelphus, and under the sanction of Eleazer, the Jewish High Priest, to be deposited among the literary treasures of the Alexandrine library, a variety of circumstances concur to render it probable that the books containing an account of the institutions of Moses would be the grand object of interest to strangers, since it was by the observance of these institutions alone that the Jews attracted the attention of heathen nations. Besides, it is well known that the version of the five books of Moses is more accurate than that of the remaining books; and this is easily accounted for on the supposition that the law was first translated, because a difference in the general merits of the version necessarily implies a difference in the qualifications of the translators. But if we suppose, with Dr. Brett and others, that the whole version was completed at once and by the same individuals, one of two things must have been the consequence, either of which is sufficient to overturn this hypothesis. No perceptible difference would, in that case, have existed between the transla-

* P. 26.

† The Old and New Testament connected, &c., Vol. II. p. 29, Note k.

year B. C. 280.

This version of the law soon came into extensive use, and conti
read alone in all the Greek synagogues for more than a century,
chus Epiphanes issued a decree in which he prohibited the rea
law on pain of death. The arbitrary mandate of Antiochus wa
with great rigour; and the Jews of Jerusalem, finding themselv
by it from the use of the law, are supposed to have taken this opp
introducing the reading of the prophets, "so that, when the rea
law was again restored by the Maccabees, the section which was
sabbath out of the law served for their first lesson, and the sectior
prophets for their second lesson."* This practice, it is said,
adopted by the Jews in Egypt and other countries; and hence,
arose the first actual necessity for a Greek version of the books o
phets. Of this circumstance, it is true, no direct mention has hi
discovered in any ancient writer; but as every known fact wh
brought to bear upon the subject, concurs to render the suppo
bable, we are quite at liberty, in the absence of positive testimor
ourselves of such facts in the way of argument. We know, fo
that the law only was publicly read in the synagogues of Palestine
decree of Antiochus Epiphanes was issued; and it has been sh
that, in the time of Jesus Christ and his apostles, the prophetical
were read on the sabbath days in the synagogues of Judea, Galile
Minor. It is obvious, therefore, that these books must have
known, before the Christian era, to the Jews residing in every p
world; because the practice of foreign Jews, in every thing perta
ligious matters, was uniformly regulated by that of their brethre
salem. The translation of the prophetical books, then, must have
in the interval between the year B. C. 168, in which the decree
chus was issued, and the public appearance of Jesus Christ in the
of Galilee; and consequently the books themselves must have fo
of the Jewish canon long before the publication of the Gospels
parts of the New Testament.

Another circumstance which tends to corroborate the opinic

ı of as "the law, the prophets, and the *other* books," or "the *rest* books." From this prologue we learn that Jesus, the son of Sirach, ted the book of Ecclesiasticus from Hebrew into Greek, in the thirty-year of the reign of Ptolemy Euergetes II., commonly called Physcon. ting, then, that the prologue was written, as it professes to be, and as is no reason to doubt that it was, by the person who translated the this triple classification of the Jewish Scriptures must have begun to among the Alexandrine Jews as early as the year B. C. 132. But he indefinite terms in which the author of the prologue mentions the art, as compared with the distinct manner in which he describes the d second, it seems reasonable to conclude that the two parts compre-g the law and the prophets were, by this time, familiar to the Jews of ıdria, but that no authorized version of the books composing the third d yet appeared in a collective form, although it is by no means im-le that separate and independent Greek translations of particular may have existed long before this period. In later times this part ı distinguishing and appropriate title as well as the rest. In the age Lord and his apostles it was called "the Psalms,"* probably because alms occupied the first place among the books of which it was com-: by the Jews of Tiberias and Babylon it was called כתובים, Chetu-*Scriptures*, and this title the Jews still retain; and by the early ian Fathers, and probably also by contemporaneous Jews, who spoke reek language, it was known by the corresponding Greek term, ı, or Ἁγιογραφα, *Holy Scriptures*.†

ppears, then, upon a review of the preceding arguments, that the gint Version of the Jewish law was made, for the use of the Alex-e Jews, about the year B. C. 280; but that no Greek translation of oks of the prophets existed prior to the year B. C. 168. It appears hat, in the year B. C. 132, the five books of Moses, and the books of ophets, were considered as two distinct classes or collections of gs by the Jews of Alexandria, and were mentioned as such by Jesus, n of Sirach, under the titles of "the law and the prophets." It like-ppears that the Septuagint Version of the other Jewish Scriptures not have been made so early as the year B. C. 132; or that, if Greek tions of particular books did then exist, they were not collected into a te volume, and distinguished by a general title, till a later period. quently, the Septuagint Version of "the prophets" must have been and published separately from that of "the law" and "the *other* " of the Old Testament, between the years 168 and 132 B. C. But er it then assumed the precise form in which we now have it, or has been augmented by the insertion of new matter, or by the addition of te books, are questions to which we must briefly advert before this ı of the subject is dismissed.

version of the prophets, published in all the printed editions of the gint, is universally admitted to be, with the exception of one book, sion originally published under that name. That one book is Daniel, ch the translation, usually inserted in printed editions of the Septua-nt taken from the version of Theodotion, who translated the whole of wish Scriptures into Greek about the year of our Lord 185. It was

* Luke xxiv. 44.

† Suiceri Thesaurus, Fol. *Amst.* 1728, Tom. I. pp. 59, 783.

upon this circumstance that Collins grounded his fourth objection antiquity and authority of Daniel's prophecies. "It does not appear, that subtle adversary of the Christian religion, "that the book of was translated into Greek, when the other books of the Old Tes were, which are attributed to the Seventy; the present Greek V inserted in the Septuagint, being taken from Theodotion's translation Old Testament, made in the second century after Christ." * Jerome ever, from whom we derive our knowledge of this fact, explains the of it, and informs us that the Septuagint Version of the book of existed in the third century, but that Origen declined inserting it Hexapla on account of the great corruptions which it had undergone. copies, therefore, having been derived from the Hexapla, the origina tuagint Version of the book of Daniel was supposed, in the time of C to have been entirely lost. But a copy was lately discovered, and ha been published by Dr. Holmes in his splendid edition of the Sept printed at the Clarendon Press, Oxford. If, then, the book of formed a part of this version in the time of Origen, there is every rea suppose that it was made at the same time with the version of th prophetical books. It is true, later Jews have attempted to degrade th of Daniel to a rank below that of Isaiah, Jeremiah, Ezekiel, and the Minor Prophets, for causes formerly assigned; and it is equally tr Jerome, in his catalogue, enumerates it among the books which co the Hagiographa. But while Jerome implicitly follows the Jewish ar ment, Origen and Melito both place Daniel in the order assigned to our English translation; and while the Talmudists withhold from hi title of prophet, except in a subordinate sense, Josephus and ou unequivocally acknowledged his claims to high distinction und character.

(To be continued.)

SONNET.

YES, go to other scenes; but do not fear
The voice of peace and love so often heard
Within these walls, each pure and holy word
Breath'd by thy lips in other seasons here,
Shall fade within our hearts.—No, not in vain
Here hast thou rais'd for us the fervent prayer
And bade our fainting spirits soar again
To heavenly hopes, and cast off mortal care,
Pointing our path to virtue and to bliss.
O! we will love the way thy steps have trod,
And thine own faith, thy trust, thy holiness,
Shall shine to guide us still;—and from our God
In these devoted hours will we implore
A blessing on his lot whom we may hear no more.

Liverpool.

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* The Scheme of Literal Prophecy considered, 8vo. *Lond.* 1727, p. 151

on a topic on which it would be well if more were known or in the progress of English controversies between Catholic and For the Catholic it is a delicate matter to dilate or reason upon hich every government possesses of reform and restraint over or apparent political tendencies of his church, and the zealous s generally found it *his* safest course of argument to perplex the dwelling upon all the worst features of the Roman system, ll considering whether there are any means of correcting its what expedients even Catholic governments have adopted nt governments may, therefore, equally adopt) for preventing ient encroachments from the temporal power of the Papal

review of the state of actual resistance to, and consequent , the spirit of Papal political encroachment, or *curialism* as it nd of the progress which was making, without any scruple on atholic sovereigns, towards providing that in practice the rights ment, and the ease of the people, should suffer no inconve- foreign interference, will shew how little was to be appre- at quarter, how easily those actions which have a detrimental influence upon a government may be restrained without any f opinion, and how probable it is that, but for the consequences, direct, of the French Revolution, and of our own exertions to authority which we pretend now to be so inordinately afraid of, power of the Pope would at this moment have been not stance, but almost in name, extinct.

the church had long maintained, to a great extent, its practical . In Austria and Belgium, the Papal dominion had been In Tuscany, as we shall see, it had been equally abolished; and and Spain had given official intimation of their inclination to ample. Amidst all this revolt, where would have been the system which avarice and the love of dominion in the Papal tedly fought hard to retain, but which it was wholly incom- serve, against those governments which began to feel it to be

kind; for to the strictest discipline of the ritual and observances of the church he added doctrines of no very inviting tendency; and to this impracticability and unfitness for that more liberal sort of reform which the Austrian and Tuscan courts would have preferred, he probably mainly owed his want of success, and his final abandonment by his former patrons.

The Emperor Joseph's reforms in the administration of religion throughout the Austrian dominions have been often described, and still form a durable monument to his memory, and a subject of grateful regard from his country. The abolition of useless convents, and the due regulation of others, the proper equalization and administration of the ecclesiastical revenues to more legitimate purposes, the prohibition of all references and appeals to Rome, and the establishment of the independent authority of domestic councils, dissevered all that part of the connexion with the Papal court which could give inconvenience to a government; and the remonstrance and efforts of Pius VI., even on a personal journey taken for the purpose to Vienna, were found perfectly powerless against a monarch who was resolute in his object. The following is an instance of the cool manner in which this Sovereign replied to the remonstrances of the Pope against his supposed intention of selling all the ecclesiastical property, and making the clergy simple pensionaries of the State. It is dated 2d August, 1782.

"HOLY FATHER,

"I have the honour to reply by return of the same courier to the letter which your Holiness has just written me, relative to my alleged project of seizing all the property of churches and ecclesiastics, and reducing these last to simple pensionaries. Doubtless these reports come from the same persons to whom I am indebted for the singular honour of having seen your Holiness here, and who have now given me this new proof in writing of your friendship for me, and of your truly apostolic zeal.

"Not to fatigue you with useless details, I will content myself with saying, that the rumours which (to use your Holiness's words) have reached your ears are wholly false. Without quoting, in justification of what I do, either from Scripture or the holy fathers, texts which are always subject to difference of interpretation, and must be understood in connexion with various circumstances, I content myself with saying, that I have within me a voice which clearly points out to me what I ought and ought not to do as a legislator and as a protector of religion. This voice, with the assistance of Divine grace, and of that character of justice and honesty which I may, I trust, say I possess, will preserve me from falling into error. Trusting that your Holiness will rely upon this assurance, I pray you to believe me, with the greatest attachment and respect, &c."

In Tuscany, Joseph's brother Leopold was at the head of the Government, and had imbibed the same spirit of reform, and the same desire to set himself and his subjects free from the continued practical interference of the court of Rome, not merely in all matters which could be considered as in any way of a spiritual character, but in fact in the internal regulations of the state in the exercise of its authority over its subjects. Determined to free himself from this bondage, to dissolve the *imperium in imperio* created by the numberless affairs over which the Papal court claimed cognizance, Ricci (who was in the year 1779 consecrated Bishop of Pistoia, and was well known for his Jansenist opinions) was encouraged by the Government to communicate his views of reform, and to co-operate in the plans of establishing the practical independence of the Church and State from foreign controul. The first matter which brought Ricci into conflict with the ecclesiastical authorities, and led to placing the conventual establishments under

the supervision of the Government, instead of mere spiritual visitation from the heads of the order, subject to appeal to Rome, were certain disorders among some nuns, whose absurdities make a great figure in the Memoirs, and occupy a space which decency and good taste would rather have abridged. The exposures, however, to which they gave rise, shewed the remissness of those who vindicated to themselves the sole authority over these matters, and the extent to which corruption, or a desire of concealing scandals, induced the authorities at Rome to screen offenders.

Ricci's next efforts were successively directed to co-operating in measures by which, sometimes with vigour on the part of the Government and sometimes much vacillation, the Inquisition was abolished, — the education of the clergy improved by ecclesiastical academies in which they could be educated at home,—the catechisms and other books of instructions reformed (of course, according to Ricci's peculiar views, by a plentiful admixture of Jansenism),—the abuse of the feasts of the Church remedied,—ecclesiastical synods of the clergy of each state appointed to meet every two years for the regulation of all spiritual matters without reference to Rome,—the patrimony of the Church equally administered, for the adequate but moderate support of every department of the clergy, under the superintendence of the State, and independent of all controul or influence from the court of Rome,—provision made for the secularization of those whose vows had been improperly obtained,—matrimonial dispensations placed in the controul of the diocesans so as to prevent one heavy source of pecuniary tribute to the tribunals of Rome,—the authority and privileges of the clergy in temporals altogether abolished, and that of the state recognized to the full extent necessary to its effectual authority over every class of its subjects,—and, in short, every measure adopted to counteract the authority and interference of the Bishop of Rome, whose infallibility Ricci altogether denied, and whose encroachments on the free exercise of the power of the civil authorities over their subjects, and of the liberty of the latter, he stoutly resisted.

To most of Leopold's measures of reform, the Pope, finding no prospect of successful resistance, had been obliged to submit; and, as a final blow at the allegiance attempted to be enforced by Rome over the subjects of other states, the oaths of allegiance to that court required of the bishops were under consideration, for the purpose of being remodelled, when circumstances occurred to defeat the whole scheme of reformation. It may well be expected that the Grand Duke, situated so near the focus of power and intrigue, and with a population long enslaved and easily excited to a subserviency to the views of the Church, met with obstinate resistance, and it would appear that Ricci's peculiar and ascetic views were not the best calculated (notwithstanding the zeal with which he united in most of the views of the head of the Government) to ensure its cordiality, or to enlist on his side those whose views were more liberal. We can easily imagine that many were inclined to hesitate whether they should gain, by exchanging even the extortions, coupled with the practical laxities and indulgencies, of the Roman system, for the severe internal discipline and Calvinistic dogmatism of the Reformer.

A Synod of the clergy of the diocese was held at Pistoia in 1786, at which the Bishop's reforms were digested and established; but a general meeting of the higher clergy, held soon after, was indiscreetly dealt with and found unmanageable. Leopold followed up his work feebly; his ministry had been found to cabal against the innovations, and he himself was called

away by the Emperor Joseph's illness. The French Revolution was industriously seized upon for the purpose of alarming the Austrian Court with the belief, that its encouragement of new ideas and plans had tended to produce revolt and anarchy. The Church made good use of the opportunity to ally itself against all innovation, and to crush reform wherever it could, as the creature of Jacobinism. Leopold, called to the imperial throne, abandoned Ricci and his plans, and died in 1792; and the Bishop, persecuted and degraded, relinquished his see in 1791. His system was entirely overthrown; for the Austrian Government, though it had maintained Joseph's reforms, abandoned those in Tuscany, glad to purchase support at any price. The Pope taking courage, at last, in 1794, ventured to launch the bull *Auctorem fidei* against the acts of the Synod of Pistoia, though even to this period his pretensions were so little relished, that in most Catholic countries,—in Spain, Germany, France, Naples, Turin, Venice, Milan,—his Bull was suppressed by authority, and even at Rome was openly libelled and condemned. We are ashamed to add, that the English leagued themselves with all the bigotry and ruffian fanaticism of the most bigoted part of the Italian population, to overthrow, persecute and destroy all resistance to what was now called legitimate authority; and though the presence of the French at times revived a spirit of resistance to the Papal encroachments, there has since been no government in Italy but what has thought it its interest to maintain its dominion by encouraging every thing that tends to depress and destroy a popular spirit. Ricci himself ultimately submitted somewhat tamely to the Bull, and was reconciled to Pius VII. on his return from crowning Napoleon, soon after which he died in the performance of the most ascetic observances of his church, blended with great practical piety and active benevolence.

Some curious details are preserved in these volumes of the efforts made to persecute and destroy the Leopoldists, as they were called, i. e. all those who were implicated in the reforms conducted under the Government of that Prince, and who were also, after the irruption of the French, confounded in the general name and opprobrium of Jacobins. The most wild and savage of these efforts took place in 1799, by the insurrection of the inhabitants of Arrezzo, who formally chose the Madonna generalissimo of their bands, and set her image on their banners. Ornamented with this decoration, it appears that even the English Minister, Windham, and another person of ambiguous fame who accompanied him, did not scruple to appear at the head of these fanatics at their entrance into Florence. One of the first consequences was the imprisonment of the Bishop.

The most savage measures were pursued against all contemners of legitimate authority, whether temporal or ecclesiastical, and a formal theological defence of these atrocities was put forth, as by authority, by a man who had held and continued to hold a distinguished literary situation. The author of this precious document investigates several questions which he supposes raised on the subject of the propriety of the course pursued. He first proceeds to inquire "whether those who denounce or arrest those whom he calls Jacobins, transgress the divine commandment of pardoning offences, renouncing vengeance, and loving one's neighbour," which he answers by shewing, that their principles take them out of social relations and deliver them over to the people to be condemned, executed, and declared infamous. Princes and magistrates, he argues, are the gods of the people, the vicars and lieutenants of the Supreme Being. He compares the Jacobins to the unbelieving Jews and the rebel angels, and quotes the authority of St.

Michael for courtesy even towards the devil, which he rendered, the author states, because "he knew that he (Satan) was clothed with *legitimate* authority;" and he justifies a war of extermination by the example of the punishment by the Jews of the Canaanite nations. "Let us," he concludes, "take a just vengeance on this abominable race of monsters, or resolve to be rebels to our prince and our God; for rebellion consists not only in doing what is forbidden, but in omitting what is commanded;" for which he quotes the transgression incurred by sparing Agag.

We have already observed that the book before us contains a fund of documentary information on the progress made throughout Europe in putting an end to all inconvenient interference, on the part of the Papal court, with the internal administration even of Catholic states, and that these details are well worthy of consideration by those who (though in reality the most instrumental for the last forty years in repressing the natural progress towards suppressing this interference) oppose the admission of Catholics to equal rights even in a Protestant state, under the notion that its worst abuses follow as an inevitable consequence, and have never been acknowledged and remedied even by Catholics themselves. The book, however, is put together in a most inconvenient and rambling manner, mixing up a great deal of curious matter with what is often worse than worthless. We observe that a translation, or more properly a compilation from it, is announced in the English language, and we hope that it will be put into a more useful form, and one better calculated to attract the attention which its importance deserves.

The grand political object of the statesmen who headed the reforms in question we can easily imagine to have been, to knit the Church more closely with the State, an operation which is perhaps not much calculated to favour the progress of civil liberty. There have been many advantages derived in critical periods from a separation, rather than an identity of interest between Church and State, if we *are* condemned to have an establishment; and the great drawback upon the blessings of the Reformation, in some countries, has been its turning the Church, more completely even than it was before, into the mere instrument of the State—subservient at all times to its political purposes. It is true that Joseph and Leopold provided some sort of antidote to this mischief by diminishing the wealth of the Church, an object of absolute necessity under Protestant principles. A rich hierarchy differs little from a standing army, and the more dependent upon and subservient to the Crown the worse, inasmuch as it is the better suited to despotic purposes. The Church of England, knit in with the State, and endowed with all the wealth which it possessed when its Catholicism placed it in a state of more qualified subserviency and sometimes even of resistance to the views of the Crown, has been found to have been, ever since its intimate connexion with a domestic head, the constant tool of corruption and influence, directed against popular interests, to an extent to make it very questionable with us whether (if we must have an establishment) less political evil is not to be apprehended from a church in connexion with a foreign head, than from one founded on subserviency to the power and interests of domestic authorities, and ready to offer its priesthood at all times to serve the purposes of power and to resist popular rights; unless, indeed, care be taken to reduce the wealth of such a church to such limits as will be sufficient, and only sufficient, to support its moderate and necessary exigencies, and thereby preserve at once its innocence and usefulness.

ART. II.—*The Ecclesiastical History of the Second and Third Centuries illustrated from the Writings of Tertullian.* By John, Bishop, of Bristol, [Lincoln,] &c.

(Concluded from p. 359.)

IT is well observed by Mosheim, when about to describe the *ceremonies used in the Church* during the second century, which form the subject of the sixth chapter of the work before us, that "there is no institution so pure and excellent, which the corruption and folly of men will not, in time, alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular manner," he adds, "was the fate of Christianity. In this century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men." This remark is fully confirmed and illustrated by various passages in the writings of Tertullian, who speaks, not always with the disapprobation they deserved, of many superstitious practices which even in his time destroyed the purity and simplicity of primitive Christian worship. Thus it appears that it was customary in prayer to turn the face to the East, to expand the arms in imitation of the mode in which our Saviour's arms were stretched upon the cross, and to vary the posture of the body, on different days and at different periods of the year. Numerous fasts were observed, not by the Montanists alone, but by the orthodox, some of them as enjoined by the church, or by the bishops, others as voluntary exercises of mistaken piety. Offerings were made at the tombs of martyrs on the anniversary of their martyrdom; and no one ventured to perform the most trivial act, not even to light a candle, or to put on his shoes, without marking his forehead with the sign of the cross. Sunday was not kept as a fast, even by the Montanists, but that day and the seventh were observed as days of rejoicing; and although the festivals of Easter and Whitsuntide are frequently mentioned by Tertullian, it is observable that no notice is taken by him of the celebration of our Lord's nativity.

The two principal rites of the Christian Church at this time were Baptism and the Lord's Supper; and in considering Tertullian's account of these, especially of the former, this chapter is chiefly employed. Besides the incidental mention of this rite in various parts of his works, we have an express treatise upon the subject, entitled *De Baptismo*, and written in confutation of a certain female, named Quintilla, who denied the necessity of baptism, and affirmed that faith alone was sufficient for salvation. Of the efficacy of this rite Tertullian every where speaks in strong terms. He calls it "the sacrament of washing—the blessed sacrament of water—the sacrament of faith—the laver of regeneration, by which men are cleansed from all their sins, regain the spirit of God which Adam received at his creation, and lost by his transgression; by which also they are delivered from death, and rendered capable of attaining to everlasting life. That the water may be enabled to convey these spiritual gifts, he supposes it to be sanctified by the miraculous descent and immediate agency of the Holy Spirit." Thus early, it appears, were the scriptural terms and phrases relating to this rite, employed, without any regard to their original import, or any consideration of the very different circumstances in which Christians of the apostolic and succeeding ages were placed; and in such a sense as to express or sanction opinions of which the sacred writers themselves had no conception. From a similar misapplication of other scriptural phraseology,

ost of the corruptions of the genuine doctrine of Christ have arisen. The rms used in the administering of the rite of baptism at the close of the cond century, are described in the following passage, collected from various arts of Tertullian's works:

"The candidate having been prepared for its due reception by frequent rayers, fasts, and vigils, professed in the presence of the congregation and nder the hand of the President, that he renounced the devil, his pomp and ngels. He was then plunged into the water three times, in allusion to the ree persons of the holy Trinity; making certain responses which, like the ther forms here mentioned, were not prescribed in Scripture, but rested on ustom and tradition. He then tasted a mixture of milk and honey—was nointed with oil, in allusion to the practice, under the Mosaic dispensation, f anointing those who were appointed to the priesthood, since all Christians re in a certain sense supposed to be priests—and was signed with the sign of ie cross. Lastly followed the imposition of hands; the origin of which eremony is referred by our author to the benediction pronounced by Jacob n the sons of Joseph. With us the imposition of hands is deferred till the hild is brought to be confirmed; but in Tertullian's time, when a large roportion of the persons baptized were adults, confirmation immediately llowed the administration of baptism, and formed a part of the ceremony. was usual for the baptized person to abstain during the week subsequent to is reception of the rite from his daily ablutions. Some also contended that ptism ought to be followed by fasting; because our Lord immediately after is baptism fasted forty days and forty nights. But our author replies that ptism is in fact an occasion of joy, inasmuch as it opens to us the door of lvation. Christ's conduct in this instance was not designed to be an exnple for our imitation, as it had a particular reference to certain events hich took place under the Mosaic dispensation. In commenting upon the rable of the prodigal son, Tertullian calls the ring which the father directed be put upon his hand the seal of baptism; by which the Christian, when terrogated, seals the covenant of his faith. The natural inference from ese words appears to be, that a ring used to be given in baptism: but I have und no other trace of such a custom. Tertullian alludes to the custom of ving sponsors; who made in the name of the children brought to the font ose promises which they were unable to make for themselves."

By Daillé, Peirce, and many others, it has been maintained that the bapsmal use of the sign of the cross was unknown in Tertullian's time; and at it was "the contrivance of the fifth century or the latter end of the urth." It is certainly remarkable, that in the treatise De Baptismo, where professedly enumerates the ceremonies used in baptism, Tertullian has t said a word respecting this superstitious usage. Yet as confirmation was ciently given immediately after baptism, and as the learned Professor serves, and Mr. Peirce himself allows, formed a part of the ceremony, the gning with the sign of the cross, which preceded the imposition of hands, ust be reckoned as a baptismal usage practised at the end of the second ntury. The Church of England, however, in her forms undoubtedly parts from ancient custom in separating, by a wide interval, confirmation om baptism, and by using the sign of the cross in the latter, and not in e former of these rites.

With respect to the giving of a ring in baptism, we are not at all surised that the Right Reverend Author has not been able to find any "other ace of such a custom;" we rather wonder how he could regard the existce of such a custom as a natural inference from Tertullian's words. If he ill look again at the passage in the treatise *De Pudicitia*, to which he refers, e think he will perceive that he has misapprehended its meaning. In that

treatise Tertullian is arguing as a Montanist against the readmission of adulterers and fornicators into the church, on repentance, and refuting the arguments by which the orthodox endeavoured to defend that practice. The orthodox, among other topics, cited the parables of the lost sheep, the lost piece of money, and the prodigal son; to which Tertullian replies by shewing that these parables were not applicable to the case; that they related to the conversion of Heathens, not to the repentance and the restoration of those who, having professed Christianity, had fallen into heinous sins. "If by the younger son," says he, "is to be understood a Christian, then not only adulterers and fornicators, but idolaters, blasphemers who have denied Christ, and every kind of apostates, may be restored to their former state and privileges. 'Recuperabit igitur et apostata vestem priorem, indumentum spiritus sancti, et annulum denuo signaculum lavacri, et rursus illi mactabitur Christus, et recumbet eo in thoro, de quo indigne vestiti a tortoribus solent tolli et abjici in tenebras, nedum spoliati.'" Surely we ought not to infer from this passage that a ring was given in baptism, any more than that a splendid robe was put on when the Holy Spirit was conferred by imposition of hands—or that the baptized convert was seated at a festive table. Tertullian is merely drawing a comparison between the marks of honour and affection which the returning prodigal received from his father, and the privileges to which the apostate would be restored, if the inferences drawn from the parable by the orthodox were just. The robe, the ring, the fatted calf, the banquet, are the circumstances of the parable symbolizing the endowment of the Holy Spirit, the saving effects of baptism, the benefits resulting from the death of Christ, and all the honours and privileges attached to the Christian profession renewed to the repentant apostate. He then endeavours to shew, that the parable does apply to the case of a converted Heathen, and compares the ring given to the returning prodigal to the public profession made by the convert at his baptism.

That it was the custom in Tertullian's time to require sponsors in baptism, is undeniable. But in the case of children, as Bingham admits, that office was usually sustained by the parents; who, in defiance of nature and reason, as well as of ancient usage, are expressly forbidden by the canons of the English Church to take upon them this charge, though of all persons the most proper to be entrusted with it. To the repeating of baptism, Tertullian was decidedly adverse; yet he considered heretical baptism as utterly null. He allows the laity to have the right of administering baptism; not, however, extending that right to women. With respect to the season of administering the rite, though he specifies the interval between Good-Friday and Whitsunday as peculiarly appropriate, he remarks that every day and every hour are alike suited to the performance of it. In consequence, however, it is most probable, of the opinion which he entertained concerning the irremissible character of heinous sins committed after baptism, he thought it expedient to delay the rite; and as to children he says, "Let them come when they are instructed whither they come. Let them be made Christians when they can know Christ. Why need their guiltless age to make such haste to the forgiveness of sins?" That he is the first ecclesiastical writer who mentions expressly the baptism of infants, is universally admitted; whether, from the manner in which he mentions it, we are to conclude that the practice was derived by tradition from the apostolic age, we cannot stop to inquire.

Roman Catholic writers have appealed to the authority of Tertullian in support of the doctrine of Transubstantiation; but certainly, as our author has shewn, on very insufficient grounds. The corruption of the originally

simple ordinance of *the Lord's Supper*, had not yet proceeded so far. But even in Tertullian's age, the elements were esteemed peculiarly holy, and on that account, it appears, were usually received in assemblies held very early in the morning, before the first ordinary meal. For the same reason, extreme care was taken to prevent any portion of the elements from falling to the ground, and some of the consecrated bread was reserved by the communicants to be eaten at home before every other nourishment. The bread and wine were received at the hands of the Presidents; but in what posture they were received cannot be ascertained from any passage in the writings of Tertullian. He speaks, indeed, in one passage, of the communicants as standing at the altar of God; but as the Professor candidly observes, "It may be doubted whether the expression is to be understood literally; or whether we are warranted in inferring from it that altars had been, at that early period, generally introduced into the places of religious assembly." P. 453. The term *sacrificium* is applied by Tertullian to the Eucharist; "but in the same general manner in which it is applied to other parts of divine worship, and to other modes of conciliating the Divine favour—as to prayer or fasting or bodily mortifications." P. 452.

Marriage was certainly not considered as a sacrament in the days of Tertullian, yet it seems to have been esteemed by Christians as a strictly religious contract. The putting on of the ring is mentioned "as a part of the rites, not of marriage, but espousal." The Romish sacrament of *extreme unction* derives no authority from the writings of Tertullian.

The *seventh chapter* treats of "the last of the five branches into which Mosheim divides the internal History of the Church—the heresies by which its repose was troubled during the second century." Before our author proceeds to consider Mosheim's enumeration of Christian sects, he gives an interesting analysis of Tertullian's tract against the Jews. From this tract it appears that the controversy between the Jews and the Christians "stood then precisely on the same footing as that on which it stands in the present day;" excepting, as we think, that Christians have enlarged the distance between the Jews and themselves, by departing more widely from the doctrine of the Divine Unity. It also appears that the advocates for Christianity were in that day, as they are in this, often embarrassed by the application of some of the Old-Testament prophecies. In the interpretation of the Jewish Scripture, Tertullian discovers much more fancy than judgment; and in some passages finds allusions to the death of Christ, "so grossly extravagant, that it is difficult to conceive," says our impartial Professor, "how they could ever enter into the head of any rational being. I know not," he adds, "whether it will be deemed any apology for Tertullian to observe that he was not the inventor of these fancies; for it argues perhaps a more lamentable weakness of judgment to have copied than to have invented them: most, however, if not all, are to be found in Justin Martyr." P. 471. It is true, they are in Justin Martyr, with a great heap of other absurdities; and we have always admired the singular patience of Trypho, if the dialogue really took place, in continuing to listen to such an opponent.

On one subject relating to the Jews and intimately connected with the inquiry concerning the state of early opinions respecting the person of Christ, namely, the identity of the Nazarenes and Ebionites, Tertullian throws no light. He speaks of the Ebionites, and says that they derived their appellation from their founder Ebion, whom he supposes to have been the successor, but not in every point the follower, of Cerinthus. But he

makes no mention of the Nazarenes as a sect; only incidentally observing, that the Christians were so called by the Jews. Once also he speaks of "Hebrew Christians."

The Gnostic heresy having spread very widely at the end of the second century, Tertullian, as might be expected, was much occupied in opposing its progress. Mosheim traces Gnosticism, in all its various forms, to the Oriental philosophy, as their common source; and arranges all the sects of the Gnostics under two principal divisions, the Egyptian and the Asiatic. Tertullian does not seem to have thought of this division or of this origin; he repeatedly charges the Gnostics with borrowing from Pythagoras and Plato and other Greek philosophers. The learned Professor does not deem it necessary to inquire "into the reality of an alleged connexion between the Oriental and Platonic philosophies," or to decide between the ancient Presbyter and the modern ecclesiastical historian. We have no hesitation in preferring, on this subject, the authority of the latter; and in recommending that part of his "Commentaries on the Affairs of the Christians," &c., which relates to the Gnostics, as peculiarly interesting and valuable. Of Elxai, whom Mosheim mentions as the head of the Asiatic branch, Tertullian takes no notice; and even Saturninus he mentions but once. Of Cerdo he says no more than that Marcion borrowed from him. But against Marcion, the head of one of the Asiatic sects, he composed five books, which have come down to us. Of the first of these our author has given a full and accurate analysis, and of the other four he adds some interesting notices.

With the fourth and fifth books against Marcion, is connected an inquiry of considerable importance in the criticism of the New Testament, and bearing also strongly upon the question relating to the origin of the three first gospels; namely, the charge brought by Tertullian and other ancient fathers against Marcion, of having adulterated the Gospel of Luke and the Epistles of Paul. The learned Professor, perhaps rightly, declines entering into any investigation of this curious and certainly difficult subject. He does not deny or question the justice of the charge: he seems to admit it; and in justification refers the reader to some "valuable remarks in the introduction to Dr. Schleiermacher's work" on the Gospel of Luke. The able author of that introduction declares that "Professor Hahn has settled the matter so as to satisfy every impartial inquirer that the ancient opinion is correct." We are impatient to see the work he so strongly recommends; but in the mean time, we must continue to acquiesce in the modern opinion, influenced by the arguments of Griesbach and Loeffler; to neither of whom the translator of Schleiermacher refers.

Scarcely any of the Gnostics belonging to the Egyptian branch, excepting Valentinus, are mentioned by Tertullian. Against the Valentinians he composed expressly a treatise; which, however, "is little more than a translation of the first book of the work of Iræneus against the Gnostics." Of this treatise the Professor has given an ample summary, exhibiting the whole of the absurd system maintained by the Egyptian heresiarch.

Among the heresies of the second century, according to Mosheim, were the tenets of Praxeas, Aitemon, and Theodotus: as heresies, therefore, they are treated by our author. Without justly exposing ourselves to the charge of cavilling, we might dispute the propriety of this classification, as it has been fully proved that the Gnostics were the only heretics in the early ages of Christianity: and as it has not been, nor ever can be, proved that the distinguishing tenets of Praxeas, Aitemon and Theodotus, were not those of

postles themselves; or at least more nearly allied to them than those
ie reputedly orthodox believers in the second century. But waving
it is remarked by the Professor, that "we find no notice of Aitemon
Theodotus in Tertullian's writings." Against Praxeas, who had of-
ed him by the part he took against Montanism at Rome, he wrote a
treatise. Of this treatise our author has given a very full account,
only that he may illustrate, according to the professed design of his
, the doctrine of the second century, but also, as is evident, that he
, if possible, identify the creed of the Established Church with that of
Carthaginian Presbyter, on the important subject of the Trinity.
axeas, we have reason to think, was a strict Unitarian. "He asserted,"
Lardner, "the Unity of God, and denied a real Trinity. He con-
ed that by the Word was to be understood the wisdom, the will, the
r, the voice or command of God; not a distinct personal substance.
eld Jesus to be a man, and said that God was with him in a superior
nore intimate manner than with any other man or prophet whatever;
t was not a personal union." He was charged by Tertullian with
aining that the Father, Son, and Holy Spirit, were one and the same;
onsequently, that the Father was born and suffered. The justice of
harge may be doubted; it is indeed certain that Praxeas expressly
d the latter part of it. And as to the former part of it, the represen-
which Tertullian gives of the doctrine of Praxeas may have arisen, as
sobre conjectures, "from his misapprehending what the Unitarians
concerning the Father and the Son being *one*, and concerning *the*
r being in Jesus and *doing the works*, as our Saviour expresses him-
Unhappily we have no work by Praxeas to which we can refer; and
now that Tertullian, as the Professor candidly allows, could draw con-
nces from the opinions of an opponent, which the opponent disavowed.
note 284, p. 569.) In refutation of these notions, however, Tertul-
ndertakes to prove the perfect distinction of the three persons of the
ty. But the majority of Christians "*major pars credentium*," as
llian allows, were believers in the strict unity of God, and were
ed at the notion of three persons in the Godhead. They adhered to
onarchy, and could not reconcile their minds to the *economy* for which
rthodox fathers were then contending. He was not a little embarrassed,
fore, while maintaining against Praxeas the distinct personality of the
r, the Son, and the Spirit, to make this notion appear consistent with
octrine of the divine unity. He was also perplexed, as all who main-
similar opinions ever have been and ever must be, to interpret, upon
rinciples, those numerous plain passages of Scripture which speak of
'ather as the only true God, and of Jesus as one in all respects like
in whose service he lived and died. No wonder, therefore, if we
as we certainly do find in this treatise, much perversion of Scripture
nge, great confusion of ideas, and many contradictions and incon-
ncies which no ingenuity can reconcile: no wonder that so good a
ner, and so candid and fair a judge as the Right Rev. Professor shews
elf to be, should warn his readers in the course of his remarks on this
ise, that he undertakes only to state, not always to explain or compre-
Tertullian's notions. See note 199, p. 538.
om the detailed account of this important treatise, our author thinks
he has sufficiently proved that Tertullian maintained a real Trinity; or,
e words of the first Article, that "in the unity of the Godhead there be

three persons of one substance, power and eternity;" that his opinions respecting the Son and Holy Spirit essentially coincided with the doctrines of the Church of England; and that the general doctrine of the Nicene and Athanasian Creeds is contained in his writings. "But though we think," observes the Professor, "that Tertullian's opinions on these points coincided in the main with the doctrines of our Church, we are far from meaning to assert that expressions may not occasionally be found which are capable of a different interpretation, and which were carefully avoided by the orthodox writers of later times, when the controversies respecting the Trinity had introduced greater precision of language." P. 556. So in another place: "In his representations of this distinction," (viz. of the three persons,) "he sometimes uses expressions which in after times, when controversy had introduced greater precision of language, were studiously avoided by the orthodox." P. 539. We must beg leave here, as in a former case, to enter our protest against this method of accounting for the difference that is found between the ancient and the modern expositions of the doctrine of the Trinity. The language which was employed by Tertullian expressed as precisely and as clearly as they could be expressed, the notions he had formed. His language was in later times carefully avoided, because his opinions were not then maintained. Controversy, it is true, gave occasion to different phraseology, because in the progress of controversy new views of the doctrine were taken. The gradual corruption of the doctrine of the divine unity as it was taught by Jesus and his apostles, can be distinctly traced from the middle of the second century till about the end of the fifth, when it was lost in that labyrinth of unmeaning words constructed by Pseudo-Athanasius. This corruption was in an early stage of its progress in the days of Tertullian; and though he did as much as any one to help it forward, it had not advanced so far as to appear in the language employed by later writers. "With respect to particular expressions," says our author, "we find that he calls the Son, God of God and Light of Light." It is true; and it is possible that the Post-Nicene Fathers may have used this language in the sense in which it was used by Tertullian: yet we think that they advanced beyond the point at which he stopped, when they said that the Son was "very God of very God;" nor is there any passage in his works from which it can be inferred that he had any notion of the Holy Spirit as "the Lord and giver of life." The Bishop acknowledges that, "in speaking of the Holy Ghost, Tertullian occasionally uses terms of a very ambiguous and equivocal character:" and no wonder, for in his days no clear notions respecting the Spirit had been formed. With respect to the expressions contained in the Athanasian Creed, no ingenuity can stretch the opinions or the language of Tertullian to such an extent as this: "The Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. And in this Trinity none is afore or after other; none is greater or less than another." Not one of the Ante-Nicene Fathers ever used language approaching to this; by no one of them was such a doctrine maintained. This account of Tertullian's faith, as it respected the doctrine of the Trinity, appears to us the least satisfactory part of the learned Prelate's work; owing chiefly to this circumstance, that writing under the influence of a desire to vindicate the orthodoxy of Tertullian, he has not allowed himself to weigh the expressions of the Presbyter with his usual accuracy, and to infer from them no more than they really warrant. We must not

omit to state, that in the course of his examination of the treatise against Praxeas, he has clearly shewn that Tertullian, so far from alluding to 1 John v. 7, knew nothing of the verse.

The next heretic in Mosheim's catalogue is Hermogenes, who, regarding matter as the source of all evil, could not persuade himself that it was created by God, but maintained that it had existed from eternity. Against this hypothesis Tertullian wrote a distinct treatise, of which our author has given a brief analysis, which he thus concludes:

"In one part of his reasoning he (Tertullian) must be allowed to have been successful, in shewing that the theory of his opponent removed none of the difficulties in which the question is involved. He has also given no slight proof of discretion, a quality for which he is not generally remarkable, in not attempting himself to advance any counter-theory upon that inexplicable subject."—P. 577.

The work concludes with a very brief notice of two or three other heretics of this century, included by Mosheim in his enumeration and mentioned by Tertullian; and with a short apology for the divisions among Protestants, founded upon the existence of numerous sectaries in ancient times, and in reply to the objection commonly urged against Protestantism by Roman Catholic writers.

We have thus noticed, at greater length, perhaps, than our limits strictly allow, the principal of the numerous topics discussed by the learned and Right Rev. Author in his very interesting work. We have been so much gratified by the information which this instructive work conveys, so much pleased by the accurate judgment and the candid, liberal spirit manifest in almost every page, and so opposite to the rashness, the dogmatism, and the arrogance that too commonly deform the productions of learned dignitaries and theologians, that although we cannot expect always to agree with him in the result of his examination of the writings of the Fathers who preceded Tertullian, we earnestly hope that neither his merited advancement on the Episcopal Bench, nor any other circumstance, will interfere with his design of laying the substance of his former lectures before the public.

ART. III. — *History of the Transmission of Ancient Books to Modern Times, or a concise Account of the Means by which the Genuineness and Authenticity of Ancient Historical Works are ascertained; with an Estimate of the comparative Value of the Evidence usually adduced in support of the Claims of the Jewish and Christian Scriptures.* By Isaac Taylor. London. Holdsworth. 1827. 8*s*.

WE have seldom felt more interest than in the perusal of this judicious and highly instructive volume. The subject is happily chosen and ingeniously pursued; the leading object being to lay before general readers, apart from controversy, and as if no interests more important than those of literature were implicated in the result, a general view of the state of the arguments on which the genuineness of ancient books, and the authenticity of the information they contain, rest; the whole credit of literature, the certainty of history, and the truth of religion, being all involved in the facts on which we may found our opinion on the security of the transmission of ancient books to modern times.

Speaking in general of books now circulating in the form which the invention of printing has given them, and purporting to be correct or tolerably correct representations of originals, the works of authors who lived many hundred years previously and before the occurrence of a long period of comparative ignorance and darkness, their authenticity is popularly received without hesitation or dispute. On this subject, however, as on others, there often exists too much faith and too little; and the mind, not being stored with any materials for estimating the foundations on which its confidence rests, is sometimes easily staggered by difficulties, and at other times is incapable of correctly estimating the weight of assurance which it may receive, and more especially the immense preponderance of the assurance on which its belief in the authenticity of the Scriptures, as compared with other old books, may rest. Mr. Taylor's mode of throwing the whole argument into one literary view, of looking at the general evidence of authenticity as affecting literature in the bulk, and of thus collaterally and incidentally displaying the immense comparative weight in favour of the authenticity of the sacred records, and of the truth of their contents, is ingenious and eminently successful. The plan of course enables the author to interweave a great deal of curious literary information, given in a popular form, but in a way calculated to impart to every class of readers correct general ideas of a subject which is more peculiarly one of labour and research. We do not know a more engaging outline for a course of lectures, which might be addressed to almost any class of students, than the argument of this volume would afford.

The subject of the work being the history of the records of history, the author proceeds to trace the extant works of ancient historians retrogressively from modern times up to the ages to which they are usually attributed, and then to explain the grounds on which, under certain limitations, the contents of these works are admitted to be authentic and worthy of credit. The inquiry, therefore, consists of two perfectly distinct parts, of which the first relates to the antiquity, genuineness and integrity of certain books now extant, and the second relates to the degree of credit that is due to such of these ancient works as profess to be narratives of facts. Satisfactory evidence, on the one head, proves, that the works are not *forgeries*, on the other, that they are not *fictions*.

The antiquity and genuineness of ancient books are regarded as capable of proof under three distinct lines, which are each handled in a brief and forcible style by Mr. Taylor. The *first* relates to the history of certain copies of a work now in existence; the *second*, to the history of a work as it may be collected from the series of references made to it by others; the *third* is drawn from the known history of the language in which the work is extant.

First, then, Mr. Taylor enters into the history and description of MSS. as they were found and were made the sources of our present books at the invention of printing, and he succinctly points out the means and evidences by which their dates and ages are now ascertainable; such as, by authentic history of their individual existence and actual transmission,—by the dates affixed by copyists,—by marginal notes affixed from time to time by later hands, alluding often to persons, events, or customs, indicative of their age, —by being discovered as palimpsests or rescripts under MSS. themselves of a considerable antiquity,—by the ornaments or illuminations, and by the quality of the ink, the nature of the material, whether leather, parchment, papyrus, &c.,—by changes in the mode of writing, and other particulars,

on all of which Mr. Taylor gives interesting and useful information, and to which he adds observations of his own; which [illegible] and propagated, in the form of conjecture, theory, or opinion, which they exhibit one towards the other, and in the degree in which various readings are generally entitled to.

Secondly, he proposes to consider the history and evidence of ancient works as collected from the writings and testimonies of contemporary and succeeding writers, whether the information is direct or by accidental allusion, or whether it is the fact with many works that have been the subjects of explicit discussion and criticism. These writers have been the most fruitful sources of information and conjecture; of the authenticity of the books to which they refer, and many works are still further established when made the subjects of actual translation.

Thirdly, the history of the language in which a work is found is often the least fallible of all proofs. A poem or a history may have been forged, but not a language: and there is scarcely an era in which we cannot, with care, know and point out the language which in fact at the time would have been adopted, and as to which it is next to impossible to counterfeit a language. Every language, of which copious specimens are extant, contains a secret history of the people through whose lips it has passed, and furnishes to the scholar his data by which many remains may almost with certainty be assigned to their true age.

Mr. Taylor's next chapter is [illegible] a mass of facts illustrative of the history of Manuscripts, in which he describes historically (chiefly from the learned researches of Montfaucon) the materials used for ancient books: the instruments and inks from time to time used for writing; the changes introduced from age to age in the forms of letters, and the general character of writing, which have [illegible] to be experienced almost unerring means of judgment: the modes from time to time used in forming books, compacting the sheets, covering, dividing into volumes, punctuation and decoration; the character of copyists, and the places most celebrated for the transmission of books: and particularly the extent to which the world is indebted to the inhabitants of monasteries, during the middle ages, for the preservation and multiplication of the records of profane and scriptural learning.

The next head of inquiry is into the indications of the existence of the remains of ancient literature, from the decline of learning in the seventh century to its restoration in the fifteenth, in which Mr. Taylor very properly exposes the sweeping declamations by which we are so fond of talking of "the dark ages," "the period of intellectual night," "the season of winter in the history of man," and many other exaggerated expressions used only by those who choose not to give themselves the trouble to inquire or be just. A vague impression that all was night, darkness, and ignorance, reckoning backwards for more than 800 years, from the period in which literature emerged, coupled with the fact, that almost all the Manuscripts on which the world relies for the treasures of antiquity, must, if genuine, have been the work of that season of darkness, either involves us in contradictions, or presents a considerable difficulty in the way of our convictions. Mr. Taylor's object, in a rapid survey of the literary history of this period, is to shew, that the lamp of learning, truth, and philosophy, always was to some extent kept trimmed and burning, and that (as the multiplication of books would indicate) there were persons for whose use, and to gratify whose appetite, they were so multiplied.

Having displayed the evidence on which we come to the conclusion that the works of ancient times can be satisfactorily traced and proved to belong to the æras to which they purport to belong, the author proceeds to inquire, (as to such of these works as are professedly historical,) on what grounds, and with what limitations, such works deserve confidence as narratives of facts; an inquiry which he follows under several appropriate heads, pointing out very judiciously how strongly the very imperfections and inaccuracies of an author sometimes establish his general fidelity.

He next details the confirmations which the evidence of ancient historians derives from independent and external sources; 1st, from evidence derived from the general literature of the nations of antiquity, referring incidentally to the same persons and things, and furnishing coincidences which often demonstrate more forcibly than the most direct testimony; 2d, the corroborative evidence deduced from chronological inscriptions and calculations; 3d, the geographical evidence deduced from references to durable inequalities or diversities of the earth's surface, the permanency of names of places, &c.; 4th, a similar confirmation drawn from a comparison of the descriptions of physical peculiarities, manners and usages, with facts now in existence; 5th, from the existing remains of ancient art; of buildings, sculptures, gems, inscriptions, coins, paintings, Mosaics, vases, implements, and arms.

The next chapter is devoted to elucidating certain general principles applicable to all questions of genuineness and authenticity, under the following general heads or propositions: 1st, That facts remote from our personal observation may be as certainly proved by evidence that is fallible *in its kind* as by that which is not open to the possibility of error; 2d, That facts remote from our personal knowledge, are not necessarily more or less certain in proportion to the length of time that has elapsed since they took place; 3d, That the validity of evidence in proof of remote facts is not affected, either for the better or the worse, by the weight of the consequences that may happen to depend upon them—a proposition which we are inclined to think Mr. Taylor has put rather too broadly, and without certain allowances with which, as a general canon of the credibility of evidence, it must be qualified; 4th, That a calculation of actual instances, taken almost from any class of facts, will prove that *seemingly good* evidence is incomparably more often true than false; 5th, That the strength of evidence is not proportioned to its simplicity or perspicuity, or to the ease with which it may be apprehended by all persons.

The next and most important head of our author's argument is a comparison of the relative strength of the evidence which supports the genuineness and authenticity of the Holy Scriptures, and that of other ancient writings, which he pursues under the following leading particulars:—The number of Manuscripts which passed down through the middle ages; the antiquity of some existing Manuscripts; the extent of surface over which copies were diffused at an early date; the importance attached to the books by their possessors; the respect paid to them by copyists of later ages; the wide separation or the open hostility of those by whom these books were preserved; the visible effects of these books from age to age; the immense body of references and quotations; the equally important corroborative testimony of early versions; the vernacular extinction of the languages or idioms in which these books were written; the means of comparison with spurious works, or with works intended to share the reputation acquired by others; and the strength of the inference from the genuineness to the credibility of the books.

In all these particulars the argument in favour of the genuineness and authenticity of the Scriptures, taken *in their place*, on a survey of ancient writings in general, is striking and conclusive. Mr. Taylor properly observes,

"Whenever it is said that the events recorded in the four Gospels are presented to us in a form purposely adapted *to exercise our faith*, it should always be added, by way of illustrating the exact meaning of the words, that the events recorded by Thucydides and Tacitus are also presented to us in a form adapted to exercise our faith. Yet it would evidently be more exactly proper to say, that this sort of evidence is adapted to give exercise to *reason*, for faith has no part in things which lie within the known boundaries of the mundane system. And facts, intelligible in themselves, are, when duly attested in conformity with the ordinary principles of evidence, as much a part of the mundane system as the most familiar transactions of common life." ——"To one who affected to question the received account of the death of Julius Cæsar, we should not say, 'You want faith,' but, 'You want common sense.'"

As an historical and literary question, then, Mr. Taylor's object, most successfully pursued, is to shew, that the argument as it regards Christianity, is distinguished from others of a like nature by nothing, unless it be the multiplicity and the force of the evidences it presents. To ask for proofs of the facts recorded in the Gospels, and of their authenticity, and to leave the events of the same or preceding times unquestioned and unexamined, is an impertinence, he contends, which the advocates of Christianity should never submit to, much less encourage, by a tacit acknowledgment that the evidence in the one case needs some sort of candour, or of *easiness* or willingness to be persuaded, which is not asked by the other. The Gospels demand a verdict according to the evidence, in a firmer tone than any other ancient histories that can be put to the bar of common sense, and that verdict *must* be in their favour, unless the rejector has previously determined that *no* evidence can prove them, on the principle, that the supposition of the resurrection of the dead (which is the centre fact affirmed in these books, and which must bear all the burden of the argument) offers a greater outrage to reason than the rejection of the clearest and fullest evidence that history has ever accumulated, or, in short, that it *is* "a thing *incredible* that God should raise the dead."

ART. IV.—*The Plenary Inspiration of the Scriptures asserted, and the Principles of their Composition investigated.* By the Rev. S. Noble. London. 1825.

ON the subject of the inspiration of the Scriptures, it is well known that three different views have been adopted by those who agree in deriving from them the rule of their faith and practice. The first is what is commonly called *plenary* inspiration, which maintains that every word, all the most minute, and (if we may be allowed to say so) trivial passages were immediately dictated by the Holy Spirit; the second allows that matters of small moment may have been left to the discretion of the writers, but that all important matters, all arguments and statements of doctrine, were inspired; while a third party contends that prophecies and other passages, which are expressly delivered as proceeding directly from God, are to be received as of divine authority—but that the historical books are to be considered merely as

human testimony, and as depending for the whole of their authority on high credibility which we justly ascribe to them from the approved sanc and veracity of the writers. There is no good reason, it is alleged, to s pose that the Jewish history was written in a different manner from tha any other nation, and we therefore ascribe it to writers who used (and the whole successfully used) all the means in their power to render tl works as acceptable and credible as possible. There are, it is true, m just and noble sentiments respecting the Divine character and human du in the Jewish Scriptures than in the productions of any Heathen author; s sentiments we rightly conclude to have been divinely communica'ed; their influence upon the feelings and character of the writers would natur lead to the choice of appropriate expressions, and diffuse a sublime bea over their general style; but it does not hence follow that the precise te in which they expressed themselves were, in all cases, of supernatural ori In favour of this opinion they urge the difficulties which attend the ot views of the subject from the contradictions which not unfrequently oc These are, indeed, of trifling moment, and relate chiefly to those minor cumstantial details upon which independent witnesses are generally fo to differ, while they agree in the substance of narratives; and, therefore long as we consider the relation on the footing of human testimony, t add to its credibility, but are utterly inconsistent with the notion that e word is divinely inspired.

The author of the work before us is disposed to maintain the doct of plenary inspiration in its fullest extent; not that he is insensible to difficulties attendant upon this scheme, so long as we adhere to the lit interpretation. But he contends that we may derive from our knowledg the Divine perfections a *previous* estimate of the character which *must* long to a composition that has God for its author, and hence he endeav to shew, by a series of very elaborate but tediously prolix and diffuse il trations, that we are not in any instance to rest in the literal sense, that is only a vehicle for the conveyance of a spiritual meaning, and that the parent contradictions in the letter are only admitted in order the more c pletely to adapt it to the spirit which lurks behind, and of which it is representative.

The obvious objection to this and to all other schemes of a spiritual ir pretation is, that in the absence of any authorized *key*, the admission of a principle affords unbounded scope for the exercise of imaginatio devising parabolical senses for the plainest and simplest passages; and author of this work is very far indeed from furnishing an exception t remark. We much doubt whether many of those who contend for plenary inspiration of Scripture would be satisfied to place their favo doctrine on the precarious footing provided by such visionary speculati and are inclined to suspect that the impression most commonly left upo reader's mind by the perusal of these Lectures, will be a strong persu that a doctrine requiring for its establishment the admission of a syste interpretation which forbids us to rest in the obvious sense of the pla and simplest passage, and converts the whole Bible into a book of rid cannot possibly be true.

In the preface we are somewhat surprised to encounter a representatio the usual mode of establishing the credibility of revelation on the evid of miracles, which has, to say the least of it, a suspicious appearance. argument of the Christian advocate, Mr. Noble thinks, is more fitted to sil than to satisfy even an ingenuous inquirer:

"The former effect is or ought to be produced, when such circumstances and considerations are alleged as cannot be accounted for upon any other hypothesis than that which supposes the truth of the religion: but to accomplish the latter object, the circumstances in the documents of the religion which, *as the sceptic thinks*, are incompatible with the belief of their divine origin, must also be satisfactorily explained."

Taking it for granted that the truth of revelation implies the inspiration of every word in the Bible, the sceptic demands that all the apparent contradictions should be reconciled, which arise out of the literal interpretation of the sacred text; and in this demand he is abetted by Mr. Noble. The question is, Does he think rightly? Is he entitled to make such demand? Or, rather, is not the truth of the religion more easily and satisfactorily made out by abandoning this vain and needless attempt to reconcile trifling contradictions, by considering the credibility of the Scripture history as superior indeed in degree, but similar in kind, to that of all other history, and seeking for inspiration only in those parts which expressly lay claim to it?

The real nature of the evidence derived from miracles seems to be strangely misconceived in the following passage:

"The perpetual theme of modern defenders of Christianity, is, miracles; which, they shew, were certainly performed by Jesus Christ and the apostles, and which they extol as the proper evidences of a Divine Revelation. So far as relates to the latter assertion, the Deist is ready enough to take them at their word: he admits that miracles are proper evidences, *and desires, therefore, to see some performed.* With the express terms of this request, the Christian advocate declines to comply; but he undertakes to prove, instead of it, that the sceptics of former ages might, if they pleased, have had that satisfaction. But do not both parties somewhat mistake the matter? If the evidence of miracles were so convincing as the Deistical writers usually suppose, how come some of their acutest reasoners to object to Christianity on that very ground,—because it records them among its documents? If, on the other hand, that evidence were so essential as the Christian advocates admit, how can we account for their having ceased; and ceased, not only in countries where the profession of Christianity is established, but even where attempts are made to sow in new soils the seed of the gospel? Ought not this palpable fact to make the Christian hesitate about affirming so confidently, that miracles are so highly important as evidences of the truth of revelation?"—Pref. p. iv.

The demand to see a miracle performed is surely most unreasonable. By the same rule every individual of the human race is equally entitled to have his scruples removed in the same way; and miracles would thus be multiplied to such a degree as to interfere with the attainment of those objects for the sake of which the uniform course of nature was established. Is our author prepared to admit that a conviction, derived from the senses, of the reality of a miracle is an adequate proof of a divine commission, and at the same time to deny that any proof can be obtained from testimony of such facts having formerly taken place, sufficient to serve as the foundation of a rational belief? If so, there is an end of all historical evidence, and we can rely upon nothing which is not exhibited in our own immediate presence. According to him, the labours of modern writers are inadequate to render us absolutely certain of the reality of Scripture miracles, and this he considers as an advantage, because our minds are by this means placed in a sort of impartial equilibrium, which is peculiarly favourable to the search after hidden meanings, and assists us to reconcile what we find in holy writ with our preconceived notions of what a revelation from God *ought* to be.

There is in this work a considerable display of imagination and eloquence, and occasionally a good deal of acuteness; and yet it abounds throughout with extraordinary specimens of weak and inconclusive reasoning. In fact, the whole argument, as far as the doctrine of the book is founded upon argument at all, seems to proceed on one continued assumption of the main point in debate. The author begins with assuming that we are entitled to expect that a book professing to communicate a divine revelation, should bear in every page and every sentence the marks of its divine original. He then represents the unbeliever as founding an argument on the alleged discrepancy between this anticipation and what we actually meet with in the Bible. And the argument would be a good one if the premises were admitted; but they are assumed without any good ground, without necessity, and without evidence. They imply a species of concession to the unbeliever which involves the Christian advocate in insurmountable difficulties, and utterly destroys the argument for the reality of those historical facts on which the truth of our religion depends. This argument is founded on the same general principles which regulate all human testimony, applied to those records in which we persuade ourselves that we have these facts attested by human witnesses. It is conceded that the truth of revelation requires us to maintain the existence in the sacred writings of such a species of inspiration as implies a complete accordance of statement in every the minutest particular. As this is glaringly inconsistent with acknowledged facts, so long as we adhere to the literal interpretation, we are called upon to resort to a spiritual or mystical sense, which is in fact a mere hypothesis, utterly devoid of any direct authority from Scripture itself, and unsupported by any kind of evidence except the solution which it affords, or is supposed to afford, of this imaginary difficulty. It is scarcely necessary to observe, that the sceptic would call for some independent proof of this hypothesis, and finding none, would reject it at once, and with it those Scriptures to whose authority its reception was alleged to be essential.

In order to establish the system of spiritual interpretation, which is to remove all the difficulties in the way of the doctrine of plenary inspiration, we are told, (p. 135,) that the universe is, as the author expresses it, an *out birth* from the Deity, and consequently every thing which it contains, especially the spiritual part of the creation, must bear a relation to him. Now there are two leading attributes in the Divine Nature, Infinite Love and Infinite Wisdom, and hence we are to look for a constant reference to these two attributes in his word, his works, and his providence. Thus, in the first chapter of Genesis, God is recorded to have said, "Let us make man in our image and after our likeness." This double form of expression points to two different things in which man is said to resemble his Maker, and accordingly he is formed with two distinct faculties, understanding and will, (such are our author's metaphysics,) corresponding to and designed for the reception of these two leading attributes. (P. 138.)

Throughout the whole of the creation, similar *duplicities*, corresponding to these same two leading attributes, are, it is said, to be met with. Thus what the will and understanding are to the mind, the heart and lungs, we are told, are to the body. Again, the body itself is made up of two principal constituent materials, flesh and blood. The same analogy may be traced throughout all nature. "The terraqueous globe consists, in like manner, of two general parts, earth and water; indeed it would be difficult to find any thing through the whole circuit of creation which is not composed of two principal constituent parts." (P. 149.) This tendency to

and conversation; *for* myrrh was one of the ingredients of the holy oil with which all the persons and vessels employed in the tabernacle service were anointed. "It is impossible," says our author, "that the Magi should have fixed by chance upon articles so exactly symbolical of the sentiments proper to the occasion of spiritual worship." Are we then to presume that they were acquainted with the nature of this worship, and consequently with the true character of the Messiah? However intimately versed they might be in this symbolical language, they must have had the ideas in order to express them at all. And if they possessed this language, how happens it that the analogies upon which it is founded have ever since been forgotten, and that it has been left at this distance of time for Mr. Noble again to reveal them to the world?

The combat of David and Goliath symbolizes, we are told, (p. 513,) the superiority of divine dependence over self-confidence. Such, doubtless, is the impression left on the mind by the perusal of the narrative in its plain and literal form; but this is too simple and direct an application to suit the taste of our author. The Philistines, we are given to understand, denote those in every age of the church who profess to belong to it, and have an extensive knowledge of sacred subjects, but give themselves no concern about practice. The wars, then, between the Philistines and the Israelites denote the contests between the doctrine of salvation by faith alone, and the union of faith with charity. Giants, again, denote those who are in strong persuasion of their superior power and intelligence, and who are deeply grounded in pride and self-conceit. The armour of the Philistine represents the false reasonings and perversions of truth, by which such persons confirm themselves in their erroneous persuasions. David, on the contrary, *is generally allowed* to represent the Lord Jesus Christ, as to that principle in his nature whereby, when in the world, he combated against and subdued the infernal powers which held man in bondage; and hence, derivatively, he represents the faithful member of the church, who engages in spiritual conflicts in an humble dependence on the Lord alone. The smooth stones from the brook are the pure truths of the Divine word; the stone smote the enemy in the *forehead*, to denote that the very first principle of the doctrine which makes every thing depend upon faith—that which forms the *head* of all the rest, is discovered at once to be erroneous when contrasted with the plain declarations of Scripture.

This strange and gratuitous perversion of a plain, historical narrative appears to us neither to require nor to deserve any further comment.

As material things are thus the symbols of things spiritual, and the events of history are typical of analogous changes and revolutions in the church or in the human soul, so the places in which such events are recorded to have happened, and, in general, the countries principally spoken of in sacred history, are to be taken as representatives of certain feelings and states of mind. According to this system *of spiritual geography*, (p. 274,) the land of Judea symbolizes the true church, and all the graces which properly belong to it; and hence the adjacent countries represent the general principles in the mind of man which have an affinity to those which are constituent of the church. Around the central region, which denotes the vital love and knowledge of God, we allot various districts to represent *those parts of the mind* whose functions consist of attachment to subordinate objects. And thus the map of the holy land and the surrounding countries is a fit delineation of that *microcosm*, the mind of man. Egypt represents what belongs entirely to the natural man, but specifically the science or knowledge of the

ıral man with the faculty of acquiring it; while Assyria represents the ıoning powers.

To *prove* all this, Mr. Noble informs us, would require a separate con- ıration of all the passages in which these three countries are mentioned; l he invites his readers, for their own satisfaction, to enter into this exa- ıation. We are very doubtful whether many of them will admit that such rohable case has been made out as will justify him in making so large a nand upon their time and patience.

The following remarks on the important and knotty question, how it hap- ıs that there are just four Evangelists, may be taken as no bad specimen the strange vagaries into which a man may be seduced when he gives the ıs to his fancy, under the influence of this *analogical* system. But we st here allow the author to present his ideas in his own words; no others ı do them justice.

'Perhaps, also, in agreement with that unvarying constancy with which all divine operations follow fixed laws, there may be some divine law which ıdered it necessary that the Gospels should neither be fewer nor more than r: indeed, if inspiration be allowed to them, such must be the fact; since vere a contradiction in terms to affirm, that *Divine Inspiration* produced exact number of four Gospels *by chance*. It is somewhat remarkable, t we read respecting the 'river which went out of Eden to water the gar- r,' that 'from thence it was parted, and became into *four* heads:'* and it ms possible that the coincidence was not unintentional, which was noticed an ancient father, that 'there were *four* Evangelists, *four* rivers of Para- e, *four* corners and *four* rings to the ark of the covenant;'† not that the st of these circumstances was the cause of the others, nor even that the ers were provided to form types of the first; but that they all owed their gin to the same general principle;—that the same law regulating the scent of divine things into nature, governed the one circumstance as the hers. Now, what could the rivers of Paradise represent, but the streams of ith and wisdom which nourished the mind of man in his paradisiacal state? nd why were there *four* of them, but because that number expresses fulness d abundance? for it is a number which is used in reference to the four arters of the world,—the east, west, north, and south,—in connexion with ich it is frequently mentioned in the Scriptures;‡ and while each of these, igly, refers to some specific quality, the four together manifestly stand for e whole. So, if the four rivers of Paradise, together, were representative the truth and wisdom, in all their fulness and abundance, which, in the imeval ages, animated and endowed the human mind, each of them must ve been the symbol of some general class of these graces. What this is, discoverable from the import, in the language of analogy, of the four quar- rs, from which the number four draws its signification of fulness. The st, being considered as the seat of the sun, represents much the same as e sun does,—a state of love, and of the illumination immediately proceeding om love in its highest intensity; and the west is the same general state in a wer degree: so the south is expressive of a state of intelligence, with its endant charity, in the highest brightness; and the north of the same as rging towards obscurity. Thus the east and west, and the south and north, e to each other, respectively, as the internal and external of one general inciple. If the cardinal points did not bear, in the language of analogy, ich is that of the Word of God, some such meaning, would they be so fre- ently noticed in that word; and this even in its prophecies and visions?§

* "Gen. ii. 10. † Jerome, *apud* Lardner, Vol. XII. p. 82."

‡ "As when John 'saw *four* angels standing on the *four corners of the earth*, lding the *four winds of the earth*.' Rev. vii. 1."

§ "See Ezekiel's vision of the New Temple, in the last nine chapters of his ok, and John's of the New Jerusalem, Rev. xxi. For the general frequency with ich the quarters are mentioned, see a Concordance."

Now what if four gospels were given, describing the history of the birth and ministry of the Lord Jesus Christ, with a reference to these four general states? to be divine streams of truth and wisdom, possessing, respectively, these general qualities? to form the unfailing rivers of the Christian Paradise,—the church,—supplying to its inhabitants the waters of life? I throw out this suggestion, not as a certain truth, but because, to me, it yields a probable reason for the number of the gospels, and because it includes ideas, which, as we shall see presently, tend considerably to clear up the mystery of their varying statements. To me, also, it appears quite evident, that the obviously distinct characters of the several gospels tally remarkably with those which this view supposes. Will not all who venerate these sacred narratives confess, that the Gospel of John displays the highest order of the illumination here alluded to, treating more openly of the highest subjects of divine illumination, which are the true nature and character of Him whose history it relates, and the necessity of love to his name? that the Gospel of Luke, with its sweet delineations of charity, and luminous statements of so many essential truths, ranks next in clearness? and that those of Matthew and Mark, though fully imbued with the same spirit, treat their subjects in a more external manner, or clothe them with a somewhat thicker veil, and are to the former, respectively, what the north and west are to the south and east?"—Pp. 581—585.

If it had been the author's object, by an extravagant caricature, to turn his whole system into burlesque, he surely could not have done it better. Nevertheless, as far as we can judge, he appears to be perfectly serious.

CRITICAL NOTICES.

ART. V.—*Personal Sketches of his own Times.* By Sir Jonah Barrington, Judge of the High Court of Admiralty in Ireland. 2 Vols. 8vo. London. 1827.

THIS is an entertaining narrative, by a good-natured, garrulous old gentleman, of his life and times; from which some curious insights may be obtained of the anomalies of Irish politics and character. We shall only indulge our readers with an entertaining sketch of the history of the rise and progress of the party opinions of the family.

"The anomaly of political principles among the Irish country gentlemen at that period was very extraordinary. They professed what they called 'unshaken loyalty;' and yet they were unqualified partizans of Cromwell and William, two decided *usurpers*—one of them having dethroned his father-in-law, and the other decapitated his king.

"The fifth of November was celebrated in Dublin for the preservation of a Scottish king from gunpowder in London: then the thirtieth of January was much approved of by a great number of Irish, as the anniversary of making his son, Charles the First, shorter by the head; and then the very same Irish celebrated the restoration of Charles the Second, who was twice as bad as his father; and whilst they rejoiced in putting a crown upon the head of the son of the king who could not quietly keep his own head on, they never failed to drink bumpers to the memory of Old Noll, who had cut that king's head off. To conclude, in order to commemorate the whole story, and make their children remember it, they dressed up a fat calf's head on every anniversary of King Charles's throat being cut, and with a smoked ham placed by the side of it, all parties partook thereof most happily, washing down the emblem and its accompaniment with as much claret as they could hold.

"Having thus proved their loyalty to James the First, and their attachment to his son's murderer, and then their loyalty to one of his grandsons, to another of whom they were disloyal, they next proceeded to celebrate the birthday of William of Orange, a Dutchman, who turned their king, his father-in-law, out of the country, and who, in all probability, would have given the Irish another calf's head for their celebration, if his said father in-law had not got out of the way with the utmost expedition, and gone to live upon charity in France, with the natural enemies of the British nation.

"One part of the Irish people then invented a toast, called 'the glorious, pious, and immortal memory of William, the Dutchman;' whilst another raised a counter-toast, called 'the memory of the chesnut-horse' that broke the neck of the same King William. But, in my mind, (if I am to judge of past times by the corporation of Dublin,) it was only to coin an excuse for getting loyally drunk as often as possible, that they were so enthusiastically fond of *making sentiments*, as they called them.

"As to the politics of my family, we had, no doubt, some very substantial reasons for being both Cromwellians and Williamites: the one confirmed our grants, and the other preserved them for us: my family, indeed, had certainly not only those, but other very especial reasons to be pleased with King William; and though he gave them nothing, they kept what they had, which might have been lost but for his usurpation.

"During the short reign of James the Second in Ireland, those who were not for him were considered to be against him, and of course were subjected to the severities and confiscations usual in all civil wars. Amongst the rest, my great-grandfather, Colonel John Barrington, being a Protestant, and having no predilection for King James, was ousted from his mansion and estates at Cullenaghmore by one O'Fagan, a Jacobite wig-maker and violent partizan, from Ballynakill. He was, notwithstanding, rather respectfully treated, and was allowed forty pounds a-year so long as he behaved himself.

"However, he only behaved well for a couple of months; at the end of which time, with a party of his faithful tenants, he surprised the wig-maker, turned him out of possession in his turn, and repossessed himself of his mansion and estates.

"The wig-maker, having escaped to Dublin, laid his complaint before the authorities; and a party of soldiers were ordered to make short work of it, if the colonel did not submit on the first summons.

"The party demanded entrance, but were refused; and a little firing from the windows of the mansion took place. Not being, however, tenable, it was successfully stormed; the old gamekeeper, John Neville, killed, and my great-grandfather taken prisoner, conveyed to the drum-head at Raheenduff, tried as a rebel by a certain Cornet M'Mahon, and in due form ordered to be hanged in an hour.

"At the appointed time, execution was punctually proceeded on; and so far as tying up the colonel to the cross-bar of his own gate, the sentence was actually put in force. But at the moment the first haul was given to elevate him, Ned Doran, a tenant of the estate, who was a trooper in King James's army, rode up to the gate—himself and horse in a state of complete exhaustion. He saw with horror his landlord strung up, and exclaimed,—

"'Holloa! holloa! blood and ouns, boys! cut down the colonel! cut down the colonel! or ye'll be all hanged yeerselves, ye villains of the world, ye! I am straight from the Boyne Water, through thick and thin: ough, by the hokys! we're all cut up and kilt to the devil and back agin—Jemmy's scampered, bad luck to him, without a 'good bye to yees!'—or, 'kiss my ——!'—or the least civility in life!'

"My grandfather's hangman lost no time in getting off, leaving the colonel slung fast by the neck to the gate-posts. But Doran soon cut him down, and fell on his knees to beg pardon of his landlord, the holy Virgin, and King William from the Boyne Water.

"The colonel obtained the trooper pardon, and he was ever after a faithful adherent. He was the grandfather of Lieutenant-colonel Doran, of the Irish brigade, afterwards, if I recollect rightly, of the 47th regiment—the officer who cut a German colonel's head clean off in the mess-room at Lisbon, after dinner, with one slice of his sabre. He dined with me repeatedly at Paris about six years since, and was the most disfigured warrior that could possibly be imagined. When he left Cullenagh for the Continent, in 1783, he was as fine, a clever-looking young farmer as could be seen; but he had been blown up once or twice in storming batteries, which, with a few gashes across his features, and the obvious aid of numerous pipes of wine, or something not weaker, had so spoiled his beauty, that he had become of late absolutely frightful.

"This occurrence of my great-grandfather fixed the political creed of my family. On the first of July, the orange-lily was sure to garnish every window in the mansion; the hereditary petereroes scarcely ceased cracking all the evening, to glorify the victory of the Boyne Water, till one of them burst, and killed the gardener's wife, who was tying an orange ribbon round the mouth of it, which she had *stopped* for fear of *accidents*."

ART. VI.—*The Female Missionary Advocate.* Holdsworth, St. Paul's Churchyard. 1827. 18mo. Pp. 96.

WE make no apology for introducing to the notice of our readers, the humble production of one who, while suffering under numerous and depressing evils of poverty, has endeavoured to display, in verses of considerable harmony and beauty, the principles and feelings by which those females are guided who so warmly support the several missions of our orthodox fellow-christians: for piety and benevolence are not of any creed. And at a time when Unitarians are looking with earnest expectation to India, as a field promising a glorious harvest if it be diligently cultivated, the example may excite a spirit of holy emulation, which would give still greater vigour to our Missionary exertions, and render success no longer doubtful, even to the most timid advocates of our foreign cause.

The Editor in his preface says, "The following work is the production of a poor but pious female, in the evening of life; and designed to avert the object of her acute apprehension, a *Workhouse!*"

After a short Introduction, the Poem is interlocutory. The characters of the speakers are very well supported; and the short sketches of their joys or sorrows, which they are made to give, evince the author's acquaintance with human nature, and her poetic talent; while they are made strictly subservient to her main object, which, as the title imports, is to persuade to female missionary exertions. The Poem thus commences:

"Fair was the evening, while the setting sun
Pour'd o'er the hills his last departing ray,
And bade the vales adieu; resigning now
His blazing honours, and his sultry reign,
To that fair orb, who, with reflected light,
Sheds gentler beams to cheer the midnight hour.
Mild Queen of Night! 'Nocturnal friend of man!'
Thy soften'd splendours to the mind recall
The visit of thy Maker to this world:
The brightness of his Father's glory! He
Hid the refulgence of his awful brow,
And veil'd his grandeur in the human form:
Yet, in his spotless purity of life—
In wonders of benevolence and power—
In doctrines that proclaimed the sinner's friend—
Shone all the glory human sight could bear."

There is truth as well as beauty in the following sentences:

"False is the notion that the human heart
Can feel no real sympathy with those
Whose joys or sorrows never were its own;
A strong imagination may impress
Upon the tablet of a feeling heart,
So deep a colouring of another's woe
As may portray (if it does not exceed)
The real anguish that the sufferer feels.
Again, we see the hard, obdurate heart,
Though weeping floods of sorrow for itself,
Still thinks another's grief below its own."

We shall content ourselves with one more extract.

"True, in the sweets of solitude I liv'd,
My prayers were wafted by the balmy gale,
And echoing cares resounded to my hymns;
'Tis true my thoughts enwrapt in things divine,
Aspired to scenes beyond this nether world;
And when my tears bedewed the sacred spot
Where rests the object of my youthful vows,
My heart receded from all earthly joy,
And long'd to join his spirit in the skies;
Yet the bright hope which then engaged my soul,
Revealing heavenly glories to my view,
Strange to relate, did not enlarge my heart,
Nor give me those benevolent desires
Which true religion ever should inspire.
And wherefore? 'twas an idol love that wean'd
My heart from earth, and all its vain delights:
In sullen mood I bade the world farewell,
Not because heaven possesses brighter charms,
But because that which I had made my heaven
No more my eyes or ears delighted met."

The poetry is unequal: but we can assure our readers, and young friends especially, that they will find much both to interest and instruct them in this little poem. And if it should excite any to greater exertions in the cause of religion, our purpose in this notice will be answered, while the aged and deserving author will reap some advantage.

INTELLIGENCE.

'ish and Foreign Unitarian Association.

'HE Second Anniversary of this So- y was held on Wednesday and Thurs- , the 6th and 7th of June. The meet- for transacting the annual business held at the Unitarian Chapel, South ice, Finsbury, on Wednesday morning: IN CHRISTIE, Esq., in the Chair.

The CHAIRMAN observed, that it be- me his duty, as Treasurer of the So- ty, to read the statement of their nds, which, he was happy to say, were a flourishing condition. He then merated the various items of receipt d expenditure, from which it appeared, at during the last year the former had mounted to the sum of 1138*l.* 18*s.*; to hich was to be added the balance of 59*l.* 4*s.* 9*d.* in the hands of the Trea- rer at the last Anniversary, which, ith the exception of 35*9l.* 14*s.* 11*d.* t remaining in his hands, had been pended in effecting the diffusion of nitarian principles in this and other ountries.

The Rev. R. ASPLAND, the Secretary, ad the Report of the proceedings of e Committee during the past year. It mmenced by stating, that the result of eir exertions for the spread of true d liberal Christianity, was on the hole satisfactory, and that their labours d not altogether been in vain. The eport was divided into four parts: 1st. he Home Department; 2d. Civil Rights; l. The Book Department; 4th. Foreign epartment. Upon the first, it stated, at the principles of Unitarianism were aking slow but promising progress in rious parts of the United Kingdom. mission had been planted in the Pot- ies of Staffordshire, among a dense pulation, under the ministry of Mr. arke, and from his reports there was ery prospect of the most gratifying ccess. In Kent and Sussex, another ntleman, in the service of the Asso- tion, was employed, but hitherto with tle apparent success. In Suffolk, their ne wore a more promising aspect; eir missionary had been most inde- igable, and great good was confidently ticipated from his labours. He, like his brethren, had been much perse- ted by various sects of Christians, Me- odists, Presbyterians, Baptists, Ran- ters, and Churchmen: all of whom, however, he had challenged to argu- ment; but all of whom had declined. At one place the clergyman gave notice of his intention to preach twelve lectures on the orthodox doctrines of Christi- anity; and he immediately announced that he would preach from the same texts in rotation, and subsequently six ser- mons on the non-eternity of future pu- nishment. The Report then enumerated some other places in Gloucestershire and Yorkshire, and concluded the first part with copious extracts of correspondence with an Unitarian minister in the north of Ireland.

The Report then proceeded to detail the exertions of the Committee for the attainment and preservation of their civil rights. It stated that, owing to the lamentable illness of their firm and steady friend (Lord Liverpool), it became a matter of serious consideration whe- ther the present session was a fit and proper period for them again to press their peculiar claims upon the attention of the Legislature; but after the calmest deliberation they could give to the sub- ject, they were decidedly of opinion that it was, and they had consequently got their Bill (the Unitarian Marriage Bill) introduced into Parliament. They be- lieved that they had little opposition to apprehend to the principle of the Bill, although much to the mode in which the relief they sought should be granted. Anxious, therefore, to meet the views, opinions, and prejudices of all parties, they had solicited an interview with Lord Liverpool, for the purpose of taking his advice on that important measure, which interview he readily granted; but which his lamented illness prevented taking place. They had, therefore, introduced the present Bill in a different form to that in which it had heretofore been presented. It contained a short form of words to be used on the marriage of Unitarians in the Established Church or vestry, before the clergyman, and at his option; and upon the payment of his usual fee, the marriage was to be registered and con- sidered legal. This Bill had made some way in its progress through the Com- mons, and the Committee were in hopes that it would this session get far enough advanced in the Upper House for them to learn, if not the positive, of which

they inquired, as were the majority of the noble Lords; so that if it was their wish, they might be prepared to remove or meet those objections on a future occasion. The plan of this Bill, or something like it, had received the unqualified approval of Lord Liverpool; but the Committee did not dispute the fact of much opposition being entertained against it in certain quarters. They trusted, however, though their progress was exceedingly slow, they should finally succeed in the removal of what all parties acknowledged to be a grievance. The Report next proceeded to detail the strenuous efforts that had recently been made by the various denominations of Protestant Dissenters for the repeal of the Test and Corporation Acts, in all which endeavours the Committee had cordially joined. These details have been so recently before the public, that it is unnecessary for us to repeat them. It dilated at much length on the impolicy and disgracefulness of the apathy manifested by the Dissenters in suffering their just claims so long to remain dormant; and expressed their unqualified disapproval, a disapproval in which they were joined by the most influential among the Dissenters themselves, as well as Lord John Russell and Mr. John Smith, M. P., the intended mover and seconder of the measure, of the postponement of that important question. It then alluded to the expressions of opposition from Mr. Canning, which, however, they trusted, were only for reasons of temporary expediance; and they confidently anticipated the speedy removal of these unjust and mischievous statutes. It then glanced at the opposition of certain Dissenters to Catholic Emancipation; but, while it regretted that any should be found who would resist that measure of justice and sound policy, they believed that it was confined to a very small number, and these of the most illiterate of the body.

The Rev. Dr. Rees read the Report of the Book and Tract Department. It stated the junction of the Unitarian Book Society with the Association, and that books and tracts had been distributed in Calcutta, Paris, Glasgow, and in various other towns in England and Scotland. It also announced, that the Monthly Repository had been purchased by the Association, with the aid of donations and loans from private individuals, and would in future be conducted under the direction of the Committee.

Mr. Bowring read, in the unavoidable absence of Mr. Fox, the Report of the Foreign Department. It stated, that a mission had been established at Ca[lcutta] under the superintendence of Mr. [Adam] from which place, by the next [mail] mail, they hoped to receive [gra]tifying accounts of the spread of Unitarian principles. At Madras, a Unitarian C[ongregation] had been for some years in exi[stence] but it appeared to be making [no] progress. The Committee said, th[ey] had called on their Indian fri[ends] fulfil their generous promises [to] Calcutta Chapel and mission; [and] deed, on all who looked with [any] with interest on the spread of C[hris]tianity (sanctioned as it was, with [all] the most illustrious names which [adorn] spread the Anglo-Indian page) [a] territory wider in extent, and [more] population, than ever before [was] to the dominion of strangers. [In] country, it was added, where [ignorance] and superstition in their most [hideous] and disgusting forms had had [the] emphasis, their immemorial reign; [where] the few gleams of truth which [had] discovered by learned industry, [in] obscure records of the past, [had] wholly overshadowed and darke[ned] the grossest and foulest polyth[eism] none could watch the uprising of [the] star of a holier and a purer faith, [but] out anxiety and joy, without the [most] and the attempt to diffuse its [blessed] influences. The Report further stat[ed] in the United States of America [great] sures had been taken to unite th[e] rent and scattered Unitarian [churches] into one grand and efficient body, [from] which the happiest results were [anti]cipated. From Transylvania, which [may] be deemed the mother-country of [Unit]arianism, the Committee had recei[ved] most gratifying accounts. The [number] who professed that faith in that [country] was estimated at 50,000. The [supre]me tending authority was vested in th[e Synod] of the general Synod. A coll[ege] long been established at Klaus[enburg] which contained about 300 stude[nts]. sides, there were two gymnasia, [and] paratory schools, at Thomburg [and] resztur. In France, and other [parts] on the continent, the Committ[ee] tered themselves they saw an [opening] for the introduction of their tene[ts]. Report concluded with lamen[ting] severe indisposition of their revered [Se]cretary, Mr. Fox, which prevented from continuing his splendid and services to the Association.

Mr. Young rose to ask some q[uestions]. He wished to know more explicitly he could gather from the Repo[rt] progress had been made by their

issionaries. The mission at Calcutta, r instance, had cost the Society a great al of money; and it did not appear at any thing was done, or was even kely to be done.

The CHAIRMAN said, he was sure his orthy friend would see that he was not f order. He was quite convinced that e had, with them, but one object at eart, the good of the Society; but he ust remind him, that it was not usual, nd must be exceedingly inconvenient, o allow discussions at such meetings, hen there was no question before the hair.

Mr. YOUNG insisted that he was perectly in order. He was, he believed, one f the oldest subscribers present; and it as not to be presumed that he should e called upon to vote approval of a Reort, the tenth part of which he could ot carry in his head, and great part of hich, as he even understood it, he enirely disapproved of.

The Rev. Mr. MARDON begged to say a ew words in explanation. The mission t Calcutta, to which the worthy gentleman appeared to direct his chief opposition, was not supported by the funds of the Society, but by separate funds, raised for that express purpose, and of which the Committee were only the medium of transmission. He trusted, that through the means of these supplies, the primitive truths of Christianity would rise on the ruins of Heathenism in the East Indies.

Mr. YOUNG was not aware of that fact, and it proved the propriety of his inquiries; had he known it, some of them, at least, would have been spared. He was yet convinced, that he was justified in putting these questions, and that, indeed, it was a wholesome practice. On this occasion he should not, however, press them any further, but content himself with saying, that he should have been better pleased had the Society confined their operations, at least for the present, to home, where there was abundance of room, and where the "fields were white already to harvest."

Mr. SURRIDGE said, he was delighted at the prospect of the connexions which were likely to take place in the East. His very heart thrilled with rapture at the thought of the glorious promise being realised.

The motion that the Report be received and printed, was then put and carried.

The Rev. Dr. REES moved the following resolution:—

"That this Meeting lament that circumstances unavoidably occurred to postpone their application to Parliament for relief from the operation of the Marriage Law, so late a period of the session. That the thanks of the Meeting be given to Mr. W. Smith, for bringing the matter forward again, and that he be earnestly requested to endeavour to get the Bill passed through its stages in the House of Commons as early as possible, so as at least to obtain the benefit of a debate in the House of Lords; and that the Committee be instructed, in the event of the failure of the Bill in the present session, to take active measures for a renewal of the application at the commencement of the ensuing session of Parliament; and that the above resolution be immediately communicated by the Secretary to Mr. W. Smith."

He expressed his deep regret at the present state of the law, and trusted that the voice of the Meeting would give a new stimulus to their parliamentary advocates.

The motion was put and carried unanimously.

The Rev. Mr. ASPLAND rose and said, that before moving the resolution which he held in his hand, he thought it right to intimate to the Meeting that a petition lay for signature in the vestry, having reference to one part of the abominable system of conscience-worrying. The question as to the Test and Corporation Laws, he observed, pressed peculiarly on their attention at the present moment. They learned from the Report that it had been postponed, according to a resolution passed by the United Committee, against the avowed opinions of Lord John Russell and Mr. John Smith. At the passing of that resolution, he had the honour to be in the minority. And on that occasion he could not help expressing his regret, that he entirely differed in opinion with the majority of his brethren and associates. He thought the step they had taken was one calculated to injure their interests; it was a step backwards; and more had been lost by it than could be regained in many successive years. He conceived that the question could not be forwarded unless the Dissenters were firm, united, and resolute, and determined not to take instructions from Members of Parliament, but to exercise their undoubted privilege of giving them. They (the Dissenters) who were the aggrieved parties, should tell the Government that their grievances were the heavier because they had been patiently endured so long; and because to them were superadded the stings of

self-reproach for not attempting, years ago, to throw off the burthen. If they did not make a vigorous effort, it seemed likely that they would bear the burthen during the whole term of their natural lives. The Dissenters should, therefore, pledge themselves as men and as Christians, never to allow the question to lie dormant, but to pursue their way to the Legislature, through good and through evil report; and if they refused to grant their rights, they should always hear of their wrongs. The Legislature might in that way be forced into the charity of the unjust judge, who did what was right, that he might no longer be troubled with hearing what was wrong. The Rev. gentleman concluded by moving the following resolution :—

"That this Meeting agrees in the opinion, and participates in the feelings of the Committee, on the subject of the postponement of the application to Parliament for relief from the Corporation and Test Acts, and that the resolution of the Committee upon this subject is hereby adopted as the resolution of this Meeting; viz. That we feel unfeigned and deep regret that the majority of the United Committee saw reasons sufficient, in their view, to justify the postponement of the question of the repeal of the Corporation and Test Acts for the present session of Parliament; that we would most earnestly impress upon the United Committee, and upon the Dissenters generally, that the great cause can be promoted in and out of Parliament by discussion alone; and that we trust that no occurrences whatever will be hereafter suffered to interfere with the steady, unfailing, and increasing exertions of the Dissenters, to relieve themselves and their posterity from the oppression of these unjust, and mischievous, and abominable statutes."

The Rev. Dr. Rees, in seconding the motion, said, he concurred in all that had fallen from his Reverend friend. Like him, he was neither afraid nor ashamed to confess, that in the United Committee he had also lifted his voice against the postponement of the question.

The resolution was put and carried.

Mr. Bowring said, that he had had the honour of following the footsteps of his Reverend friends on the occasion to which they had referred. He was not of opinion, however, that they ought to be deterred by the decision of the Committee from regaining the ground they had lost. By patiently submitting to that *dictum*, their friends and foes would consider the Dissenters to be the same doubtful and backward race; who had for forty years borne the opprobrium of these disgraceful and abominable statutes. He was glad to find that the Honourable Member who had agreed to second the motion for their repeal, agreed with him (Mr. B.), that they had retreated from action when victory was in sight. That Honourable Member had expressed his willingness to advocate their cause, whenever his services were requested by the body of Dissenters. When they were taunted with the observation of the First Lord of the Treasury, that their grievances were theoretic, they ought to put themselves in motion, to shew that Right Honourable Gentleman that his position was false—that their grievances were real, and their chains intolerable, and that they would wear them no longer. Some colour was certainly given to the remark, by their agreeing to wait another session for the discussion of their claims. Dangerous and imprudent, however, as that postponement was, it had yet caused light to arise; teaching the Dissenters this lesson—that by using all the influence they possessed, such an impulse might be given, as that, do what they would, or resolve what they choose, they could not but go forward He then moved—

"That the above resolution be respectfully communicated, by the Chairman and Secretary, to Lord John Russell and John Smith, Esq., and that they be assured of the full confidence of this Meeting in their future exertions on behalf of Religious Liberty, whatever may be the state of political parties, and even though from any motives any portion of the Protestant Dissenters should be inclined to withdraw the statement of their grievances from the notice of the Legislature."

Mr. Cordell seconded the resolution, which was then put and carried.

Mr. Richmond moved—

"That the cordial thanks of this Meeting be given to Lord John Russell and John Smith, Esq., for the readiness with which they undertook to introduce the question of the Corporation and Test Acts into the House of Commons; for their willingness to fulfil their generous pledge, notwithstanding the doubts and fears of some of the Protestant Dissenters themselves; and for their constant and signal services in Parliament to the sacred cause of Civil and Religious Liberty."

The learned gentleman justified the United Committee for the step they had taken. He did not regret the opposition which it had stirred up, because it would preserve the stimulus for the next session of Parliament; but circumstanced

as the Dissenters were, he did not think that they could at present come before the Legislature with a good grace.

Mr. HORNBY said, that although he entirely differed from the mover of the resolution in what he had said, yet he gave his cordial support to the resolution.

The resolution was then put and carried.

Mr. EDWARD TAYLOR, after a few prefatory remarks, moved—

"That this Meeting approves of the proceedings of the Committee in sending Deputies to the United Committee for conducting the application to Parliament for the repeal of the Corporation and Test Acts. That the Committee are hereby empowered to renew the deputation for the year ensuing, with such instructions and provisions as may appear to them expedient; and that it be recommended to such of the Committee as are now present, to choose the Deputies before they separate."

Several other resolutions, connected with the routine business of the Association, were then passed; after which, at about four o'clock, the Meeting separated.

The following gentlemen were elected into office for the ensuing year:

John Christie, Esq., 52, Mark Lane, *Treasurer*.

Thomas Hornby, Esq., 31, St. Swithin's Lane, Lombard Street, *Deputy Treasurer*.

Rev. R. Aspland, Hackney, *Secretary*.

John Bowring, Esq., Hackney, *Secretary for the Foreign Department*.

Rev. Dr. Rees, Kennington, *Secretary for the Book Department*.

Edgar Taylor, Esq., King's Bench Walk, Temple, *Solicitor*.

Committee, Messrs. John Cordell, David Eaton, James Esdaile, John Fisher, Thomas F. Gibson, Samuel Hart, Jabez Jackson, Jesse Middleton, Samuel Pett, Christopher Richmond, Richard Surridge, Edward Taylor, Richard Taylor, Henry Taylor, F. F. Teschemacher.

Auditors, J. E. Nettervill, Lawrence Marshall, Ebenezer Johnston, Esqrs.

In the evening there was a religious service at the Chapel. The introductory service was conducted by the Rev. J. O. Squier, of Saffron Walden, after which, in consequence of the severe indisposition of Mr. Small, [we regret to add, since deceased,] who had been appointed to preach, the Rev. Ed. Tagart, of Norwich, delivered an able and interesting sermon from Matt. xviii. 15—18, on the Nature and Constitution of a Christian Church.

On Thursday morning there was a general religious service. The hymns were given out by the Rev. I. Cornish, of Leicester, and the introductory and devotional services were commenced by the Rev. Russell Scott, of Portsmouth, and the Rev. L. Marson, of Marlborough; after which the Rev. John Kentish, of York, delivered an admirable discourse, equally distinguished by the soundness of its principles, the eloquence of its diction, and the Christian benevolence of its spirit. As we doubt not the discourse will shortly be published, we shall content ourselves with a shorter report of it than we should otherwise have felt it our duty to present to our readers.

The preacher took for his text 2 Thess. ii. and the latter clause of the 7th verse: "He who now letteth will let, until he be taken out of the way." After adverting briefly to the more common interpretations of the passage, as applied to the head of the Roman Church, and to other churches and sects which were deemed to be corrupt in their doctrine and worship, the preacher stated his intention to pass these by, and to use the words as a general maxim applicable to the occasion of the meeting. He proposed to consider what the principal obstacles were against which the advocates of the doctrines of Unitarianism must expect to contend; whence these obstacles arose; and by what means they must be removed. He did not intend to take the usual course in stating the various obstacles to the diffusion of Unitarianism, but would confine himself to a particular class of difficulties, to such as arose from the state of society, from the influence of existing institutions, and from the prevailing habits of thought and action in the religious world.

The first difficulty he would state was the reluctance of mankind to any extensive change in their opinions, especially on religious subjects. Pride rendered them averse to believe that the opinions they had held were erroneous, and indolence disinclined them to the task of examining and reforming their principles. New truths in religion and science had on these accounts always had to encounter opposition. The doctrines of Unitarianism were also objected to as being false as well as new. He then considered in what way it was most advisable to meet these objections. He was for no temporising policy. In his opinion we ought not to consider human society as an intellectual infirmary wherein men are incapable of receiving intellectual light and intellectual food. The

generality of men should rather be regarded as in a healthy state, ready to receive and to improve them for their intellectual illumination and nourishment.

The second difficulty he enumerated was, that the interests, as well as the feelings, of men was opposed to the reception of Unitarianism. This difficulty arose principally from connecting the doctrines of religion with temporal advantages, and protecting the opinions of a favoured class by civil rewards and punishments. Wherever there was a church defended by tests, and by civil emoluments and penalties, there must always exist obstacles to the reception of religious truth. Such distinctions encouraged an uncharitable spirit towards those who dissented from the privileged creed, gave occasion to railing accusations against them, subjected them to the charge of schism, and to the denunciation of the pains of hell. The preacher then applied these statements with great force to the state of religion in this country, and the difficulties in which it involved Unitarians.

A third difficulty arose from an opinion generally prevalent, that the free exercise of inquiry on religion is dangerous to our future salvation. It had been customary to connect salvation with certain opinions. It had been held by the Church of Rome that there was no salvation out of its pale. Every Protestant church had kept to the language of the Roman church on this point as nearly as it could in consistency with its professed principles. Each had assumed that it alone was the true church, and all churches had held as necessary to salvation the opinions to which Unitarianism is opposed. Sects which did not possess the influence of churches established by law, had equally denounced Unitarianism as a dangerous system, and excited a prejudice against it by misrepresentations. He considered no obstacles so strong against the progress of truth as this doctrine, that there is no salvation but in the belief of particular tenets. After illustrating this remark the preacher stated a fourth difficulty to be,—

The prevalent opinion that Unitarianism leads to infidelity.—This opinion he considered under its various modifications, and disproved by the most convincing reasons; and concluded his argument by shewing that some of the ablest defenders of Christianity had been found in the ranks of those who had departed from the orthodox standard of faith.

The preacher then remarked, that the number of Unitarians was not to be correctly estimated by those who openly professed the Unitarian doctrine. It was well known that many thought with them who did not deem it necessary to act with them; that many adhered to the national church because their interests were connected with it; and others, because they considered the maintenance of a national church necessary to the interests of religion.—The hopes of Unitarians must rest on the advancement of knowledge. Religion must be progressive. It would be modified by the intellectual state of the world. Every step in the improvement of the understanding, he considered a step in the advancement of a more pure system of religion. The hope of better things was also encouraged by the intellectual activity already devoted to religious and scriptural inquiries. The increased attention to biblical criticism, of which an example had been set by other countries, could not fail to produce the happiest effect in leading to the true knowledge of the meaning of the apostolic writers.

In conclusion, the preacher, adverting to the Association, remarked, that he considered that part of its constitution peculiarly excellent which proposed to diffuse religious truth in a popular form through the medium of the pulpit and the press. It was of great importance thus to instruct the lower classes. Whatever they were in their principles and practice, such would be the nation of which they form the substantial part. The result of the labours of the Association were not, he said, to be judged of by what might appear in the comparatively short period comprehended in the life of man, but by what they would ultimately be in the completion of the great year of the Almighty, in a future and remote period, which was known to Him alone. If, therefore, its present success should not equal the wishes of its friends and advocates, they ought not to be discouraged, but trust their cause to him who disposes of all events according to his own pleasure.

In the afternoon the subscribers and friends of the Association, to the number of about two hundred, dined together at the London Tavern, in Bishopsgate Street; G. W. Wood, Esq., of Manchester, in the chair.

After the usual loyal toasts had been drunk, subsequently to *Non nobis Domine* being sung, the Chairman said, that the next toast that he was about to propose,

was one that had long been a genuine toast among Protestant Dissenters. An Honourable Member of Parliament, and one who now belonged to the Upper House, had said, at a late meeting, that it was a sentiment which the Dissenters had been in the habit of entertaining to themselves, but that he did not know why such an appropriate sentiment should not be therefore proposed. That the Tories should receive it with as much enthusiasm as the Whigs. Since then the toast he had to propose was no longer peculiarly appropriate to them, they were at least bound to give it drinking it, that they had not more of the zeal which they formerly entertained for it, because they found that others were desirous of sharing in the honour. He begged pardon for intruding on the company with these introductory remarks, and would conclude with proposing, "Civil and religious liberty all the world over."

The toast being drunk, Mr. CLARKE said that he had been requested to announce, that a petition to both Houses, in unison with the sentiments which he had just proposed, had been prepared, and that it was now lying in the room for signatures from such gentlemen as might be willing to subscribe it: and as it might be interesting to all to know its contents, he would request Mr. Edward Taylor to read it to the company.

Mr. E. TAYLOR then read the following petition:

"To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The humble petition of the undersigned, being persons assembling as individual or representative Members, at the Annual General Meeting of the Unitarian Dissenters of England,

"*Sheweth*,

"That your petitioners are, in common with other nonconformists, declared by law to be unworthy of occupying any place or office in the government or corporations, and of trust under his Majesty.

"That your petitioners were, on account of their religious opinions, subjected, until lately, to laws conceived in the bitterest spirit of persecution, but from which they have been relieved by a more just, humane, and enlightened policy, whose existence and progress they gratefully acknowledge.

[redacted]

"That your petitioners, therefore, humbly pray your Honourable House, as the prayer most consonant to their feelings and understandings, most worthy in their judgment to be uttered by a Christian and a well-wisher to his fellow-creatures, to discard for ever the wretched relics of ignorant and misguided zeal, by abolishing all penal laws in matters of religion, and, by placing all the members of the community, in that respect, on an equal footing; to heal the divisions and distractions by which Catholic and Protestant, Churchmen and Dissen-

ters, are seduced into the unchristian habit of regarding each other with feelings wholly inconsistent with brotherly kindness and charity; and to legislate upon those sound and enlightened principles of freedom which can alone secure to any community peace and harmony, and prosperity and honourable fame.

"And your petitioners shall ever pray."

The CHAIRMAN said, that having paid their respects to the Sovereign as loyal men, and to the cause of civil and religious liberty as good subjects of a free state, he would next call their attention to the particular object of the day; and in so doing would give them, for the next toast, "The British and Foreign Unitarian Association."

The toast was drunk with loud cheers.

The Treasurer, JOHN CHRISTIE, Esq, said, that in connexion with the toast which they had just drunk, he would say a few words relative to the funds of the Association. The present was the first anniversary of this institution, which united in itself all the former Unitarian Societies, and by which union it was expected that more good might be done than by keeping them separate. With respect to their finances, they had received various sums from the Unitarian Fund and Civil Right Association, and a valuable stock of books from the Unitarian Book Society; so that, at present, their funds and property were in a most promising condition; and he had no doubt that he should be able to announce, in the course of the evening, that the funds had derived a still further augmentation from the bounty of those gentlemen who were present.

The CHAIRMAN begged to propose the health of his friend on his right hand, the Rev. John Kenrick, with many thanks to him for the excellent discourse which he had given them that morning.

The Rev. John KENRICK begged leave to return his most sincere thanks for the kind and flattering manner in which they had drunk his health. He could truly say, that no one could be better convinced than he was himself of his own deficiency in many material points necessary to grace the cause which he had undertaken to advocate; but he nevertheless held it to be a part of a Christian's duty, however humble his talent, to comply with the demand made upon him, lest he should bring on himself the imputation of being a slothful servant in the vineyard, like that one who, because he had but one talent, would not trouble himself to lay it out to his master's advantage. Under this conviction, he had undertaken the task imposed upon him, though he felt that it had been imperfectly executed in his hands, and to their kindness it was to be ascribed that so favourable an opinion of his services had been formed: but though he felt his deficiency in this, he would yield to none present in the firmness of his attachment to, or in his strong persuasion of the final triumph of, Unitarian principles. In the distant situation in which his avocations placed him, it was only in his power to cooperate remotely; but he could assure the Meeting, that whenever it was within his compass to aid the cause, they might rely on his most zealous support.

The CHAIRMAN said, that the next toast which he had to propose, was an old standard with the Society: "The memory of our departed worthies." Drunk in silence.

Mr. WOOD then begged to propose the health of his friend on the left, a younger, but not less zealous advocate of the Unitarian cause: he proposed, "The health of Mr. Tagart, and thanks to him for his excellent discourse of yesterday evening."

The Rev. EDWARD TAGART said, that he had been unexpectedly called upon to offer the best services in his power, but as he was unaware that such a demand would be made upon him, he had been wholly unprepared to meet it in such a manner as to do it that justice which he could have wished. And on the present occasion, though his experience had made him somewhat better acquainted with the pulpit than with a seat so near the Chairman, yet, he should not be doing justice to himself, were he to let slip the present opportunity of telling the meeting how entirely devoted he was to the Unitarian cause. He could not, however, but lament, that his being called upon arose from the absence of so many older ministers than himself; in consequence of which, the choice had fallen on one so incompetent to support it. He would have been glad to have seen more of their brethren from distant parts rallying round them in the support of that standard, near which the staff of Unitarianism was to be found; but though some were deserters, he was happy to find that there were many who held fast to the faith: and with respect to the absence of the others, he was in-

clined, to adopt the sentiment of King Harry, who, when Westmorland wished that they had more men in their distresses, said, "No, good cousin; if we are to die, there are enough to do our country's work; and if we live, the fewer there are the more the honour." If, then, the Unitarians, as some say, are going headlong to perdition, they surely could not wish to have others united with them; but if they were really pursuing a system likely to lead to a better arrangement of things, their paucity of numbers should only make them the more staunch and firm. The present Association naturally asked for support from all the ministers of its persuasion; indeed, it was certainly entitled to claim the support of every Unitarian throughout the country; for when any should ask its ministers what were its objects, and what it was doing, it would be enough to put into their hands the Report of last year, and still more, the Report that would emanate from that Meeting. Such services as he was able to render, either here or hereafter, were entirely at the command of the Association; their religion was not to be considered as the religion of a Belsham, or a Priestley, great as those men were, but as the religion which was to be found in the pages of the New Testament, the religion of the life eternal, of the living God, and of Jesus Christ, whom he had sent among us for our salvation.

The CHAIRMAN said, that his next toast was one which had lately excited a good deal of discussion; he meant "The Test and Corporation Acts;" and he was glad to perceive that the Protestant Dissenters were beginning to rouse from the lethargy in which they had so long been wrapped, to express their feelings on the subject. In what had been said on the previous day, he heartly concurred. He hoped that the question would not again be abandoned till the rights of conscience were fully conceded. There was nothing now belonging to the question about which they need feel uneasy, for the Dissenters were every day justifying their characters as loyal servants of the crown, and good subjects of a free state; the only thing that the question had in it hurtful to the country, was, that such a question should exist at all, for it was a stigma upon England, and at once placed it behind most of the other countries of civilized Europe. While they said thus much for themselves, they were bound to support the same rights of conscience for all, and if he were consulted, he would say, they ought to receive it on no other condition. It was, therefore, with great pleasure that he proposed "the health of Lord John Russell and Mr. J. Smith, and a speedy Repeal of the Test and Corporation Acts, which were a scandal to the conscientious churchman and a dishonour to the nation."

Mr. BOWRING said, that he trusted his rising would not be deemed intrusive; but, connected as his name had been, and in no friendly spirit, with this important question, he was most anxious to justify the course he had recommended and pursued. Undoubtedly he had not been convinced by the arguments of those who thought that longer delay should be added to the too long delay already incurred in bringing forward claims which only wanted open and constant advocacy to force their way into every honest mind. He thought that the hesitation and doubt which, for nearly half a century, had paralized the exertions of the Dissenters, had been injurious to their cause and their character. To argue, that because they had sinned for forty years in negligence and carelessness they might go on and sin a little longer, seemed to him neither a wise nor a virtuous resolution. It would better become them to enter upon a course of penitence and reform,—it would better become them to perform the duty they had so long forgotten, and to give evidence of the interest and confidence they felt in the triumph of their principles, by submitting them to discussion whenever they could find any to lead or any to listen. He saw not how the Catholic claims could be injured by bringing forward the claims of the Dissenters, both being founded on the same great principles. When the Prime Minister had stated that the grievances which oppress the Dissenting body are *theoretical* grievances, not a day, not an hour should have been lost in demonstrating that those grievances were *practical* and *real*. It had been said we should embarrass the Government. He did not think we, as Dissenters, had any thing to do with the political changes of the State. Even those among our parliamentary friends who were most urgent for delay had distinctly told us, that no such consideration ought to influence us. In truth, the question never could be brought forward without embarrassing the Government,—without exciting the hostility of those who would make peculiar privileges the reward of peculiar opinions. If we continue inactive

because our enemies applaud our inactivity—

"If we stand still,
In fear our *motion* may be mocked or carp'd at,
We should take root here where we sit, or sit
State statues only."

State statues, indeed, we have been too long, and it was high time that the old spirit of dissent should be a Promethean fire to give us life and energy. The opinion as to the necessity of now proceeding—nay, more, that the present was a singularly auspicious moment for proceeding, had gathered strength from every thing he had seen,—and assuredly he was not the man to be influenced by such attacks as had been directed against him. His motto was "Onwards," and all the waters of bitterness which might be poured upon him would only refresh and invigorate him to say with bolder determination, "Onwards." If the grievance exist, all times are fit times to remove it; and if not to remove, to attempt its removal. His pedigree was of "Old Dissent," and ten generations of Nonconformist blood in his veins might excuse a stronger feeling than inspired others equally sincere. In the cause of truth and freedom he had suffered, and so had his forefathers; but if he knew himself he should not shrink back from the arduous strife, and would do his best, whether subdued or subduing. The Dissenters had lost many a year, but he considered the last year as one by which and in which they had gained much. It was consolatory to see how strong and generous was the sympathy which had been excited in their favour; while one obscure petition, from a place and persons equally obscure, was as yet the only evidence of a disposition on the part of the public to oppose the Dissenting claims. He hoped the relics of past barbarism and intolerance would soon be swept away; but whether that was the case or not, it was delightful to reflect, that though the burning place and the faggot might remain, no one could be found to drag the martyr to the stake.

The CHAIRMAN said, that his next toast was the health of a gentleman who, much to his regret, was absent through indisposition; he meant the Rev. Mr. Fox. For himself, he had not the honour of more than a very slight acquaintance with that gentleman, but he was well known to most of the company present, and he should, therefore, not attempt any eulogium on the character of a man who at all times had been the eloquent and intrepid defender of Unitarianism. He proposed "the health of the Rev. W. Johnson Fox, with the best wishes for the restoration of his health."

Mr. CORDELL returned thanks in Mr. Fox's name, and in thanking the company, begged to inform them, that the last accounts of that gentleman's health were most favourable, and that there was a prospect of no great period of time elapsing before he would be able to resume his professional duties, and give the advantage of those talents which he so eminently possessed to that cause in which he had laboured as assiduously, and perhaps as successfully, as any man now alive. Some of the former friends of the Association had in the course of the last year *seceded*, and others *abandoned* the cause; and therefore it occasioned additional regret that the health of Mr. Fox had been such as absolutely to preclude his activity. He, (Mr. Cordell,) however, felt convinced, that the cause in which they were all engaged, would not fail. Truth was the great weapon to which they trusted for success—truth was a celestial weapon, and though it might be wielded by weaker or stronger hands, yet he felt assured that it must ever go on and prosper.

The Rev. B. MARDON, of Maidstone, said, that he could not leave the room without declaring, that whatever inconvenience might arise from the illness of some, and the secession of others, it was nevertheless his firm conviction, that Unitarianism was the doctrine of the Gospel, and would stand as long as Christianity lasted; it was a religion founded on a rock, against which not even the gates of hell would be allowed to prevail. The preacher who had addressed them that morning, had pointed out in forcible language the difficulties against which they had to contend; after which he thought that the wonder would not be that they had not made greater progress, but that they had made so much. It was one of their peculiar misfortunes to have to contend against various kinds of opposition, so that now, that the spirit of persecution was withdrawn, and that the enemy could not have recourse to this method, there were other courses adopted more secret, and consequently more fatally hostile. There was one simple fact, which had lately occurred in Kent, which would illustrate this: a Bible Society was formed there, the object of which, of

course, was to circulate the Holy Scriptures, and nothing beyond; and yet, when a clergyman had been applied to to take the chair, he had made it an express condition that no Unitarian minister should be allowed to address the meeting. The rumour of this getting abroad, the Unitarians thought themselves called upon not to remain silent; and, accordingly, agreed on making a stand; the consequence of which was, that no less than three Unitarians, of whom himself was one, had been appointed members of the committee; and it remained with them, if the same clergyman should take the chair at any subsequent meeting, to let him know that they were Christians as well as he.

The CHAIRMAN begged to propose the health of their Treasurer, Mr. Christie; and he felt great pleasure in the remembrance, that it was through his instrumentality that he (the Chairman) had become, about twenty years since, a member of that branch of the present institution, the Unitarian Fund.

Mr. CHRISTIE returned thanks. At one time he had certainly devoted much time to the Society, but since a deputy-treasurer had been appointed, that gentleman had engaged so actively in the Society's business, that his office was little more than a sinecure. The principles of Unitarianism had lately made a rapid progress. Twenty or thirty years ago they were scarcely able to get together thirty gentlemen on an anniversary meeting, while now he saw around him six or eight times that number. In America the same rapid progress had taken place, and in Boston alone there were not at present less than twelve or thirteen Unitarian congregations; and in India the same principles were daily obtaining fresh disciples; much of which might be attributed to the Unitarian Society for distributing books, and the Unitarian Fund. By the concentration of these societies, he trusted that additional good would be done, for there was now a wide field open for them to act in; and with the work once set in motion, he hoped that they would not be obliged to make a pause from the want of funds. They had the advantage of a most judicious and discreet committee, and their exertions were such as to extend their influence on all sides. To their present Chairman, likewise, they were much indebted, not only for his services on that occasion, but through a long series of years, during which he had advocated the cause of religious liberty and of the Unitarian doctrine. He, therefore, begged to propose the health of Mr. G. W. Wood.

The CHAIRMAN said, that his services had been much overrated. He had been induced to take the Chair from a feeling which had been pointedly alluded to by a Reverend gentleman near him, that every Christian was bound to contribute his talent, however humble, when called upon, in a Christian cause. As a stranger he had a claim upon their indulgence, and he trusted that in whatever respect he might be found wanting, it would be made up by their own zeal and energy. His own opinion was, that the straightforward path of prosperity was open before them; and though in former times much had been accomplished by individual exertions, it remained for the present age to see what could be effected by voluntary associations. He begged to propose, "The workmen and their work; the health of Mr. Adam, and the other Missionaries at home and abroad."

Mr. ARNOTT returned thanks in Mr. Adam's name, and said that he had lately received a letter from Calcutta, by which it appeared that Rammohun Roy had gained a litigation, in which he had long been engaged, and that consequently he would now be able to re-enter the field with redoubled activity and zeal. Mr. Adam likewise was highly successful in his undertakings; and with the efforts of such men as these, added to the goodness of the cause, it might be no vain thing for him to say, that he trusted no very long period of time would elapse before the truth of pure religion was established from the jungles of Bengal to the wilds of America.

Rev. Mr. HARDING said, that the charitable objects of the Association rendered it worthy of support. For the last thirteen years he had laboured as a Missionary, through good report, but much oftener through ill report, towards the propagation of the true knowledge of Christianity.

Rev. Mr. LATHAM said, that theirs was the cause for which Whiston and Emlyn had contended, and that the present was no time to abandon that field in which those great men had fought for the sake of truth and for the glory of God.

The CHAIRMAN then proposed to the company, that they should drink the health of the Secretary, the Rev. Mr. Aspland.

The Rev. R. ASPLAND rose to return thanks. He said, that he was always happy when he could render any service to the Unitarian cause, though he had thought that

be might be discharged from the church militant: to their conscription, however, he bowed most cheerfully, and though he might not be a very efficient, he trusted at least that he should prove to be a very honest soldier, while for his own part he claimed no other pay than their approbation. He felt unfeigned pleasure in avowing his firm conviction, not only that Unitarianism was true Christianity, but that it was the only form of worship that could preserve Christianity alive in the world. Some very orthodox persons had lately been extremely active in propagating a report of his re-conversion from Unitarianism; but on what grounds such a report had been founded, he was utterly at a loss to know. His personal habits did not incline him to go backwards, and he had observed of those that did take that course, that their heads were apt to be turned and to grow dizzy, in which state they were blind to the things that actually did exist, but contrived to see things that had no existence at all. He was unable to find adequate words to express his gratitude to Providence that he had in early life become a Unitarian. He had been brought up amongst a very pious class of persons, but still he had found himself uneasy; he had felt that he wanted something which they were unable to give him. In the morning of his days he had gone out to seek the manna of divine truth, and he had found it among the Unitarians, whom he sincerely believed to be, in the orthodox phrase, the Lord's people. He was sure that they had the spirit of the Lord, because where the spirit of the Lord is, there is liberty. But with what success were the Unitarians carrying on their operations? If they were to believe one of the public journals of that morning—with no success at all; but then it must be premised, that the reporter of that paper of course understood much more about their matters than they could themselves. So far, however, from the Unitarian cause failing, there never was a time when it stood so high in public estimation, and when they had so much reason to be satisfied that their operations were obtaining for them a sure footing in the public favour. But he did not wonder that the reporters should have been so much mistaken. When they found a difficulty to get in, when they found the heat of a meeting oppressive, when "seats were reserved for the ladies," and when the speeches and reports recorded thousands converted, where the Unitarians could only record units, it was to him little matter of surprise that those who were used to such wholesale proceedings should look down with contempt on a society where their whole disbursements would scarcely defray the expenses of a travelling Secretary, in some of the popular societies. But he would have been glad, that those who wrote against them had heard the excellent sermon which had been preached that morning by his respected friend Mr. Kenrick; for he was convinced that the weight of its arguments, and the force of its representations, would have made a favourable impression on their minds; and he trusted that no long time would be suffered to elapse before it would appear in print for the public benefit. In considering the broad question of Unitarianism, it appeared wonderful to him that it lived at all, so great was the opposition it had to encounter. All changes, however, were necessarily slow; but, at the same time, no delusion could last long, and when every man came to be convinced that it was his interest not to be deceived, their cause would triumph: and when he said that their cause would triumph, he meant not that this or that creed, but that the great principles on which they were united would triumph. It was not, however, by force that this triumph was to be obtained; it was by argument and persuasion alone. He was happy to say, that he did not know a single Unitarian who wished his cause to be promoted by any other means; indeed, he did not see how a Unitarian could be a bigot, or resort to denunciations against his fellow-christians; but, if by any chance such an one should rise up, he would be an amusing man indeed, for he would be acting without a motive; for at the same time that he was a bigot, he would be contending that it was no fault in any individual to stand on his own principles, and to follow wherever the light of truth might lead him. He was unfortunately himself no longer young, and he could remember the time when to be told that there was a Unitarian in company, would have excited a feeling somewhat akin to disgust; the real fact was, that they had formerly been outlaws, and had only forced themselves within the pale of civilization by their exertions. By means of Unitarian Associations, the knowledge of Unitarianism had been diffused throughout the country, chapels had been established in different parts, and become numerous, and Unitarians had sprung up in Scotland and Wales, where, till within a very short time, they had been looked upon

a non-descript animals. The great mathematician of antiquity had said, that if he had but one point to rest his lever upon, he would move the globe; and so it was with religious truth. The place from which the lever was acting at present was America; great efforts were making there, and should they be continued in the same spirit in which they had been begun, there could be no doubt but that the effect would be prodigious.

A great question at present in agitation was the Unitarian Marriage Bill; he hoped, rather than expected, that the bill would pass into an act during the present session. The principle of the Bill had been ably and eloquently supported by Lord Liverpool and the Archbishop of Canterbury; and had been countenanced by many other peers, both spiritual and temporal. The Bill had actually passed the House of Commons twice, almost without objection. In a new form the Bill was now before the Legislature, and he could not contemplate opposition from the present Administration, so liberal in other matters. Various strange habits of the upper ranks of life adopted for amusement might be accounted for, but he could not understand what sport any one could possibly find in conscience-worrying. The maxim of the English Constitution and the principles of the British Legislation was, that where there is a wrong, there must be a remedy; the wrong in this case was acknowledged, and therefore they would be unjust to Parliament not to rely upon finding an effectual remedy speedily. Another great question before them was the Corporation and Test Acts, the repeal of which, he confidently anticipated sooner or later, from the united and persevering efforts of the great body of Dissenters, who were now roused like a giant from sleep, and would never more rest until they had removed from a free country the anomaly of millions of his Majesty's subjects being denied the common rights of free men, and from a free country the scandal of prostituting the most holy ordinance of Christ to mere political ends, those ends also unjust and unchangeable. He concluded with declaring, that in what he had said, he had in view no sectarian purpose; he considered the term Unitarianism as comprehended in the nobler appellation Christian, and his fondest wish and most earnest prayers were, that the doors of the temple of freedom might be thrown wide open to all denominations of Englishmen; and that Roman Catholics and Protestant Dissenters might enter hand in hand, and there sit down beside the Churchman, to consult, not on the means of annoying one another, but on those of serving their country, the burial-place of their fathers, and the birth-place of their children.

The TREASURER adverted to the Report of the proceedings of the Unitarian Association on the preceding day which appeared in a morning paper, The Times. With regard to the remark there made, that it had been attempted to prevent discussion, it was a mistake. A gentleman rose out of order to speak on a particular point, and he was told that the discussion could not take place till the motion was made for receiving the Report.

"The Manchester College, York," was next proposed by the Chairman.

Rev. J. KENRICK returned thanks. It had been asked, why the York College had not called itself Unitarian. He could answer, it was not because the supporters of it were indifferent to Unitarian sentiments, but because such a designation might lead to the supposition that it received none but students holding those sentiments. They meant to hold it out as an Institution open to all parties, with full liberty of conscience. The London University professed to be established on the principle of no religious tests; but this was no new profession. The Manchester and the Warrington Colleges, among the Presbyterian Dissenters, had acted on the same principle more than half a century ago. He hoped the example would be followed by the other Universities. He knew nothing more strange than these restrictions; they were restrictions unknown to the foreign Universities.

The health of Mr. BOWRING, the new Foreign Secretary, was next proposed, and that gentleman shortly returned thanks. Until the health of the late Secretary was re established, he would undertake the office, and endeavour to do his duty.

"The London University, and may the doors of the temple of science never be closed by narrow-mindedness and bigotry."

Mr. HILL, in returning thanks, expressed his satisfaction that such an institution was rising in the metropolis. He concurred in the propriety of conveying knowledge, without requiring a declaration of religious belief. It was important that Unitarians should take the lead in endeavouring to break such shackles. Nothing could be more absurd than to require subscription from boys, to articles which it was impossi-

ble they could fully understand. He was attached to the Society he was then addressing, because it was friendly to liberty; and should at any time consider it an honour to render it in his profession any assistance in his power.

Mr. R. TAYLOR said, he should not have risen if he had not thought that the Unitarian body had done less than any other for the London University. He considered this a great stigma upon them. When all classes, Jews and Christians, had laid aside their differences and animosities to carry on this design, it must be a cause of regret that Unitarians had done so little. He hoped every member of that body would lend his aid, and take shares in the Institution.

The health of the Rev. Dr. Rees, the Book Secretary, was next proposed.

The Rev. Dr. REES returned thanks. He felt pleasure in holding in that institution the office he had so long held in the Unitarian Book Society before its junction with it. In the promulgation of their sentiments, he considered books as most valuable and important instruments. It was truly interesting to observe, that there had always been an intimate connexion between the progress of literature and the progress of the Unitarian doctrine. The respected preacher, in his sermon before the Society that morning, had correctly ascribed the origin of the corruption of the Christian doctrine to its reception by Heathens, who were unacquainted with Jewish customs and ideas, and therefore incapable of correctly apprehending the language and allusions of the writers of the New Testament. These errors, Dr. Rees observed, had been confirmed by the ignorance of the dark ages which followed. On the revival of literature in Italy, the doctrine of the Divine Unity was recovered. While the Medici were with one hand holding out encouragement to the cultivation of letters, they were with the other sowing the seeds of religious truth, which in their own days yielded a considerable crop, but afterwards produced an abundant harvest. Italy, with the revival of letters, had given birth to some of the earliest and ablest advocates of the Unitarian doctrine. These eminent men, driven from their own country, had carried their opinions first to Switzerland, and afterwards to Poland and Transylvania. The revival of literature in Germany was nearly coeval with the Reformation; and amongst the chief and earliest productions of the literature of this period, were those numerous and masterly works on theology and biblical criticism, published by the Unitari Poland: the progress of Unitari keeping pace here with the progr literature. The case had been the in England. One of the first produ of the press in this country was Ti New Testament; and one of the distributors of this work was a l Kent, holding Unitarian sentiments, against the remonstrances of the King Edward, was dragged to the for her heresy, by Archbishop Cra As English literature advanced, Ui anism continued its progress. The dle of the 17th century produced, a other advocates, John Milton, not distinguished for his various litera lents, than for his able defence Unitarian doctrine. The same c produced also John Locke, and men of eminence, holding the sam nions. And, indeed, what is call Augustan age of English literature the Augustan age of Unitarianism, produced those admirable *quarto* which contain some of the best e tions and defences of Unitarian tianity. After this followed the names of Dr Samuel Clarke, Wh and many others, too numerous to tion; still confirming the fact, tha rature and Unitarian truth advanc gether.—He had to apologise for h gone over so wide a field, but it wa over which he had long been accus to roam with the greatest delight, had on every hand yielded him the satisfaction, and presented to him spects the most splendid and anim He then said, that as many were ext the power of truth, and professing zeal on its behalf, it was importa them to consider, that truth, like other powers, required certain mac to act upon, in order to produ effects; books formed a part of thi chinery, and he recommended thei neral use. He thought that Unit had not done their duty in this re They had not sufficiently encou their own writers; their best m were frequently bearing pecuniary by their publications. He knew tha had proved a serious discouragem them, and had deprived the pub many valuable books on Unitarian ments. He would briefly advert t connexion to the Monthly Repos as this work was now in effect th perty of the Association, and the mittee were its responsible Condu there could be no violation of de in his mentioning it thus publicly. hoped they should hear no comp

from their Unitarian [illegible] the contents of the Mount—that it did not contain [illegible] piety—that it was not carried [illegible] or not assuming [illegible] with them to make [illegible] tions what they meant. [illegible] he would use them otherwise [illegible] sonic, and would [illegible] their assistance; and [illegible] he was sure, to render [illegible] denomination from which [illegible]

The health of Rammohun [illegible] next given.

Mr. Buckingham [illegible] his behalf. His feelings [illegible] prompted him to [illegible] even if he had not been [illegible] name as the friend [illegible] ed person. His [illegible] ter had endeared him [illegible] spect. Rammohun for [illegible] to the highest rank [illegible] he was a Brahmin, and [illegible] of many privileges, and [illegible] consideration. He was [illegible] to peculiar trials on account [illegible] conversion to Christian [illegible] had sacrificed in this [illegible] was his merit. He was [illegible] wealth, possessed of [illegible] property, and might [illegible] if he had yielded to the [illegible] climate, and unaccustomed [illegible] of indolence; but he [illegible] overcome every temptation [illegible] led him to search [illegible] adopted Christianity in [illegible] but had prosecuted his [illegible] and perseveringly [illegible] of his adopted faith. [illegible] to honour. Though [illegible] the English language [illegible] and never having studied [illegible] he had written in the purest English [illegible] of the ablest defenders [illegible] He was the firm and liberal friend [illegible] education, to the promotion of which [illegible] was devoting a third [illegible] Literature in like manner enjoyed his powerful patronage, and [illegible] him the most effective [illegible] these accounts he was [illegible] attached to the respectable [illegible] of England; and he [illegible] much pleasure in [illegible] the honourable [illegible] been made of him [illegible] verting to Mr. Adam and the Indian mission, Mr. Buckingham observed, that if any progress was to be made in converting India to Christianity, it must be by teaching the doctrine of the unity of God. Those who now believe in a multitude of gods, would not be prevailed

the emblem of plighted hearts, without a violation of the dictates of conscience."

Perfect order and regularity were maintained, and great cheerfulness and unanimity were displayed throughout the evening. The party, which was large, broke up about half-past ten o'clock.*

HOUSE OF COMMONS,

JUNE 19.

Unitarian Marriage Bill.

Mr. W. SMITH moved the third reading of the Dissenters' Marriage Bill.

Sir THOMAS D. ACLAND declared, that, in the observations he was about to make, nothing was further from his intention than to throw any impediment in the way of his Honourable Friend, as to the attainment of his object. But this Bill, in its present form, had introduced a new principle, different from that upon which the Dissenters' Marriage Bill, formerly brought in by his Hon. Friend, had proceeded. The present Bill proposed to treat marriage as a civil contract only. Now, not only did the general feeling of this country, as well as the ritual of the Established Church, consider it as a religious contract, but it had been so declared to be, for he (Sir T. Acland) would not now enter upon the discussion of the religious bearings of the question, by some of the highest legal authorities in the kingdom, particularly by Sir William Scott, who, about twenty years ago, in a speech delivered by him on the Adultery Bill; and again, in his celebrated judgment in the case of "Dalrymple v. Dalrymple," recorded his conviction that it partook both of a civil and a religious nature. After suggesting that it might be possible to make very expedient regulations for the registry of such marriages, &c., the Honourable Baronet proposed that the third reading of the Bill should be taken on Thursday next, which would allow time for obtaining farther suggestions on these heads, and for ascertaining the opinion of the House on that principle of the Bill which he thought so objectionable.

Mr. W. SMITH contended that the Bill only restored the Marriage Law as it existed previous to the passing of Lord Hardwicke's Act, in 1752, when marriage among the Dissenters was merely a civil contract. If he thought he could obtain one vote more, or neutralize any hostility against the Bill, by postponing it, he would be satisfied to do so, as he would rather carry the opinion of the House with him, than carry his Bill now by ten to one. But as he thought he could do no good by deferring it, and as the session was far advanced, he felt it his duty to press the Bill forward.

Sir C. WETHERELL opposed the Bill, on the ground that it was an outrageous violation of the ceremonies practised by the Established Church, and an imitation of the revolting ceremonies of Cromwell and Petion. The Bill would be, he conceived, a great assistance to the performance of clandestine marriages.

Mr. HUDSON GURNEY defended the Bill, and expressed his belief, that as few evils arose out of a system of civil as out of a system of religious marriage.

Dr. PHILLIMORE supported the Bill, and contended, that it would give no greater privileges than were now enjoyed by the whole people of Scotland. He adverted to certain Catholic countries where the intervention of a Priest was not always necessary. In those Catholic countries, when the Council of Trent was not admitted, marriages, formed without such intervention, were to all intents and purposes valid. He agreed that it was certainly convenient and proper to have all marriages registered in the parochial books. After adverting to the different modes that had been at various times proposed by the Honourable Member for Norwich, he observed that he preferred the one now proposed by him, and he did not think the House could act with consistency, and decline to support the Bill.

Mr. ESTCOURT said, that as such amendments had been made in this Bill as protected the consciences of the Established Clergy, he could no longer oppose it. He thought, however, it would be desirable that it should not be pressed forward this session.

Mr. R. GRANT professed himself friendly to the principle of this Bill. He conscientiously differed from the creed of the Dissenters, but thought their scruples entitled to consideration and Legislative relief. He knew of no inconvenience arising from the practice of Roman Catholics and Dissenters in Ireland solem-

* In the preceding account we have made free use of the Reports of the proceedings of the Association given in the World weekly newspaper of the 7th and 21st of June, adding and altering in some instances from our own notes taken at the time. The World is a newspaper conducted with considerable talent, and aiming to give full reports of the proceedings of religious bodies. It is therefore well entitled to the encouragement of such associations who wish to have their measures made public.

nizing their own marriage[illegible] country, too, Jews and Quakers [illegible] exempted from the Marriage Act, and left to solemnize their marriages. The only difficulty in the Bill was with reference to registration; and he believed those two sects were as much afraid of their duty in a matter [illegible] clergymen of the Established Church might sometimes very well be. The great error which stood in the way of measure of this kind was, that a marriage solemnized before a dissenter was not a religious ceremony. It was considered, however, that the contract in an oath contracted in the presence of a civil magistrate was, to all intents and purposes, a religious contract. He hoped this Bill would not be postponed for forty-eight hours, as desired by the Honourable Member, seeing that it had already been postponed for so many years.

Sir THOMAS ACLAND said, he was merely anxious to have the discussion for the sake of an amendment in the clause.

Mr. W. SMITH said, he felt no disposition to postpone his motion.

Sir C. WETHERELL explained.

The Gallery was partly cleared for a division, when

Mr. CANNING rose to declare his concurrence in the Bill. The various objections which had been urged to this Bill, were of a nature which, supposing the different parties to be sincere, showed that there was but little objection to the principle of it. The arguments used by some Honourable Members had been pushed too far. Indeed, he had met his sentiments in favour of the Bill had been confirmed by the speech of the Honourable and Learned Member near him (Sir C. Wetherell) against it. But which he heard from such high legal authority, that marriages solemnized in any place but a church were illegal, he confessed that his conscience took the alarm; for it did so happen that he himself had been married not in a church. He was married, not certainly in a tavern, but in a room, and he had asked himself, how many others there were in that House whose marriages had been contracted in that manner which the Honourable and Learned Gentleman considered as vitiating the contract. It certainly did strike him as remarkable that the Honourable and Learned Gentleman should argue so strenuously against a practice which was singular and peculiar to the sect to which he himself belonged. But the Honourable and Learned Gentleman said these were marriages by license—in other

[illegible]

[illegible] clear[illegible], but the Bill was read a third time, without a division.

The Unitarian Marriage Bill having passed the second reading in the House of Lords without opposition, was, after an animated debate, on the 29th of June, referred to the Committee by a majority of 61 to 54. Lord Eldon, as usual, opposed its progress with all his power, and was most ably and energetically answered by the present Lord Chancellor in a masterly speech of the most liberal character. We shall give a full report in our next.]

HOUSE OF LORDS.

JUNE 8th.

Corporation and Test Acts.

THE Marquis of LANSDOWN presented petitions from Macclesfield, and a hundred in the county of Wilts, praying for a repeal of the Test and Corporation Acts.

Earl SPENCER presented a petition to the same effect from the town of North-

ampton. The petition was signed both by Protestant Dissenters and Catholics, and it stated that the imposition of civil disabilities upon people on account of their religious opinions, partook of the character of persecution, and would not be the means of making sincere converts to the Established Church, but that it would have a contrary effect. The Noble Earl stated, that upon a subject of such great importance, he had no wish to promote a discussion at present, but he must say that the general principle advanced by the petitioners was one in which he agreed. He did not mean to say that in no case it would be justifiable to impose civil disabilities on account of religious opinions, but he contended that their imposition must be justified clearly and unanswerably, on the ground that the religious opinions of the people who suffered from such disabilities were dangerous to the safety of Church and State. He said Church and State, because he thought that the interests of the Established Church and the interests of the State ought to be indissolubly united; and it was upon that principle that he should ever maintain the extreme expediency—nay, the necessity, of removing the restrictions placed upon the Catholics and Dissenters; for he thought the opinions they professed were not calculated to endanger the safety of the Established Church.

Lord CLIFDEN sincerely rejoiced that there was a prospect of the Dissenters and Catholics uniting, in order to get rid of the disabilities under which both of those classes laboured. Whenever that union should take place, he thought that the Catholic question would find a different reception to that with which it had lately been met. He hoped and trusted that the day would soon come, when the word toleration would be erased from the statute-book,—when every man might pray to God according to the dictates of his own conscience. He never knew any thing more unwise or insane than the continuing of those unjustifiable and exclusive laws, which the whole of Europe had got rid of, with the exception of Spain, and which were a disgrace to the statute-book. If the Catholics and Dissenters had one grain of sense, every man of them would unite in one common cause. He believed, that if the Church had supported a measure to give a liberal provision to the Catholic clergy of Ireland, there would have been ten times more security to the Church in that country than there was at present.

Lord HOLLAND had to prese three petitions to their Lordshi ing for a repeal of the Test an ration Acts. In presenting tl tions, he meant to confine h moving that they be read, and the table; and it was not his to institute, or to call upon th ships to institute, any thing u petitions during the present But though such was his inte thought it necessary to call th ships' attention to the characte rits of the petitions, as well motives which had induced tioners to approach their I bar. The first petition came ministers of the three united d tions of Dissenters in and a metropolis. These respectabl were the successors and repre of those who many years excluded from the Church by of Uniformity, which, whate Lordships might think of it at that time passed in brea promises which had been m which was followed by all consequences with which th ships were acquainted. The were also the successors of t sons who had been consulte vernment at the time of fra great Act called the Toler Since that period, the House some of the clauses of that Act most beneficially and wisely alt that alteration, adopted by a d this House after having heard rable speech of Lord Man speech which it was impossibl man to read, without feeling with the great wisdom, justice of toleration which distingui eminent man,—by the effect o teration and that speech, thos became not only acknowledge but he might even say, were e by law. On the merits of th duals it would be invidious dwell, but with respect to the the body, no man could read t of this country, at those peri its liberty and constitution we gered, and at the time when of Hanover was called to the this country, without finding sons among the foremost de the constitution of the kingd petitioners complained of the s upon them by those rigorous, u which was entirely undeserved of theirs, but cast upon them account of the religious opini they conscientiously held. I

wish to go into the history of those acts—of the Corporation Act, which was passed in violation of promises held out to the people of the country, or of the Test Act, which was passed without any reference to the Dissenters, and which, whatever might be said of it as being a bulwark to the Constitution, and notwithstanding it might be spoken of as the wisdom of our ancestors, was passed under the influence of panic and disorder, ending at last in a scuffle, for the members of both Houses of Parliament actually came to blows. He did not wish to dilate for a moment upon those Acts, nor to point out the many objections which he had to them, in principle, in morality, and in policy; but he wished to advert to the opinions of those who held that the law, if supposed to be a grievance, was merely a theoretical grievance. But it surely would never be considered in their Lordships' House, of which honour was the essence, and where all the advantages of distinction between man and man were enjoyed, that the stigma of inferiority was no injury; and when the subject came before the consideration of Parliament—and come soon it must and would—their Lordships would find that this class of people were prohibited from enjoying many of those advantages to which every subject in a free country was entitled, unless he had offended the laws of his country. The petitioners came before their Lordships without any wish at this particular time of pressing the question. Perhaps he might be asked why, holding the same opinions on this subject as he had formerly held during the whole period of his life, he did not institute an inquiry upon the subject. To such a question he would answer, that he did not do so for the same reasons which had induced him for twenty years past not to call upon their Lordships to institute an inquiry, because he thought such a motion would not be attended with success or advantage, and was not likely to promote the object he had in view, and because the petitioners did not call upon him to propose any such measure. He might also be asked, why the petitioners should now come forward to petition the House upon this subject, after having remained so long in silence. The cause of that was, because the silence and submission of those persons to the unjust and undeserved stigma cast upon them, were argued upon as proving them insensible to the insult directed against them. He held that this subject was totally unconnected with the other great question which had been alluded to in the course of conversation to-night, and which had so often occupied their Lordships' attention; but he must mention to the House, that the persons who signed the petition he should first present to their Lordships, as well as the other petitioners, would consider it as an aspersion on them, if they should be supposed to be hostile to granting that liberty to others which they prayed their Lordships to extend to them. They had, however, thought it more respectful to approach their Lordships with a statement of their own grievances. He was not instructed to say that every individual one of the petitioners was in favour of the other question to which he had alluded. He spoke of them as a body, and from this same body he had often presented petitions—he would not say exactly in favour of the Catholic Claims, but in favour of that measure which, in his opinion, was much better than granting the Claims either of the Dissenters or the Catholics,—he meant a measure for sweeping away from the statute-book all disabilities at once. Such had been the prayer of the petitioners on former occasions, and he was instructed to say, that of those numerous congregations which the petitioners represented, not one had ever expressed to Parliament their opinions in favour of the continuance of those laws, which they considered as partaking of the spirit of persecution, and unjust to the rights of conscience. With respect to another petition which he had to present, he thought he could not express the sentiments of those who signed it in a better way than by reading part of a letter which accompanied the petition. The petition came from the Wesleyan Dissenters of Manchester, and the letter expressed their unanimous feeling that any concessions granted to themselves would be in their eyes comparatively worthless, if they were not founded on such a basis as would equally impart to all men the common rights of citizens in matters of religion. Such he believed to be, if not the universal, the fundamental opinion of the whole body of Dissenters in England, though there might be another very numerous and respectable body who had but lately existed; and he had no wish to speak of that body with disparagement, who were Dissenters only in form, but were not really Dissenters upon the tenets and doctrines of the Church of England, among whom great numbers were hos-

tile and adverse to granting the Roman Catholic Claims. It was, however, but justice to say, that the individuals whom these petitions represented, asked nothing for themselves which they wished to be denied to other people; and he must say that he felt great satisfaction in being the interpreter of these opinions to their Lordships.

Lord ELLENBOROUGH had heard with great satisfaction the last observation which had fallen from the Noble Lord, —that the petitioners were desirous that the same liberty for which they prayed might be extended to others. He wished that that feeling was universal. Of this he was convinced, that unless the Catholics and Dissenters cordially united, they never would succeed in gaining their object.

The Bishop of CHESTER wished to reply to an observation which had been made during the discussion of to-night. It was far from his intention to enter at large into the subject, which was one of too great magnitude and importance to be discussed incidentally. He would, however, take the liberty of saying, that the Noble Baron who spoke last but one, had certainly unintentionally misrepresented the nature of the Test and Corporation Acts. The persons who, to use a strong term, claimed those Acts, did not intend to stigmatise any person, but to secure themselves, and not with a view of placing any class under any stigma or disqualification. What was the case, divested of all adventitious colouring? If the Legislature considered a certain form of faith and discipline worthy to be taken into alliance with the State, it became the duty of the Legislature to prevent the demolition of that Church, by the intrusion into places of power and trust of persons who, from the circumstance of their being sincere in their opinions, must of necessity wish to undermine the established order of things. Whether such was the wish of the Dissenters at large, he would not presume to give an opinion; and he most cordially gave his consent to the proposition advanced by a Noble Earl, whom he was happy to call his friend, that in no case ought any religious disqualifications to be imposed, unless they were necessary to secure the constitution as established. Whether the Test and Corporation Acts went beyond that point, and whether some other provision might not be discovered, was a question to which he would not at present reply; but he repeated that the Dissenters were excluded because the State took it for granted that the Church as established was the true Church, and its discipline the proper one, and did not put in power those persons who must be well disposed to overturn the Established Church.

Lord HOLLAND then presented the petitions. The first came from the Ministers of the Three Denominations of Dissenters in and about the metropolis; the next was from the Wesleyan Dissenters of Manchester; and the last came from the Dissenters of the town and borough of Wareham.

NOTICES.

THE Twenty-first Annual General Meeting of the *Unitarian Tract Society*, established in Birmingham, for Warwickshire and the neighbouring counties, will be held at Alcester, on Wednesday, July 11, 1827. The Rev. J. R. Wreford will preach on the occasion. A dinner will be provided, at a moderate charge, for such of the subscribers and friends as may attend the Meeting.

THE Annual Meeting of the *Kent and Sussex Unitarian Association* will be held at Canterbury, on Wednesday the 4th of July, when the Rev. Robert Aspland is expected to preach.

A religious service, on occasion of the settlement of the Rev. B. Mardon, as Unitarian Minister at Maidstone, will be held there on the 6th July, when the Rev. L. Holden, of Tenterden, and the Rev. Robert Aspland, of Hackney, are expected to be engaged.

THE *Devon and Cornwall Unitarian Association*, and the *Devon and Cornwall Unitarian Missionary Society*, will hold their Annual Meeting conjointly, at Honiton, on Wednesday, the 11th July next, when the Rev. T. W. Horsfield is expected to preach.

MR. J. KETLEY, Student of Manchester College York, has accepted an invitation to become the Minister of the Bowl-Alley Lane Congregation, Hull.

CORRESPONDENCE.

The length of the preceding interesting reports leaves the Conductors no room for the notice of Correspondents, which they must postpone to the next Number.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. VIII.

AUGUST, 1827.

ON MR. ELTON'S "SECOND THOUGHTS."

To the Editor.

SIR,

APPREHENDED by a notice in one of your recent numbers that a gentleman and scholar who but lately advocated the Unitarian doctrine with much zeal and ability, was about to publish his reasons for abandoning that system, I was induced shortly after to furnish myself with the work alluded to, in order that I might make myself acquainted with those reasons, and give them an attentive and impartial consideration. I have done so; and if some few remarks which I am disposed to make on Mr. Elton's little volume should appear to you deserving a place in your Repository, they are much at your service.

It was not without pain, I must confess, that I was convinced almost by the first pages of the *Second Thoughts*, that the spirit of the work is decidedly polemical. When circumstances oblige a man to say farewell to his former friends and companions, some kind words at parting are naturally expected, to soothe the pain of separation, and leave behind the impression of good-will. At the close of a religious intercourse, something of this kind seems especially becoming. From two revolutions in his own creed, it was to be hoped that the author would at least have learned the lesson of candour towards others; one of the few good fruits which the thorns and briars of controversy sometimes yield. It might have been thought that some feelings of tenderness towards his late self would have disposed him to judge and speak with less severity of those of whom he was so recently one. Did he duly consider what an unfavourable inference would arise against himself from those charges of mental and moral perversion with which he loads his late friends? Or does he reckon so largely on the forgetfulness of the public, as to suppose that they will not call to mind that such as Unitarians are represented to be now, such Mr. Elton also was but twelve months ago? Truly, in this instance we may say to him, "Wherein thou judgest another, thou condemnest thyself:" and if he should reply, that he has now forsaken his error, still, let me ask, ought not some feelings of humility and sympathy to teach him forbearance towards those who still remain entangled in it? When the Israelites came out of Egypt they were enjoined ever to be kind towards strangers; because, said their lawgiver, "ye yourselves

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e kind towards strangers; because, said their lawgiver, "ye yourselves

were strangers, and ye know the heart of a stranger." And ought not one who was so lately a zealous Unitarian to know the heart of a Unitarian, and the peculiar difficulties which constrain him to bear the reproach of a despised and hated sect, too well to allow him to turn round immediately and taunt him with all the caustic asperity of which his pen is master? From those opponents who have known us only from afar, from the misrepresentations of ignorant bigots and crafty polemics, we might naturally expect such treatment: but from one who cannot but have perceived the sincere love of truth and laborious discharge of duty which distinguish many Unitarians, it comes with an ill grace indeed. *Et tu, Brute!*

I have no intention, Sir, of following Mr. Elton into the controversial detail of his book. That is, indeed, a *crambe repetita;* but the fault of this is not in him, but the subject. Orthodox readers, whose faith rests more in impression than in rational conviction, find it very desirable to have the old material worked up for them from time to time in a new form, and these will peruse this fresh *philippic* with great relish. Ever best pleased with those misrepresentations of Unitarianism which bring them most speedily to the desired conviction of its falsehood and impiety, they will find the account of it here given very much to their satisfaction. The work proceeds entirely on the old plan. Instead of distinguishing carefully the essence of Unitarianism, i. e. the doctrine of ONE *God the Father*, from the heterogeneous mass of opinions which have in different individuals been combined with it, the author blends all these promiscuously together, and by that means, and with the help of his own colouring, contrives to exhibit a picture sufficiently repulsive. All strong, unguarded, injudicious *ultra* things that have been said by any professed Unitarian, or even by such semi-deists as Evanson, are brought forward by him as illustrative specimens of Unitarian doctrine, and allowed to be silently imputed by the reader to every individual who bears that name. With respect to the doctrine which he now defends, he adopts a diametrically opposite course. He takes his stands on so qualified and moderate a statement of orthodoxy, (if, indeed, it can be considered as such at all,) that many Unitarians would scarcely know how to distinguish it from their own sentiments, except by the domineering and intolerant tone which they find it assuming. I shall illustrate this assertion in a few particulars.

The very first sentence of the "Second Thoughts," shews how humble that fancied orthodox eminence really is, from which its author now looks down on the heretical Unitarians; the dignified temple,

> Despicere unde queat alios, passimque videre
> Errantes.

That sentence is as follows: "The three characters or aspects of deity, under which God has revealed himself to his creatures, (expressed by an unhappiness of metaphrase *persons*,) are imputed by the Unitarians as three distinct objects of worship." Two things are here observable; first, that Mr. Elton's orthodoxy is, after all, only about that of Sabellius; and, secondly, that he makes a false accusation against the Unitarians, who are not accustomed to charge this *modal* Trinity with tritheism, but only with insignificance; never deeming it any difficulty to admit that the Deity has revealed himself to his creatures either under three aspects or characters, or under twice three, if that number should be preferred. For certainly God is revealed to us as the self-existent Jehovah, and then as the Creator and Preserver of the world; then as our Redeemer and Sanctifier in the gospel.

ese, to which more might be added, are so many instances of
ity towards his creatures. But it must be the latter practice
r more nor less, as a great and formal doctrine, a really saving
subject. It is true that the Father, the Son, and the
ree names under which we recognise very especially the
y towards us in the New Testament; and that the right of th
ne hinges very much upon our so doing. But what there is
tter of controversy: Unitarians make no serious objection to th
nity, and it is ungenerous and unjust to represent them as ha
adowy, and therefore unintelligible, doctrine, those serious and
strances which they direct against the truly tri-personal Deity
ir faith, and against those forms of doctrine and worship w
ited to convey a real tri-personal idea to the people. There is
and open dealing in this matter. Trinitarians keep two fo
loctrine on hand, like two sets of weights in a shop: in practic
onal religion they prefer the use of the short and substantial on
controversy begins, this is popped under the counter, and the
lowed no object of attack but a baseless shadow which wears its
. Those that find edification in this kind of theology are welcome
nil themselves of them. I make these remarks because Mr. El
his stand on the merely *modal or nominal Trinity*, ought in fa
e observed, both that it was different from the popular creed, an
was not that to which Unitarians object.

t although this nominal Trinity may be allowed to pass as a th
moment when considered only as an abstract distinction in the I
e, what are we to make of it when taken, as we must take it, in
n with the doctrine of *the Deity of Christ*? The Divine "
a from the beginning was with God, and was God," may, indee
sented as an aspect or power of the Deity; and so may the Hol
But can we say the same of Jesus Christ? It is impossible. No s
or subtilty can prevent the reader of the New Testament, nor the
world at large, from thinking of Jesus Christ as truly a distinct p
tinct intelligent agent, from the Father that sent him, and to wh
d, saying, "Father, not my will, but thine be done;" and of wh
"Of that day and hour knoweth not the Son, but the Father
all the half-meaning and no-meaning terms that have been de
er substance nor essence, nor mode nor aspect, will ever help cor
out of this dilemma. Jesus Christ is most prominently and un
lly a distinct being, and person, and agent, or whatever other term
referred, from God his Father; and, therefore, those who conten
roper deity, that he is in himself, without reserve, truly God, can
ir refuge from the charge of polytheism in the Sabellian scheme o
ity; and if they could, would only lapse into the Patripassian heres
insist on it, then, that it is not the doctrine of the Trinity so mu
of the Deity of Christ, (in a strict and proper sense,) that is the
ion between Unitarians and their adversaries. The doctrine o
ity is an abstract, scholastic subtlety, which it is scarce worth disp
t; but that of the Deity of Jesus Christ, roundly and popularly ta
ery different thing; it is a broad and palpable conception, and, not
ling what Mr. Elton says, does inevitably introduce *a second obj*
hip, clothed in all the attributes and honours of the Supreme, and
y drawing to itself by much the larger share of the affections o
bipers. Here it is that the Unitarian finds the occasion of his un

querable scruples; scruples which I do not see that these "*Second Thoughts*" do any thing towards removing.

I cannot, however, but observe in this place, that I am unable, from the perusal of Mr. Elton's book, to state what his sentiments on this subject really are. I doubt whether he is fairly out of our port after all. If the following passage, which is the most to the point that I can find, be descriptive of his present opinions, I can perceive nothing in them but what is strictly Unitarian, even to the proper humanity of Christ: "Let it be doubted whether the filiation of Christ were before the worlds, or the passages seemingly bearing that import be reducible to the same sense of prescience in God as is expressed in 1 Pet. i. 10, and the sonship imply a state of glorified humanity, commencing in time and with the birth of Jesus, as may be to consist with Psalm ii. 7, Isaiah xlix. 1, and Luke i. 35; whether again the instrumentality of Christ, in the visible and invisible creation, may not bear, as Locke supposes, a mystic and spiritual sense, referrible to the regeneration of man's fallen nature, and his assumption into a new state of immortality, as may be thought to be implied by Isaiah lxv. 17, and 2 Cor. v. 17; or, finally, whether 'the word' that 'was with God,' John i. 1, relate to Christ primarily, or to the attribute of the Father with which Christ is after spoken of as personally identified; let all this be doubted, or the latter alternative throughout be even decided upon, and yet the scripture testimony will remain in express avouchment of the fact, that Christ was at least 'the word made flesh:' this complex relation of deity indwelling in humanity, constituting Jesus what he was, the Christ, 'the only-begotten of the Father.'" The whole of this passage, not excepting the latter clauses, is, in my opinion, good and true Unitarianism, and contains views of truth of which I for one cordially approve. I am indeed of opinion that it is not on these points that Mr. Elton's secession has mainly turned, but on those connected with the doctrine of atonement. I wish, for my own part, that instead of abandoning the Unitarian communion, with whom I apprehend that he still agrees in the most essential points, he had remained in his place, and done his best towards reforming those things in which he esteemed us defective. I think there is still room for Τριται Φροντιδες. If, Mr. Editor, these remarks should suit your purpose, I may probably continue them another day.

T. F. B.

HUNGARIAN LITERATURE.

SIR, *Hackney, June* 25, 1827.

As communications have been at length established with our Transylvanian brethren, I trust some of our young inquiring students will direct their attention to the language and literature of that country. The former (Hungarian, or, as they call it, *Magyar*) is one of the most remarkable of the European dialects, being undoubtedly of Oriental origin, and having a very slight affinity with any of the idioms of the surrounding country, whether Teutonic, Slavonian, or Romaic. It was cultivated at an early period, and a Grammar, entitled *Magyar Régiségek és Rickasagok*, was published as early as 1539. There is no want of books, both in Latin and German, by which a tolerable acquaintance with the Hungarian tongue may be acquired. Of Albert Molnár's *Grammatica Hungarica* (first printed in 1610) there are many editions, and there is a Latin and Hungarian Dictionary by the same author. Hungarian Grammars in German have been published by Jos.

Farkas: *Gründliche und neu verbesserte Ungarische Sprachlehre*, of which several editions existed, printed at Vienna and Presburg; a Philosophical Grammar, by Jos. S. Nagy, Vienna, 1793; and a more popular work by Versegy, *Neu Verfasste Ungarische Sprachlehre.* The best Dictionary is that of Jos. Von Marton, of which the second edition was printed in Vienna, in 1804. Its title is *Magyar-Nemet es Nemet Magyar Lexicon, Deutsch-Ungarisches und Ungarisch-Deutsches Wörterbuch.* As a specimen of the language, and of the popular poetry of the country, I annex two of the songs of the people, which I have extracted from a mass of literary communications lately received from this *Terra incognita.*

FAJDALOM.

Fáj, Fáj!
Fáj a' szívem fáj!
Reped szivem
Oda hivem
Fáj a' szivem, fáj!

Életem mái
Komor orái,
Hány ezer bú 's átok
Jöve rátok!

Fussátok ezekkel
A' sok keservekkel
Mellyekkel, az ég
Ostoroz még.

Iaj szabaditsatok
Öldökló' bánatok!
Mert a' kín engemet
Torba temet.

DIRGE.

Woe! woe!
Woe! my soul's woe!
She is departed,
I—broken hearted.
Woe! my soul's woe!

O'er my dark hours
Wretchedness pours
Thousands of curses and pains;
Nothing remains,

Nothing for sorrow
To smite with to-morrow;
Sorrow hath emptied its quiver,
Emptied for ever.

And my sad soul
Stands at the goal,
Where suffering's exhausted; to crave
Nought but—a grave.

AZ IDÖ'.

Az idö' szárnyon jár
Soha semmit nem vár
Es' foly, mint erö's folyás,
Viszsza soha sem tér,
Mindent a' földre vér,
Mindeneken hatalmas:
"O qazdaqot, szeqenyt
Öszveront egyszerént
Nincs neki ellent-állás.

Csak eqy van idö'tól
'Saz ö' erejétól
A' ki békével marad;
Nem fél kaszájától,
Nem sebes szárnyától;
Idö' rajta elolvad:
A' tündöklö' hir név
Melly dicsö'égre rév
Az nundenkor megmarad.

TIME.

On hurrying wings time flies away,
It will not for a moment stay,
But like a stream glides on—glides on:
It never turns its footsteps back,
But sinks all ages in its track,
And reigns and rules alone:
The poor, the rich, alike pursues,
The poor, the rich, alike subdues:
Who can withstand it? None!

There's only one whose mightier strength
The strength of time o'erpowers at length,
And sits in quiet victory;
Time's sickle mows it not; time's flight
Brings nor decay, nor death, nor blight,
But passes harmless by;
There's only one—'tis virtuous fame,
Through shifting ages still the same—
It lives immortally.

I earnestly wish to see some zealous labourers in this almost untrodden field. I am sure they would gather a rich and interesting harvest. J. B.

ON THE DANGERS OF ADVERSITY.

No subject of exhortation is oftener chosen by the divine and the moralist than the dangers of prosperity and the blessings of adversity. It is a good subject, and deserves all that can be said upon it; but should not the reverse of the picture be sometimes held up to view? There is little need, perhaps, to dwell much on the moral advantages of prosperity in order to make it desired, as such a state needs no new attractions to render it beautiful in the eyes and welcome to the heart of man; but it seems desirable to point out to the child of immortality the dangers which beset the path of sorrow; a path which, though thorny to the feet and obstructed to the view, is generally represented as enlightened by the day-spring from on high, and infallibly tending to heights of holiness and peace. Do we sufficiently reflect that such is not its universal tendency? Are we aware that adversity has slain its thousands, though prosperity may have destroyed its ten thousands? It behoves us to be careful that, while we desire and aim at advancement in holiness, we are not lost through want of circumspection. While we guard against the snares of wealth, ease, and worldly privileges, let us not flatter ourselves that, as soon as sorrow overtakes us, we must necessarily become more worthy of the love of the Father who chasteneth us, that our hearts must necessarily be purified, and our affections elevated.

We shall be in great danger of falling into this fatal error if we take any other guide than the sound words of the gospel of Christ. Human guides may lead us astray; we may follow them as far as, on comparison, we may find their warnings to agree with the voice of divine truth, but no further. When the poor man attains wealth, when he who was unknown or despised, stands on the eminence of fame, when the bereaved mourner collects around him the elements of domestic peace, and is once more "safe bosomed in his loved and happy home," every voice is raised to warn him against the sins of ingratitude, pride, and avarice; these voices tell him the truth, and we shall do right to awaken a powerful echo in the bosom of others, or in our own, if we wish to preserve our innocence and security. But when the mourner's friends gather round him to speak to him of his peculiar safety, when they raise his sinking spirit by asserting that his sorrows are marks of God's especial favour; when they tell him that he will become holy by his discipline, that his sufferings entitle him to an inheritance in the future world, and that the clouds which encompass him are but the veil behind which a benignant Deity descends to commune with his chosen servant in his sanctuary, we must examine the enticing words of man's wisdom, and bring them to the test of Scripture. We must remember that adversity is sent to humble us; that it is a sign that we need correction; that it rather becomes the sufferer to cry, "Lord! be merciful to me, a sinner," than "Lord! I thank thee that I am not as other men are." We must remember that though sorrow may soften the heart, it may also harden it; that it may expand or contract the affections; that it may bring us to God or alienate us from him, according to our previous habits of mind, or to our course of action under the pressure of new circumstances. Instead of believing that the bitter draught of sorrow will assuredly confer immortality, we must bear in mind that it will act according to our preparation for its operation; it may renovate our powers; it may restore our vigour, and infuse new life into our spiritual frame; but it may also exert a relaxing and benumbing influence, and unawares lay us prostrate in eternal death. If we

do not endeavour to discern what influence the operations of Providence ought to have on our character, and strive to subject ourselves duly to them, we may expect in vain the precious results for which we look with confidence. Some results will be produced, perhaps valuable, perhaps noxious, but our expectations will be disappointed unless we anxiously observe, and, as far as possible, carefully direct the process. It is not every lump of earth which will yield gold in the crucible, and it is not every mind which will come forth from its fiery trial adorned with solid and shining virtues.

But though adversity may benefit some minds more than others, it has its dangers for all. That which is oftenest pointed out is distrust of the goodness of God. This is, however, in our opinion, by no means the greatest. In a Christian country like this, where every sabbath renews the praises of the Father of mercies, where preachers abound to display instances of his goodness, where through the whole range of its literature, from the volume which invites little children to "bless God, for he is very good," to that which appeals to his "glorious works" to shew that he is the "Parent of good," express acknowledgments of the benignity of Providence are found in every page,—a belief in this benignity is so early formed and so strongly maintained, that it usually stands the shock of adverse events, and dwells, actively or passively, in the mind through life. It is almost as uncommon, in this age and country, to meet with a denial of the unalterable goodness of God, as a doubt of his existence. Those who are practically resigned to his will and those who are not, equally acknowledge the justice and mercy of that will.

A much greater danger appears to us to be a tendency in the sufferer to imagine that he is an object of God's peculiar favour; that he is exalted in the sight of God and man by his mere suffering, independently of the effect which it may have on his character. Where this fatal notion once obtains entrance, presumption usurps the place of humility; the spirit *condescends* to receive the inflictions of its parent, and congratulates itself on its submission. It looks round to see what the world thinks of its resignation, and from that moment it becomes the slave of the world.

The world takes upon itself to prescribe rules for the demeanour of those who are under the pressure of sorrow; and hence is another snare for the weak and the worldly. The same events produce such different effects on different minds, that the innocent pleasures in which one mourner finds a welcome solace, may call up associations too powerful for the fortitude of another. But the world has one rule for all, and he who does not obey it must expect to meet its censure and its scorn. The humble sufferer who believes not that his feelings are of consequence enough to interfere with the comfort of others, who suppresses his sighs that the smiles of those around him may not be checked, who goes every where, and sees every one, and leaves no accustomed duty unperformed, is too often censured as wanting feeling; while he who shuts himself up, or is never seen but in gloom and tears, and who requires peculiar consideration for his situation from every one he sees and every company he enters, is held up to admiration as an example of refined sensibility, and is honoured with the praise of being "a true mourner." The world *will* judge; but he who submits his feelings and conduct to its judgment, takes upon him a yoke which will grow heavier with each day of his life in this world, and which may deliver him over to a still worse destiny in another. Any one who has studied the structure of the human mind is aware that there is no such thing as permanent, utter misery. Our associations are so complex, the pleasant are so mixed with the painful, the power of external objects over them is so great, and the ten-

dency of the mind to call up pleasurable and consolatory thoughts is so strong, that no efforts of our own, from a regard to the opinion of the world, or any other motive, can long depress the elasticity of the soul. If such be the happy bent of our nature, why should it be counteracted? If we possess the power of enjoying innocent pleasures, our true wisdom is to seek them, whatever our circumstances may be, and whatever the world may think of our sensibilities.—It need scarcely be suggested how careful we should be not to censure our fellow-sufferers for shrinking from efforts which are beneficial to ourselves, or to judge of their conduct by our own, be the apparent similarity of the circumstances ever so striking. While we feel that the world may as well attempt to fathom the ocean, or reach the uttermost parts of the earth, as to compass our griefs or estimate our consolations, we must guard ourselves against a similar presumption, though our own discipline may have enlightened our eyes and instructed our judgments.

Two other dangers next present themselves to our notice, opposite in their character, but equally formidable. There is much fear that the soul which has suffered much should become callous, and this peril may be enhanced by the very tendency of the mind, (to turn to pleasant thoughts wherever they can be found,) which has been mentioned as one of the happiest circumstances of our nature. It is a privilege which the Father of mercies has conferred on his rational offspring; and while it serves as an alleviation of our griefs and a means of refreshment and invigoration to the soul, it can be subservient only to good: but when we make use of it to turn our minds from serious reflection, to escape from Him who would purify us by salutary discipline, we convert our privilege into a curse. If, when we find our hopes disappointed and our blessings withdrawn, we can find a refuge from regret in the trifling interests of the world, if we play the truant to avoid our punishment, we must not congratulate ourselves on bearing it well; but should rather mourn that what ought to be the most efficacious means of grace does but harden our hearts, accumulate new perils upon our heads, and augment the heavy reckoning which futurity has in store against us. To this danger the strong and high spirit is most exposed: to its opposite, timidity, the gentle and humble soul is peculiarly liable.

But few words are necessary here. Those who have known what real sorrow is, know also what it is to tremble at every breath, to dread every change, to strain the aching sight to discern what new evils lie in the clouded future, to have a superstitious, unacknowledged feeling that every effort will end in disappointment, every blessing prove a snare, every acquisition give place to bereavement. They scarcely dare approach the streams of God's bounty lest they should be defiled with blood, and are ready to refuse to taste the fruits which he showers into their lap, lest they should find them dust and bitter ashes. This timidity may, for a while, consist with a desire to acquiesce in the appointments of Providence; but if not timely checked, it will lead through the gradations of despondency, ingratitude, and insensibility, to Atheism, speculative and practical.

Many more are the snares into which the unwary may fall in a state which is too often thought to be one of peculiar safety. But those which remain will suggest themselves to the mind of the reader under some of the preceding heads. The principal of those on which we cannot now enlarge are dreaminess,—living in a world of imagination and sentiment—and listlessness in the performance of necessary but irksome duties. The first arises from the before-mentioned error of fancying that the subjects of discipline are the objects of God's peculiar favour, in a strictly literal sense; the last,

from the selfishness against which, in various forms, we have been warning the reader. It is so evidently hostile to all improvement, so fatal to the hopes which ought to be the Christian's chief treasure, and all arguments against it are so obvious and so common, that the mere mention of it is sufficient here.

Of all these perils, those are the most formidable which endanger the sincerity and ingenuousness of the heart. But the soul may be lost where sincerity and resignation both exist; want of circumspection alone may be fatal. How important is this truth to us!

A man may mourn most deeply and most truly; he may earnestly desire to exercise resignation; he may, with the utmost sincerity, declare to himself that he does not wish one circumstance of his lot to be altered, and yet fall into snares as dangerous as any which can be found in the flowery paths of prosperity. He may arise in the morning, and pray with real devotion for resignation to bear, and strength to support, and then go forth, satisfied that the blessing of God is on him, and that he must necessarily be benefited by his trial. But when he enters the bustling scenes of the world, he fears to surrender himself to his accustomed impulses of activity, and to his long-formed habits of employment. He is ashamed if he find that the objects before him have beguiled him of his grief for a while; he asks himself if the innocent enjoyment into which he was beginning to enter is not inconsistent with the regret which he owes to the memory of the friend he has lost, or the sympathy which is due to those with whom he is suffering. He remembers that he is in affliction, and has a vague idea that a peculiar frame of thought and manners must be maintained for some time after the blow has fallen. The consciousness of peculiar circumstances hangs upon him, and makes him look in every face for condolence, in every occurrence for consideration to his feelings, in every word for sympathy. He has heard and read so much of the experience of persons under trial, and knows so well how their demeanour is made a subject of speculation, that he believes it necessary to relate his own feelings, and to watch that his own behaviour accords with his circumstances. If he writes a letter to a friend, he fills his sheet with his thoughts of resignation; he tells of his consolations, his hopes, and the blessings which remain to him; and if he finds himself stopping his pen to choose his expressions, if he detects himself *painting* with words, if a suspicion flits across his mind that he is exciting his feelings in order to write, rather than writing to give a natural relief to his feelings, he recurs to the old impression that some record of his present state should remain, and that it is for the glory of religion that he should shew how great and how various are her consolations. Thus he passes the day, desiring that the will of God should be his will, and believing that it is so; but, in reality, thinking only of himself, and living only to himself. If, in the silent watches of the night, sad thoughts arise, and the tender remembrance of lost blessings comes to awaken the deepest emotions of his soul, he waters his pillow with tears, and indulges the anguish of a wounded spirit; still assuring himself that he does not and will not repine, and that this grief is only the fitting tribute of faithful affection. Again he rises, with an aching head and a heavy heart, wearied and enervated, and more engrossed with himself than ever, though he may again pray, and pray with sincerity, "Thy will be done." What are the consequences of such a course of feeling and action as this? What but daily increasing selfishness; morbid feelings which, instead of retaining or deepening their intensity, must induce insensibility; a gradual forgetfulness of God and disregard of duty; a growing craving for the sympathy, the

approbation, the applause of others; a paramount desire of being interesting and the sacrifice of one thing after another, of *all*, for the sake of being so Can any one say that this is an exaggerated picture? Happy is he who ha never known such a victim to the dangers of adversity; but happier is h who has resisted and overcome similar perils, who has properly estimate his blessings while he possessed them, and become better by resigning them!

The means of such improvement are natural to some minds, easy to others and attainable by all. The grand rule is to look to *principles*, and to leav *feelings* to take care of themselves. This rule includes every thing. Princi ple will lead the mourner to refer all to God; principle will oblige him t forget himself, and will suggest to him continual occasions of doing good t others. Principle will teach him that affliction is not intended to set hin apart from others, but to enlighten his views of his relation to them, to exal his affections towards them, to animate his efforts in their behalf. He must sometimes, notwithstanding his endeavours to forget himself, feel what a aching void sorrow has left in his heart; but, instead of turning his vie inwards to behold the desolation there, he will look abroad with a searchin eye on the varied aspects which life presents to him: he will gather togethe all the images of peace, hope, and joy, which he can lay hold on, to suppl the cravings of his affections. He will go forth into the world from the hous of mourning, calm and erect, prepared to abide its storms, and ready t welcome its sunshine. He will have smiles for the infant, and a heart ope to its little joys: he will have cheerfulness for the aged, and a ready hand t help their infirmities; he will have words of encouragement and of warnin for the young, and a watchful eye to protect their interests; he will rejoice i their brilliant hopes as if they were his own, and will grieve for their destruc tion as if the loss were his. While he can "rejoice with those who rejoice," he will bury his peculiar griefs in his own bosom: when called on to "wee with those that weep," he will speak of himself only so far as to tell wher he found the supports and comforts which, by the blessing of God, hav been his. He does not desire to shroud his mind in mystery; it is ther clear and transparent, for all to look into who choose: he only wishes th the gusts of passion should not ruffle, or the clouds of despondency ove shadow it. His regard to duty imposes on him the care of his health and his tranquillity. The works of God are his study abroad; the word of Go employs him at home. He keeps his powers in full exercise all day, and night he seeks and obtains rest; or, if darkness and silence exert on hi their peculiar influence of calling up the shadows of departed joys, he ende vours to be grateful that these joys *were* his; he estimates the privileges th have afforded him, and numbers the blessings he has left: he listens to th assurances of faith, that all these and many more are laid up for him as treasure in heaven; and his soul glows with the resolution, that where h treasure is, there his heart shall be also. It requires no great discernment trace the further progress of his discipline. We need only look at some wh have thus trodden their thorny path, and then we may see how he will dail advance in the love of God and man, and in fitness for his heavenly destin He will attain the heights of holiness, and will encourage many to follow hi thither; for he will say, by example, though not in words, "Be of goo cheer; I have overcome the world."

Where one such sufferer is seen, we may rejoice in the power of religio tended and cherished by adversity: when we see several, a whole famil submitting to the will of God, and working out their own and each other

salvation, in patience and self-oblivion, we may glory that such a sanctuary abides on earth for the spirit of holiness to dwell in. Such a family are God's peculiar people, and if their obedience to his commands will not avail to exclude the angel of chastisement from their abode, a milder presence will soon follow to repair the devastation, and to whisper the gracious benediction, "Peace be to this house." Peace will remain with them, will rest upon them when they go out and when they come in; when they lie down and when they rise up; in the dwelling and in the field; in the house of God, and in the intercourses of the world.

But to the single-hearted and the confiding only does God send his messengers of peace. They who hope to purchase the applause of the world by their resignation, they who govern themselves by the world's rule, they who regard not God while they speak of his dispensations, who harden themselves under his discipline and defy his visitations, they who cower before him in an abject spirit, and "tremble wrongly or too much," till fear spreads an impenetrable veil before their eyes, may at length sigh in vain for inflictions as mild as those they have already sustained, and may with anguish remember the warning, that "not all who cry Lord! Lord! shall enter the kingdom of heaven," or the awful inquiry, "Without faith, how can a man be saved?" Their heavenly Parent would have gathered them unto him, as a hen gathereth her chickens under her wings; and they would not. Shall they then wonder that the refuge which they refused is at length denied them, and that they are left in sorrow to mourn their just and inevitable exclusion?

V.

JOURNAL OF A RESIDENCE OF TEN WEEKS AMONG THE WALDENSES, IN THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER, BY G. KENRICK.

(Continued from page 418.)

First Visit to the Valley of Lucerna, continued.

THIS narrative is in substance a journal kept during my residence at La Tour, in the Valley of Lucerna. In transcribing it for the Monthly Repository some additional facts and illustrations have been inserted in their proper places. In cases where exact accuracy seemed to be of importance, I have preferred giving the names, and, as far as I could recollect, the words of my informant. Should this narrative chance to meet the eye of the excellent Moderator of the Vaudois Church, or of any others of my friends among the Pastors, they will not, I am persuaded, think I have taken too great a liberty in publishing information communicated in conversations. In so doing I have only imitated the example of their warm friend and admirer Mr. Gilly, and of several other travellers who have visited them and published their accounts of late years, and I could in no other way have so satisfactorily shewn that the Protestants of the Valleys of Piedmont have not barely a claim to relief under their present difficulties and privations, on the narrow ground of their supposed accordance in doctrine and discipline with a particular sect, but that, as the zealous advocates of Christian liberty in its full extent, and as firm maintainers and patient sufferers in behalf of those grand fundamental principles on which the church of Christ was originally founded, and which ought to raise the Christian above all the littleness of party, they are deserving of the sympathy, the approbation, and the *imitation* of Protestant Europe.

On Sunday, October 22, I again attended M. Bert, at La Tour, who gave us a discourse of greater length and considerably more force and energy than the former. His text was Eccles. viii. 11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." He began with saying, "In the day that thou eatest thereof thou shalt die." But Adam ate of the forbidden fruit, and did *not* die for a considerable time. God had important designs to answer by the prolongation of Adam's life, and was graciously pleased to grant him a respite from the execution of his sentence, which gave him time to repent and bitterly lament his transgression, and to acquaint his descendants with the dealings of the Lord towards him.

In our days, also, when men transgress the commandments of God, the penalty is often long in following the offence. And it is on this account that the heart of the sons of men triumphs in security, and, abusing the forbearance of the Almighty, is fully set in them to do evil.

"I purpose shewing you at present, first, that if the whole sentence against crime were executed in the instant of transgression, there would cease to be any such thing as VIRTUE in the world. Second,—That the offender does really *begin* to feel the effect of his crime as soon as it is committed. And third,—That unless he repent and avert the Divine displeasure from his head, the *full* punishment of sin, although deferred, will certainly overtake him in the end. May our Heavenly Father, who giveth every good gift to them who ask him in sincerity, grant that the words of his servant may be effectual to the improvement of the hearer, and the vindication of his ways before men, which we humbly ask in the name of our Lord Jesus Christ. Amen." Under the first head the preacher observed, that were the thunderbolt of the Divine displeasure instantly and invariably hurled at the head of the criminal, the terror with which this would inspire our minds must necessarily destroy the nature of virtue, which consists in a filial obedience proceeding from a principle of love. Besides, the immediate death of the sinner would preclude the possibility of his repentance and reformation, and deprive his brethren of the good effects arising from the sight of a sinner turning from the errors of his way. The *occasional* occurrence of this instantaneous punishment answers all the purposes of a salutary warning; while, on the other hand, the example of those who live and reform their conduct is of the greatest service to the world, as well as a theme of joy and exultation to the inhabitants of heaven, as we learn from the words of our Saviour in the fifteenth chapter of Matthew's gospel. Under the second he remarked, that although the sentence against the wicked be not fully executed here below, yet that conscience anticipates the sentence of the Judge, and begins to punish the offender almost in the instant of commission. His ruined health, loss of reputation, and dissipated property, were likewise to be considered in the same light. Under the third head he remarked, that death would soon seal the fate of the transgressor, "and after death is the judgment;" "and after the judgment—but here," said the preacher, "I content myself with saying, *he is in the hands of God!*"

I have done but little justice to this discourse, many passages of which were very striking. I could not help remarking that the conclusion shewed the mildness and forbearance of the preacher's own disposition. "Many an orthodox preacher in my own country," I thought, "would have dwelt *principally* on the eternity *of hell torments* as the only means of vindicating God's justice in permitting sinners to live in this world. But the pastor of La Tour delights to represent the gospel as a message of peace and joy, and

when he touches upon the more awful parts of the Divine dealings to men, does it with pain and from a consciousness of duty, and with feelings full of pity for the offender." M. Bert professes the usual doctrines of orthodoxy, but I soon found that he was no bigoted sectarian or dogmatist upon any subject.

On Sunday, October 29th, I went to Bobbio, six miles up the Valley of Lucerna, to hear M. Muston, who is secretary to the "Table," or Committee of the Synod. His discourse was on a Future Judgment,—a good practical sermon. As there was here, as at La Tour, not the slightest trace of the peculiarities of orthodoxy in the prayers, hymns, or sermon, I took the liberty of remarking to M. Muston, with whom I dined, that from all I had heard of the Vaudois in England, I was greatly astonished to hear nothing in their services in which all sects, even an Unitarian Christian like myself, could not cordially join. I had expected, for example, that more prayers would be addressed to Christ than in the Common Prayer of the Church of England, the occurrence of which formed the principal ground of our separation. Whereas, I had not heard any prayers addressed to any other Being than the Father. "Do you never address any part of your worship to the Son?" "*In my opinion*," replied M. Muston, "*it would be idolatry*. We know him only in the gospel dispensation as a man, sent by God for the salvation of our souls; although it be true, that by *reasoning* from the extraordinary nature of his miracles and the sublimity of his doctrine, we discover something of the Divinity (or of his divinity), '*nous découvrons quelque chose de la divinité.*' He appears to us in the gospel uniformly as a man, and he himself gave us a model for our prayers in which the Father alone is addressed, and declared, that "this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent.' Can we do better than follow his instructions and example? There are mysteries we cannot comprehend, but our concern is to worship God and imitate Jesus Christ, and obey his precepts." "Do the Vaudois then," I inquired, "consider nothing more to be necessary to constitute a Christian than a belief in one God, and in Jesus Christ as the Messiah?" "Certainly not," replied Muston M. "Are not those the terms laid down in the gospel? And I cannot conceive," he added, "why Protestants should be divided into so many sects. I speak my sentiments freely on this subject to the members of M. Malan's church, and I put the matter lately in such a light to one of them, who came to see me, that he was unable to reply to me. I think spiritual pride and a want of forbearance must be at the bottom of it." I observed, that in England the church established by law, and most of the other sects, represented their own peculiar views essential to the character of a Christian, and to acceptance with God. "There they are wrong," said he: "that is what I should not like. I should agree more nearly with you than with any other sect. We are in accordance upon all that is essential."

On Sunday, November 5th, I again heard M. Bert. The subject was the Duty of Parents to their Children. It was the day on which was announced the re-opening of the central or "*grande école*," and of the other ten elementary schools in M. Bert's parish, after the long vacation which is given during the vintage season. In the first of these schools, supported at the expense of the whole parish, with the aid of foreign Protestants, a somewhat *superior* kind of instruction is given (to a limited number of scholars), but so as not to interfere with the classical school, for the Valleys at large, kept at La Tour. In the other ten schools, kept at the expense of each of the ten sections, or "*quartiers*," into which the pa-

rish is divided, all the children are gratuitously instructed in reading and writing alone. Every parish is similarly divided, and has similar schools, proportioned in number to the size of the parish. But, through the poverty of the inhabitants, they are, in many instances, only able to keep their school open for a few weeks in the year. When Providence moves the heart of any of their "*English benefactors*" to send a few francs more than usual, there is great rejoicing, that the school of such or such a "*quartier*" can be kept open a fortnight longer, this winter! Several of M. Bert's parishioners informed me that their pastor was remarked for adapting his discourses to whatever happened to be going on in the parish, or around them. He had lately preached on the vintage season; his present discourse had a particular view to the re-opening of the schools. He very affectionately enforced on parents the duty of providing for the instruction and improvement of their children by sending them to their several schools, and, at the same time, seconding the exertions of the schoolmaster by reading the Scriptures with them at home, praying to God with them and on their behalf, and teaching them to sing psalms to his praise. This last, he observed, the singing of psalms in a family, had a great effect in cultivating a pious spirit in young minds. And how much preferable was this to the singing of idle songs they might otherwise learn, which might exhilirate the spirits for a moment, but left no useful impression on the mind. He observed, that notwithstanding the great facilities for elementary instruction they now enjoyed in the Valleys, owing to the kindness of their *foreign* benefactors, it was a lamentable fact, that *every* Vaudois could not yet read and study the Scriptures for himself. "Those of you, my friends," he said, "whose misfortuue this is, ought to be particularly careful always to enter the church in good time, to hear the Scriptures read by the schoolmaster, a custom adopted amongst us specially for your use. But it is a disgraceful thing to observe that the schoolmaster remains reading the Bible for a considerable time to a very few persons, while the majority of you prefer to stand talking at the gate. Placed as you are, my dear brethren, in these Valleys, in the midst of persons of *another* communion, differing from you, I stop not to remark in forms, for forms are nothing, but materially differing from you in religious belief, is it not peculiarly your duty to be ready to give to every one who may ask it some good reason for your faith? That faith which, through the blessing of God, our fathers preserved for so many centuries, and which they so often bled to maintain uncorrupted! Your brethren of the *other* communion are always on the watch and full of zeal for the making of converts; and is there not the greatest probability of their success, if they find you unarmed with the knowledge of the Scriptures?"

Between Michaelmas and Christmas, every year, M. Bert, like the rest of his brethren, makes a *visit* to each of the "*quartiers*" of his parish. These visits are called *examinations*, because it was anciently the custom to examine each individual separately respecting his knowledge of religion. This is still the practice in some of the parishes; but in others, that of La Tour in particular, the population is too numerous to admit of this, and the pastor only delivers an address to each assembled quarter in turn. If there happen to be any differences, or other grounds of complaint, they are then likewise submitted to the pastor's decision. These meetings have the effect of bringing every member of a widely scattered flock into a closer intimacy and friendship with their shepherd. He dines and spends the rest of the day in social converse with one or other of the families of the quarter.

M. Bert, who was exceedingly attentive to me, was particularly desirous I should accompany him in some of these visits, as he said the practice was

peculiar to the Valleys. He invited me to accompany him to one of the quarters, where, he said, they assembled *in a stable*, for want of an apartment of sufficient size, and that from the crowd and warmth he was obliged to take off his coat. The Moderator of the Vaudois Church, or, as Mr. Gilly likes pleasure in calling him, their "*Archbishop*," preaching in a stable in sleeves, but not of *fine lawn!*

My health not permitting me to accept of this invitation, I was glad to avail myself of another opportunity of hearing him, where I did not expect the place would be so confined, in the village of La Tour itself. There I found him addressing the quarter, not in a stable, but in a large wood-house, or cellar. He was explaining the nature and design of our redemption through Christ. He observed, that mankind had a general belief of the necessity of some kind of sacrifice for sin: hence all those bloody expiations by which the Heathen sought to appease the wrath of their gods. Sacrifices abounded in the Jewish ritual; but they were misunderstood and abused; and God was continually complaining by the mouth of his ancient prophets of the mistaken confidence which the people placed in the virtue of sacrifices for sin; and that, while they multiplied sacrifices, they neglected to obey commands, which was better than any sacrifice they could offer him. Under the Christian dispensation, our High Priest once offered up himself, that there might be no more need of sacrifice for sin; "thus shewing, as an English writer observes," said M. Bert, "how dear his children were to our heavenly Father; for even the angels were never the objects of redemption; 'but we are redeemed,' as the apostle says, 'by the precious blood of Christ, as of a lamb without spot and without blemish.' We are redeemed from sin and iniquity to do good works, to lead us to perform which is the grand design of the death of Christ, without which he died for us in vain. He offered himself a sacrifice, leaving us an example that we should follow his steps—that we should sacrifice our hearts to God, and be ready to sacrifice our lives too, in imitation of his example, whenever it should be necessary to preserve our faith and keep a good conscience. We are called upon still to offer the sacrifice of ourselves to God by obedience to his commands, following the steps of our divine Master, who became obedient unto death." The latter part of M. Bert's address explained the meaning of a favourite phrase which I heard several times in his prayers and discourses in speaking of the death of Christ, that he died, leaving us an example that we should follow his steps. He said nothing which implied that he regarded the death of our Saviour as being, strictly speaking, an *equivalent* paid to the Father for the debt of moral obedience due to him from his creatures; nor did he describe and distinguish the offices of the three persons of the Trinity in the work of redemption; nor did he paint in glowing colours the wrath of an angry Deity, which nothing but blood could appease; nor, in short, did he employ any language in which all Christians could not agree, inasmuch as it adhered closely to the sentiments and language of those Scriptures which all receive as divine.

A few days afterwards, I attended another of these pleasing unions of the pastor with a portion of his flock separated from the rest, that he might apply himself to their peculiar wants, and adapt his exhortations to their peculiar circumstances. In this instance the quarter was a hamlet, a short distance from the village, and a part of which is mountainous. Most of the persons present were engaged in agricultural or pastoral labour, and, with his usual judgment, the pastor's address was specially adapted to their employments. The main topic of the address was the duty and means of cultivating a pious

spirit. "And here, I suppose, I shall meet with an objection in the outset," said he. "'We have no time, particularly at this season of the year, when we have so much *business* to do that we can scarcely get to church. The chesnuts must be gathered in, or they will spoil or be lost. The cattle must be provided for against winter, or they will die.' Business! What is man's business here but to please his Maker? But your worldly business may be going on, and the *great* business of religion *be promoted* by it. Your occupations are of a nature to lead you constantly to think of God. The lands of some of you who live in the lower ground produce great abundance of maize, (or Turkish wheat,) and nothing can be more wonderful than the increase of this plant. You sow the seed *in hope*, and such is the bounty of Divine Providence, that your hope of a vast increase is rarely disappointed. When you see those lofty, sturdy plants rising up almost into trees from so small a seed, and observe how strongly the grain is fortified against the effects of weather and other injuries by its thick outward covering, which you cannot break asunder but with violence, can you help thinking of *Him* whose wisdom has thus given effect to his kind intentions towards you? Others of you are situated higher up the mountains, amidst the extensive woods of chesnuts with which nature has surrounded us. And perhaps you may sometimes be disposed to complain, 'My land produces me nothing but chesnuts.' But have you never considered that these chesnuts are the free gift of Divine Providence, which the sweat of your brows has never watered? You sowed no seed; no labour of yours reared and defended them; but there the trees stand, laden with fruit in their season. You have not even the trouble and danger of climbing them to secure your harvest. The fruit drops to the ground by its own weight as soon as it is ripe, without your interference, and in so great a quantity that it must perish, consumed by insects or devoured by other animals, were it not for another wise provision of Providence, who has marked it for the sustenance of man, by inclosing it with great nicety in a *case*, armed on the outside with prickles, which prevent any of the beasts of the earth from getting at it. It is found in such profuse abundance, and keeps so well, (owing to its being still protected by a second covering when the first is removed,) that it affords you a considerable part of your sustenance through the whole winter. These are reflections connected with the occupations of the mere mountaineer. By such thoughts as these his soul is led to the Great Eternal Source of good. But none of you need be so busy as to leave no time for the reading of the Scriptures. By the liberality of our English benefactors and others, every Vaudois family may soon be provided with a copy of the Bible, as a fresh stock is now on the road. Some already possess several, but henceforth no family need be without *one* copy of the word of God. And let me exhort you, my dear brethren, not to put this precious light of divine truth under a bushel; for example, to put it carefully by in a closet along with the garments which you have not in constant use; but to place it on a candlestick, that the whole house may be enlightened; that is to say, let one read aloud, that the whole family may have the benefit of it.

"I have likewise to exhort the parents of this quarter to do their duty to their children by sending them to the school, but more particularly, by an early and careful attention, to correct what is amiss in their tempers and behaviour. The term *original sin* is one which we scarcely employ *(le péché original est un mot que nous n'employons guères)*; nevertheless, every one must have observed a propensity in children, from their earliest infancy, to catch at what they see other children have, and as soon as they

eived a blow to return it. This disposition God has enabled us to by watchfulness, prayer, and the aid of his grace, which he never o them who ask it in sincerity. But unless parents will conscien- erform their duty by correcting the first indications of this disposition children, there is little hope that the man will ever get rid of it.

et me exhort all, young and old, to a steadfast perseverance in the practice of our fathers, and a thankful improvement of the peace ns of religious instruction we enjoy in the present day. For these nainly indebted to our distant friends, whom Providence has raised sit us and support our schools. But what is it, my friends, which rangers from the other end of Europe to visit us? Nothing curious have here to shew them; but they come amongst us to see *genuine* , who are deserving of the name, who still maintain with zeal and y that religion which they received at the first from the apostles or panions, and which their ancestors so often bled to defend.

t of all, I exhort you to love one another. I bless the Lord on your ıy dear brethren, that you all of the quarter of St. Marguerite, who ere this time twelvemonth, are alive this day, and enabled to join ces together in singing the praises of your heavenly Father; and I ı you to shew your gratitude to him, by living in peace in this rhood, and loving one another. I might say, consider *me, your* s your *father*, or the elder of your quarter, now present. But I God is your Father, and is pleased when he sees his children loving, onsoling one another, which may he grant, through Jesus Christ ."

THE MOTHER.

Prince William Henry, who was for a long time resident at Han- eard a trait which does honour to his heart. One day he met a leading in her hand a half-naked boy. 'Will you sell me your aked the Prince. 'You may be a very rich gentleman,' she an- 'but I would not take all your money in exchange for my child.' ot?' said the Prince. 'Do you know then who I am? But come w to the castle, and if, indeed, I am not in circumstances to purchase , at least I can provide for him.' The woman appeared the next , as he had desired, and the Prince not only had the boy creditably , but promised to take him into his service, if he should prove ho- diligent."—*Letters from the Continent, by Frederic Matthieson, d by Anne Plumptre*, p. 36.

"Thy babe is naked, hungry, cold,
And thou art poor and famish'd too;
Exchange thy baby for this gold,
'Twill buy thee bread and clothing new."

"Sore press'd by poverty we roam,—
My babe and I have scarce to eat,—
No friend we have, nor shelt'ring home—
Expos'd to all the storms that beat;

"And *thou* dost dwell in lordly hall,
Where cold and want can ne'er intrude,
Where riches furnish at thy call
Both costly dress and dainty food:

"Yet all thy gold is worthless ore;
More dear my boy, though nurs'd in woe,
Than all thy state, than all thy store—
A *Mother's* heart thou ill dost know!"

"Thy tears rebuke my folly's aim!
My wealth thy treasure cannot buy;
Yet shall it answer mis'ry's claim,
And light up pleasure in thine eye.

"Beneath my care thy boy shall grow,
While thou his rising worth shalt tend;
Your wand'rings o'er, ye yet shall know
A home, and comfort, and a friend."

Birmingham. H. H.

MEMOIRS OF THE SOCINI.

ALEXANDER SOCINUS.

ALEXANDER was the eldest of the numerous offspring of Marianus Socinus.* He was destined from infancy for his father's profession, and gave early indications of superior genius and talents. After prosecuting his legal studies under the ablest masters at Siena and Padua, he took his doctor's degree in both laws at Siena in 1530, previously to which he had maintained with great applause three hundred theses, first for five days at Padua, and afterwards for two days at the university of his native city. Here he held for some time the office of one of the professors of Civil Law: he then removed to Padua, with the appointment of Professor in Ordinary, and acquitted himself with distinguished reputation. Owing to some dissensions, which arose between him and the other professors, he quitted this university for that of Siena, where he again occupied one of the law chairs. In the year 1541, an academy was established at Macerata, to which he was appointed Law professor with a very liberal salary. The year after his settlement at this place, he caught a severe cold in consequence of overheating himself in the amusement of playing ball, from the effects of which he died at the age of thirty-one. The high esteem in which he was held was evinced by the respect paid to his remains. The government of Macerata caused his body to be conveyed to Siena, accompanied by a guard of honour. Here he was buried in the family cemetery.

Alexander was married to Agnes Petrucci, daughter of Burgesius Petrucci and Victoria Piccoluomine. Burgesius had succeeded his father Pandulphus Petrucci as the head of the Republic of Siena, but was soon compelled to relinquish his station by an opposing faction. His death followed shortly after. His widow Victoria, who was related to many of the principal fami-

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* See above, p. 423.

lies of the country, bore her loss with exemplary fortitude. For fifty years that she survived her husband she commanded universal respect and esteem by her amiable manners and excellent character. She is said to have bestowed peculiar care on the education of her daughter Agnes, to bring her up in a manner suitable to her rank, and to form her mind in habits of serious piety. When she bestowed her hand on Alexander Socinus he was considered a young man of high promise as to his acquirements and talents, and in every respect a suitable match. From this union was born Faustus Socinus, whom Pancirolus, writing when Faustus was very young, and little dreaming of his future heresy, styles *Preclari ingenii juvenis, parentum vestigia secuturus esse speratur*, a youth of excellent parts, who would, it was hoped, follow the footsteps of his parents. Alexander is described as a man of great acuteness of mind, of prodigious memory, and admirable eloquence. From the superiority of his genius he obtained the title of *Pater Subtilitatum*, the Father of Subtleties; because he pursued with brilliant success the studies for which his townsmen, and in an especial manner his own family, were pre-eminently distinguished.*

Celsus Socinus.

Celsus was another son of Marianus Socinus. He was educated for the legal profession, and for some time taught the Civil and Canon Laws in the university of Siena, from whence he removed to Bologna, to undertake the office of professor of the Canon Law. On the death of his father he was appointed his successor at Macerata, where, however, he remained only for a short period. Little is known of his subsequent history. It has been stated, but apparently without sufficient evidence, that he was appointed to a professor's chair at the university of Jena. There is reason to believe that a change in his religious sentiments rendered it expedient or necessary for him to relinquish his profession. He subsequently quitted his native country and retired to Switzerland.†

Camillus Socinus

was another member of the same family, who resided at Siena. Having embraced the reformed doctrines, and gone beyond many of his contemporaries in his opinions upon some subjects, he was compelled to seek an asylum in Switzerland. The family had at this time incurred the suspicion of heresy, and could no longer remain in safety in their native city. On his retirement to Switzerland he joined the other Italian refugees, and his name frequently occurs in the ecclesiastical annals of this country. His avowal of Anti-trinitarian sentiments exposed him to much odium and persecution, and ultimately caused his expulsion from the Swiss States. He was classed with the Anabaptists of that period, and his proceedings gave occasion to a noted debate in a synod held at Coire in the Grisons in 1571, on the subject of the punishment of heretics. Though many advocated the more liberal side of the question, the majority were for rendering religious opinions the subject of penal inflictions, and decided against him. By Da Porta, the historian, who probably speaks the language of his adversaries and calumniators, he is styled a crafty and absurd man; but by others, who were more favourably inclined to his sentiments, he is represented as an

* Pancirolus *in Vitâ Alexandri Socini; Vita Fausti Socini Senensis descripta ab equite Polono*, pp. 3, &c.; Bock, *Hist. Antitrin.* Tom. II. p. 575.

† Pancirolus *in Vitâ Celsi Socini; Vita Fausti Socini, ut supra*, Bock, II. p. 576.

upright and pious person, zealous in the vindication of the truth against the new pharisees.*

Cornelius Socinus.

Cornelius is mentioned by Przypcovius as residing with his brother Camillus at Siena. The suspicion of heresy, which now attached to the family, caused him to be arrested by the emissaries of the church, and thrown into prison. He was fortunate enough, however, to elude their vigilance, and succeeded in escaping to Switzerland, where he joined his brothers.†

In the account of the dispersion of the college or society of Vincenza in 1546,‡ occur the names of Darius and Lælius Socinus. Darius Socinus was not the brother, but probably a near relation of the persons just enumerated. He fled to Switzerland, and resided for some time in the Grisons, whence he removed to Poland, and finally to Moravia.§

Lælius was the youngest son of Marianus Socinus; his history will be next considered.

R. S.

CARDINAL XIMENES' MANUSCRIPTS.

To the Editor.

Sir, *Hackney, July* 2, 1827.

Allow me to refer Mr. Rowe to a letter in Vol. XVI., p. 203, of the Monthly Repository, O. S., which I think sets the matter at rest respecting the manuscripts employed by Ximenes for his Polyglot. The story of their destruction is a very idle fable, and credulity has been rather daringly practised on by the statement that Professor Moldenhawer saw in 1784 the receipt given by the rocket-maker in 1749 to the ignorant librarian who had sold the manuscripts! These manuscripts must have heen strangely resuscitated after their "blowing up," since it is only four or five years since that the fingers holding this disbelieving pen turned over the seven which Gomez, who wrote in the sixteenth century, refers to as the seven Hebrew manuscripts used by the "unlimitedly munificent cardinal." A catalogue of the Alcala manuscripts was made there in 1745, which contains no other than those now existing. That the manuscripts referred to are modern and valueless, there can be no longer any question. "Error," "inadvertence," "precipitation," seem to me rather erroneously, inadvertently and precipitately charged on this occasion to the learned commentator on Michaelis. "Unwarranted inference," "extraordinary observation," "curious critique," "marvellous deduction," "absolutely inexplicable mistake," are terms of scorn and levity which might have been better spared by your very zealous correspondent. Of the competent sagacity of Ximenes himself to estimate the antiquity of the manuscripts he used, I have some doubt; and a little more inquiry into the character of the cardinal will satisfy Mr. Rowe, that his munificence "was limited" by no small portion of meanness and avarice.

JOHN BOWRING.

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* *Vita Fausti Socini, ut sup.*; Da Porta, *Hist. Reform. Eccles. Ræticarum*, Tom. I. Lib. ii. p. 544; Bock, 576.

† Bock, II. 576, 624. ‡ Lubieniecius, p. 39; Sandius, B. A. p. 19.

§ Bock, II. 577; Lubieniecius, p. 40.

ON MR. BELLAMY'S TRANSLATION OF THE COMMAND OF JOSHUA.

To the Editor.

SIR,

THE intention of the present paper is to point out to your readers Mr. llamy's elucidation of that singular passage in Joshua x. 12 and 13, specting the sun and moon standing still, a passage which has at once lled forth the sneers of the infidel and the sighs of the devout Christian, ich has baffled the ingenuity of a Michaelis, and only served to confirm daring conjectures of an Eichhorn, and to which, in short, no fair or timate sense has (to my knowledge at least) been given by any other mmentator, although Maimonides and other learned Rabbis inform us t no such miracle as that which is here alluded to was ever understood by ancients to have been performed.

Before I proceed to give the new translation proposed by Mr. Bellamy, d which the reader will find in the last number of his Bible, it may not amiss briefly to allude to the situation in which Joshua was, when he is scribed as performing the singular miracle of causing, *at his own command*, "the sun to stand still in the midst of heaven, and the moon to stay." The writer," observes an author no ways favourable to the sacred Scripes, but whose remarks in this case are sufficiently correct, "describes the tle between the Israelites and the Amorites, in the 8th, 9th, 10th and h verses, and concludes the paragraph with the total overthrow of the latrous enemies of the Hebrews under Joshua, whom they pursued, and ve them into their fenced cities. It is absurd, therefore, to suppose that r the battle and conquest are described, and the remaining part of the orites had fled, the writer should return to give a fresh account of the e transactions, or that there was a necessity for a miracle to be wrought conquer the Amorites, when the account states that it was already done ore the sun and moon are said to have stood still." Independently of absurdity here noticed, it may be fairly asked, with Mr. Bellamy, of at occasion the light of the moon might be—or even of what effect—en the sun was shining "in the midst of heaven"? And we may her inquire with him, what influence the miracle may have had on all hills and all the valleys of half the world, besides Mount Gibeon and the ley of Ajalon, and also what was doing during the corresponding hours larkness in the other half of the world, in the absence of the sun?

Besides the objections here made to the miracle of the sun and moon ding still, or rather to the rendering of this passage in the authorized ions, there is one circumstance in the narrative which has rendered it emely suspicious in the minds of many who do not otherwise trouble nselves with critical niceties, although frequently unwilling to think for nselves, and trusting too much to the authority of others. The circumce to which I allude, and which I know has puzzled many devout Chris-s, who for the sake of peace would rather continue in uncertainty, as far hey are personally concerned, than unsettle the minds of their neighbours causing them to doubt, is, that in the performance of a miracle of no less nitude than that of arresting the course of the sun and the moon, (the er will always pardon me for adhering to an expression as unphiloso-al as it is repugnant to the whole tenour of the Scriptures,*) a Jewish

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As I take my stand on the immutability of God, and the consequent immuta- of those laws by which he governs the universe, and am, therefore, imperi-

chieftain should dare to act, *proprio marte*, by his own sole power, and independent of the authority of the Almighty Jehovah! Contrary to the mode of announcing every other miracle in the preceding books of Scripture —and the reader will here give me credit for not wishing to do away with miracles in the sacred Scriptures indiscriminately—the important words ויאמר יהוה are not to be met with in the passage before us; a deficiency which, as it is sufficient to awaken the fears of the devout but less erudite Christian, cannot fail to put the more learned on his guard, and apprize him of an error which it becomes his duty to endeavour to rectify.

Mr. Bellamy's translation of the passage more immediately referring to the sun and moon in Joshua, is contained in the twelfth and the first clause of the thirteenth verses of the tenth chapter, and is to the following effect:

Ver. 12. Therefore Joshua will (shall) declare before Jehovah concerning the day when Jehovah delivered up the Amorites in the presence of the children of Israel, when he commanded, in the sight of Israel, the sun setting in Gibeon, and the moon being in the valley of Ajalon.

Ver. 13. Then the sun set and the moon arose, when the people avenged themselves of their enemies, &c., &c.

The first verse under consideration, as translated by Mr. Bellamy, contains sundry variations from the authorized version; but as the significations which he has in every case attached to the original Hebrew are shewn by him in other parts of his Bible to be used for the same Hebrew words even in our authorized translation, and as, moreover, this can easily be confirmed by referring to the common Dictionaries, it would be a mere waste of time to dwell further on them here. It is, however, a singular circumstance, that in this very verse, two verbs which Mr. Bellamy has rendered differently in point of meaning, from the King's Bible, stand in the original Hebrew also, in tenses which are not preserved in the common version. Thus יִדַּבֵּר *he will* (shall) *declare*, the 3rd pers. sing. fut. pih., (without the prefix וַ,) is rendered in our Bible by the 3rd pers. sing. pret., *he spake;* and, again, the verb דּוֹם, which, strictly speaking, is in the infinitive mood, is translated as if it were the imperative in our Authorized Version. The first case, I apprehend, requires no explanation; for a simple future in Hebrew without the וַ prefixed, can never be rendered otherwise than in the future tense; but it may not be amiss to say a few words respecting the second verb דּוֹם. A writer in the Cassical Journal, signing himself T. W., who gravely brings forward various passages from Herodotus, Plato, the Chinese History, and Josephus, to prove that traces of the miracle recorded in our English version are to be found in profane history, although by some singular mistake not a word is said of the sun and moon standing still in any of the original passages quoted by him, makes Mr. Bellamy assert that this verb is in the participle active, and pretends that he has cited a variety of examples of verbs

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ously led to consider any assertion by which this primary principle is either wholly or in part impugned, as an open insult to the Majesty of the Divine Being, I feel the more inclined to give the present Bishop of Salisbury and Professor Lee credit for their backwardness in accepting Mr. Bellamy's challenge to give a satisfactory interpretation of the passage respecting "the sun returning ten degrees, by which it was gone down on the sun-dial of Ahaz." There can certainly be nothing either "dignified or entertaining," as Colman has it, for a Bishop and a Professor to sit beneath "their laurels and their bays," and to proclaim to all the world, by their defence of the Authorized Version of 2 Kings xx. 8—11, and Isa. xxxviii. 7, 8, that blasphemy is consistent with orthodoxy. How far their silence may seem to warrant such a supposition, is a very different question.

the same form as if they were participles active, whereas they are infini-
ves. Now, all that Mr. Bellamy has said on the subject is, that דום is
med the same as בוא, מול, זמם, &c., which are properly translated in
e common version, as the participle active, by *coming, circumcising,*
sting, &c. The truth is, Mr. Bellamy knew well enough that דום is in
e infinitive mood, and, as a proof of it, has brought forth a host of examples
the infinitive likewise, although, according to the idiom of our language,
ey are very properly translated in the authorized Bible as participles active.
What appears equally certain, is, that T. W., when objecting to Mr. Bellamy,
at דום is in the infinitive mood, and not in the participle active, is himself
holly ignorant of that peculiarity of Hebrew construction, according to
hich the infinitive is occasionally used to denote the *time being,* and which
then very suitably rendered into English by the participle active. As a
roof of this I need only quote, in addition to the passages referred to by
r. Bellamy, Isa. xxii. 13, והנה ששון ושמחה הרג בקר ושחט צאן אכל בשר
ושתות which is thus translated in the authorized version: "And
ehold joy and gladness, *slaying* oxen, and *killing* sheep, *eating* flesh,
nd *drinking* wine."

In the first clause of the thirteenth verse, Mr. Bellamy defends his varia-
ons on the same grounds as before; and as there appears no fair reason to
estion his right of following the received version whenever he thinks
oper so to do, we are not, I presume, warranted in condemning the
anslation which he proposes, particularly as it must be allowed to yield
od sense.

Thus much might be said to shew that on the strength of verbal criticism
d correct grammatical construction alone, Mr. Bellamy's new version is
nsonant with the original. A consideration, however, of the time and
ace when and where the event, as narrated by Mr. Bellamy, is stated by
e sacred writer to have occurred, will throw no small light on the whole
nsaction. The Israelites under Joshua were engaged in warfare with the
olatrous kings of the Amorites, whom they sought to vanquish in order to
tablish themselves in the land of Canaan. In the whole of the district
here this contest took place, the inhabitants worshiped as their primary
ds the symbols of (שמש) the *sunlight* and of (ירח) the *moonlight* in their
mples, which, when dedicated to the former, were built on the tops of
ountains or high places, but when dedicated to the latter, in valleys. It
ould also appear that Gibeon and Ajalon were noted places for the wor-
ip of these idols, the former of which lay eastward in the tribe of Ben-
min, and the latter at a considerable distance directly to the west, on the
treme part of the land bounded by the Mediterranean sea. Now it was
the time that the Amorites were completely overthrown, that, agreeably to
e Hebrew text and to Mr. Bellamy's version, one of those occurrences
ok place which are frequently termed by some "strange coincidences,"
hilst others designate them as "the special leadings of Providence," but
hich (however they may be called) are neither more nor less than divine
iracles, inasmuch as they can in no wise be effected or controuled by
man powers. In short, the victory was decided in favour of the Israel-
s, and to the destruction of the idolatry of the Amorites, precisely at the
ne of the full moon, when, in the words of the text, the sun was setting
Gibeon and the moon rising over Ajalon. But it would be unpardon-
le here not to let Mr. Bellamy speak for himself in his concluding note on
s subject: "One thing is more singular," says he, "in the order of
vine Providence respecting the idolaters of Canaan. While their lights

were burning in their temples as symbols of the *sunlight* and the *moonlight*, and while the worship of the light of the two orbs, the sun and the moon, was celebrating, that Pagan abomination was totally destroyed about the full moon, when the sun was setting in בְּחֵצִי, in the *division* (i. e. the horizon) of the heaven to the people of Gibeon, and when the moon was rising over the valley of Ajalon, both the luminaries being above the earth; evidently shewing to those bigoted nations that even the presence of their idols had no effect in restraining the power of the army of the Hebrews."

Let the reader now decide for himself, and either adopt or reject the proposed alterations of Mr. Bellamy in Joshua x. 12, 13. I wish to bias the judgment of no one: but, if the foregoing observations are true, I cannot pretend to conceal that in abandoning the authorized version we get rid of gross inaccuracies of translation, as well as of "a miracle for which there was no necessity," and which, when considered, according to the narrative, as the performance of a mere mortal, "outstrips in point of possibility all that has ever been told in the tales of the Talmud or the legends of the Koran."

JARCHI.

WITHERED BLOSSOMS.

THE blossoms are wither'd! we tread o'er their form
On the plain, as we pass, without care for them now;
In their frailty they met the rude shock of the storm,
And they dropp'd, unprotected, unwept, from the bough.
But lately we gazed on their beauties, and pray'd
That the sunbeam would cherish and ripen their bloom,
And we hop'd, ah how vainly, for see where they fade!
'Twould be long ere the garden would lose their perfume.

Thus often young Genius is prais'd and caress'd,
While his morning of promise is splendid and gay;
And bright seem his prospects of fame and of rest,
Till the blast of detraction sweeps over his way.
Oh, then, how the world views the fallen with scorn!
How it heedlessly tramples the withering mind!
Forgotten the charms which attracted at morn,
All his worth, all his hopes, are to darkness consign'd.

As dull and unfeeling the hearts of the crowd,
To the pinings of Virtue in misery's hour;
In the reign of her sunshine they greet her aloud,
But leave her neglected when storms overpow'r.
The many will tread on the best of their race,
When ruin's sharp blight o'er their prospects has blown;
Or coldly will gaze on the sufferer's face,
Then pass on their way without pity or moan.

Then court not the smiles of the world; they are vain!
Nor trust in its promises,—fear not its strife:
But cherish thy conscience through sorrow and pain,
And confide in that Being, whose favour is life.
For He, who decrees a new spring to appear,
To adorn the sear bough with its splendours once more,
Will cause joy to arise from each struggle and tear,
And thy leaf to be green, when life's winter is o'er.

Birmingham, H. H.

MORAL QUERIES.

No. 1.

Law of Libel.

t with propriety be called a law which will not admit of a defi-
l which leaves so much to uncertainty in the minds of our juries,
hall give a verdict of £400 damages, and another, in the same
a single farthing? Or suppose we admit the wretched attempt at
by our judicial *ipse dixits*, "the greater the truth the greater the
n comes the unavoidable corollary, "the greater the lie the less
;" and the premises and the inference are well worthy of each
pport. They are solecisms in language, an insult to common
an outrage upon every moral sentiment and feeling. In
are "morally wrong, and therefore cannot be politically right."
is to be screened from responsibility and merited reproach —
never to open our mouths to expose the most wanton and bare-
tion of public justice, then farewell to all distinctions between
vice, for we shall never be able to profit by the one or guard
other. A church is a church, a cabbage a cabbage, and a
a scoundrel, and it is not by changing or mincing their names
n alter their qualities. Suppose my best friend is about to be
into a partnership with one whom I know to be a consummate
I to stand by a silent spectator because an exposure might tend
he rascal? Insinuations will not do, and I am obliged to mention
then, according to modern explanation, the more correct I am in
ation the greater the crime I commit against the peace and wel-
ciety; and if the offender is allowed to riot with impunity, my
uined; while honour, fidelity, virtue, and religion, upbraid me
eglect. Or suppose the case of master and servant: every prin-
ctitude, and even the law itself, requires, that a faithful and just
should be given on inquiry, "nothing extenuated nor aught set
nalice;" but how will this rule apply in the case of libel? The
y have debauched my damsels, bored and drained my barrels,
ed my plate pantry; but he says, "You have no right to injure
make a football of my reputation; if I have done wrong let
unish me; but if you dare to expose me I will sue you for
n the law of libel." Or there may be numberless defects in
ter of a female domestic, which the laws would not punish,
, nevertheless, ought not to be disguised on application for
She may be dirty, idle, insolent, wasteful, and a liar; she may
rpted her fellow-servants and my children, but it is at my peril
lare these failings. She defies me to substantiate the charges; I
e allowed to prove them in a court of justice, and if I attempt it
so as to injure her character, I shall be made to suffer for my
n. Such are a part of the vile inconsistencies of this absurd law.
n remains to be done in order that it may be consigned to that
r infamy to which it is so justly entitled, but that a few honest
uld prove by their verdicts, that as long as the public are true to
it will not be in the power of interested, designing, or ignorant
enslave them, or to suffer the plainest rules of equity or justice to
to the public injury!

No. 2.

Mental Quibbling, or Specimen of Casuistry.

"Epimenides has said, that all the Cretans are liars. Now he himself was a Cretan; therefore he has lied, and the Cretans are not liars; and if they are not liars, then he has not lied—ergo, the Cretans are liars."

No. 3.

Some months ago, Graham, the aeronaut, announced his intention of gratifying the people of Birmingham by ascending from thence with his balloon. The spot, the day, and the hour being appointed, an immense multitude assembled, and a considerable sum of money was contributed by those who were admitted within his inclosure. As soon, however, as the balloon was inflated and ready for its ascent, it was attacked by a sheriff's officer at the suit of a creditor of Graham's; the money collected from the public was also seized for the same purpose; and the officer would not suffer the balloon to go up, because it would have been giving up possession of the property for which he was responsible. Now, then, in all similar transactions it is universally understood that till the adventurer has fulfilled his share of the contract, the money collected for the exhibition does not belong to him, and if he fails in his engagement, he must either return the money, or be branded as an infamous cheat. How then can the sheriff or his officer be justified in seizing the property? Was it legal; and, if it was, was it not a gross violation of justice? Or supposing, as some of the public papers asserted, that the balloon did not go up in consequence of its being damaged by the populace, will this alter the bearing of the question as to the right in the property?

No. 4.

There are three sovereigns in Europe, and it is said only three, from whose high offices of state all persons are excluded who do not profess the established religion of the respective countries; and these three are Ferdinand of Spain, Selim of Turkey, and George of England! What a humiliating reflection for Englishmen, that their beloved Ruler should be found in such degrading, imbecile and bigoted company! Gifted by nature, accomplished by education, and aided by the "soi pensant" most enlightened council in the world,—that such should be the combined result of circumstances, must surely call for a national and sober inquiry. If expedience is to be our only apology, at least let us grant the same amnesty to the other two personages, and not pretend to censure them for what we allow ourselves to practise; or if they are wrong in such narrow and illiberal opinions, is it not possible we may be so too? In the common intercourses of life, do we find Catholics and Dissenters to be incorrigible knaves or fools, devoid of honour and every principle of social morality? And if not, would it not be well before we accuse them as a body, to ascertain how many virtuous individuals it would require to make up a community of monsters? All mankind are composed of the same materials, from the hands of the same Creator, guided by the same impulses, and liable to the same prejudices—can it then be allowable in the face of Heaven to persecute opinions, or even to withhold protection and good-will from those we imagine to be most erroneous? Is it not high time we began to profit by our own improvements and experience, and not perpetually sound the tocsin of alarm, because in the dark ages of the world mankind were bigoted and superstitious and cruel? Shall we never learn that the best way to ensure a

s to prove that we deserve his confidence; and that religion (the which consists in opinions only) will ever be found to thrive best ersecution? It is one of the first principles of action in the human to resist oppression; and our prejudices are much more likely to be than removed when authority attempts to expel them by force or by y and misrepresentation. The northern blasts induce the traveller to imself more closely under his cloak; it is the warm and cheering in- of the summer's sun that causes him to throw aside the mantle and he full luxuriance of his invigorating beams. Would it not be well e the experiment, while we possess those means of controul which t always be our protection?

No. 5.

Sound Argument, or Cabinet Logic.

That *war* engenders *famine*, we deny;
Opinions so disloyal thwart our wishes;
To our insatiate need a kind supply,
It much improves our stock of "*loaves and fishes.*"

No. 6.

e of the public journals, a short time since, mentioned a decision of our courts of justice, that a grandfather is bound, if able, to in his grandchildren, provided that their parents have not the means ng it. What are we to think of such an opinion? How few thers are there whose property would not be totally swallowed by claim! And what a powerful incentive for idleness in a father who that his children or the parish may make the demand!—Is this or common law, or the *ipse dixit* only of temporary and mis- uthority? Is it possible such a law should exist in the same code law of primogeniture—or, if it should, by which of them should the e of society be regulated? The one burdening a man in moderate stances with a load of which no human foresight can calculate the —the other releasing the man of enormous wealth from even the nance of his own children! The family estate goes entirely to the rn, though there may not be a farthing left besides for a numerous , who are thus necessarily thrust upon the public purse for their ence. What then becomes of our boasted privilege of equal laws protection of persons and property; and is not such a glaring solecism lehood enough to lead to the conclusion, that those who have no in making such laws have no tie upon them but force and fraud for observance? The Revolution abolished in France the law of geniture, and that abolition is still continued. When two or three tions shall have passed away, and all personal recollections are y forgotten, will not this single *good* be considered as making ample s for all the *evils* attending the arduous struggle?

JAMES LUCKCOCK.

DR. CARPENTER ON HIS REPORTED CONVERSION.

To the Editor.

SIR, *Isle of Wight, July* 17, 1827.

HAVING observed, on my return from the Continent, a paragraph in the English Papers, intimating that I had seceded from the Unitarian faith, I think well to state, that my belief remains unchanged that Unitarianism is the Doctrine of the Gospel.

L. CARPENTER.

ON THE USE OF THE TERM UNITARIAN.

To the Editor.

SIR,

I READ with some little regret the letter of T. F. B. in your last Number, *on the Use of the Term Unitarian.* It is scarcely probable that the writer will find many supporters; but, as a *Unitarian*, I hope I may be allowed a short space to express my disapprobation of a proposition which, did no other objection attach to it, appears to me to strike at the root of fair and honest dealing, at the same time that it tends to renew, at the eleventh hour, an unprofitable controversy.

The foundation on which your correspondent rests his argument is twofold. In the first place, it would appear that his opinion on the doctrine of the Divine Unity is not yet made up. It is still with him an "obscure dogma," "a great dispute," a question "involved in much real obscurity." Secondly, on the ground of the truth of the Unitarian doctrine, it is more politic to resort to the "honest art" of inducing "the inquiring, the wavering, the timid, the careless, and the irresolute," to enter our chapels by assuming a name which is to lull suspicion of their real character. Into this trap T. F. B. expects many would fall "who were not prepared either to deny or defend the Trinity, but who were so minded as to be best pleased when they heard least about it." And how are these persons to be brought to the study and knowledge of the truth? Precisely, on T. F. B.'s plan, by keeping all allusion to it, even in name, studiously out of sight. How any cause can be so advanced, I am quite at a loss to perceive. On the contrary, as a question of experience and of mere policy, it can scarcely be contradicted that the Unitarian doctrine has made most progress, and our societies have best flourished, where the opposite course has been pursued of judiciously advocating it, openly and honestly, on all seasonable occasions.

Your correspondent speaks of the term Unitarian as implying "a contentious and controversial sound," and as "shewing a domineering jealousy about the faith of others." But why, I would ask, are not those who think alike and worship the same object, to assemble under the denomination which correctly marks them, without being subjected to imputations, unsupported either by fact or argument? T. F. B. can assuredly found a sect under any new designation he thinks proper, but it is too much to expect that those whose opinions are fixed, after mature deliberation, are to retrace

heir steps, and return amidst the mists and fogs of doubt and difficulty, for he edification of emerging at some indefinite period, with "the wavering, he timid, the careless, and the indifferent."

After all, your correspondent does but propose to renew an old experiment, under a different and less intelligible name. Societies have long existed, and still exist, where the great question which, according to T. F. B., rings with it so much perplexity, is never alluded to. Many of our old resbyterian chapels are cases in point. Let their empty pews testify as to he result. I will merely add one word more. The suggestion of your orresponnent (more than once brought forward) is singularly ill-timed at he period when the name of Unitarian has been recognized by the Legisature of our country, and is beginning to be known and respected in almost very quarter of the globe. Any attempt, therefore, at a change of designaion would be as fruitless as it would be inconvenient, impolitic, and unopular with the vast majority of the Unitarian body, who associate with the erm the recollection of many difficulties happily overcome, and who see o reason whatever for its abandonment in the day of triumph.

A UNITARIAN.

THE COLLEGIANTS OF HOLLAND.

To the Editor.

SIR,

DR. MOSHEIM, in his Ecclesiastial History, (Century 17, Sect. ii. Part ii. hap. 7,) mentions a sect which arose in Holland about the year 1619, nd were denominated Collegiants, from their giving the name of Colleges to eir religious assemblies.

He informs us that all were admitted into this sect, who *believed in and ved according to the Scriptures*, whatever might be their opinion of the ature of God, the person of Christ, &c. They met for worship on Sundays nd Wednesdays; sung, prayed and expounded the Scriptures: this last rt of their service being open to all their members, (females excepted,) ho might advance their own sentiments, or controvert (with charity and oderation) the sentiments of others.

They held a half-yearly meeting at Rhinsberg, near Leyden, which occuied four days. During this time they listened to edifying discourses and hortations to brotherly love, partook of the Lord's Supper, and administred *baptism by immersion* to those *adults* who desired it. They had at hinsberg "ample and convenient houses for the education of orphans and e reception of strangers."

Dr. Mosheim speaks of them as numerous in his time, (his Ecclesiastical istory appeared, I believe, between seventy and eighty years ago,) in the ovinces of Holland, Utrecht, East and West Friesland; the Frieslanders lding their half-yearly meeting at Leewarden.

The object of this communication is, Sir, to solicit from any of your rrespondents, who may be acquainted with the state of religious parties in olland, some information respecting this interesting sect, a sect distinished by its liberality at a time when Holland was torn with religious cord.

J. C. M.

TALIESIN'S POEMS.

To the Editor.

SIR,

I HAVE just heard that Mr. Edward Williams, well known by the name of the Welsh Bard, died a few months since, in his native village, near Cowbridge, Glamorganshire. He was a man of much worth, and, considering the disadvantages under which he had laboured, of considerable literary attainments: and, as he manifested peculiar zeal in propagating the Unitarian doctrine in Wales, having been instrumental in forming Unitarian societies there, in the distribution of Unitarian books, and in publishing a hymn-book in Welsh for the use of Unitarian congregations, it may be expected that some one well acquainted with his character, principles, and attainments, will pay in due time a proper tribute of respect to his memory. All I have to offer will be found in what follows.

I have by me a letter received from Mr. Williams, dated Flimston, Cowbridge, Glamorganshire, Sept. 6, 1812, out of which I shall make the following extract. After various matters of a private nature, Mr. Williams thus adds; "Now let me mention a curiosity to you. In the manuscript works of our venerable bard, Taliesin, printed lately, who lived in the fourth and the beginning of the fifth century, we fine fragments of poems in an unknown language, one of them as follows:

"Oranant onlant
O brithi Brithoi
Nuoes nuedi
Brithi brithanai
Sychedi edi euroi, &c."*

Mr. Williams adds, "there is not a word of Welsh in these verses: there is nothing like Welsh in them. A learned gentleman of Bristol, who has been in India, and has acquired a knowledge of several Indian languages, in a letter which I lately received from him, assures me that the above fragment and others are pure Sanscrit. I am astonished at this," continues Mr. Williams; "I know not how to believe it. I am equally unable to believe that this gentleman intends to impose upon me, or upon any one else, in what he says."

Thus far Mr. E. Williams.—I shewed this letter at the time I received it to a gentleman well acquainted with the Sanscrit, and I was given to understand from him also, that the above lines are really in the Sanscrit language.

Now, Sir, whether Mr. Williams has noticed these lines in any work of his, or made any remarks on them, I do not know: I do not recollect that he has in the only work of his which I possess, (his two volumes of poems, published in 1794, though he has given there some of the Welsh Bardic Triades, with numerous extracts,) nor is it of much consequence, in the view which I have in sending this extract, whether he has or not; as in either case the words will be equally susceptible of critical examination, and may be safely left for the consideration of any of your learned readers who may have made Welsh and Oriental antiquities the objects of their research. I shall make no observations of my own. If, therefore, you approve the above communication, I may, perhaps, at some future opportunity submit to you a few thoughts which, how imperfect soever they may be, may, perhaps, lead some of your readers, better acquainted with Welsh antiquities, to make the matter alluded to above the subject of their more serious consideration.

GEORGE DYER.

* These lines are printed in the Welsh Archaeology, Vol. I. p. 74.

REVIEW.

ART. I.—Δευτεραι Φροντιδες. *Second Thoughts on the Person of Christ, on Human Sin, and on the Atonement; containing Reasons for the Author's Secession from the Unitarian Communion, and his Adherence to that of the Established Church.* By Charles A. Elton, &c. Bristol, 1827.

Unitarianism Abandoned; or Reasons assigned for ceasing to be connected with that description of Religious Professors who designate themselves Unitarians. By James Gilchrist. London, 1827.

AT the head of this article are placed the titles of two works of recent publication, which are calculated, from the nature of the subjects and the names of the authors, to interest in no common measure the curiosity of the religious public. To some they may seem to indicate the weakness and the hopelessness of the Unitarian cause;—to augur its present decline and its approaching overthrow from the secession, and the subsequent assaults, of its former advocates. The declension, at nearly the same period, of two professors of the Unitarian doctrine, whose names had for some years been connected with its defence and propagation from the pulpit or the press, may, indeed, on the first announcement of the singular fact, appear an alarming presage of ill. But we must implore our Unitarian readers not to yield too readily to their fears, if perchance fears have, on this occasion, invaded their minds; for we can thus early assure them, that all the substantial danger of these portentous writings is comprised in their respective titles,—the imposing front with which they are ushered into the arena of controversy. That the considerations which are here alleged effected a change in the convictions of the authors, and compelled them, from a regard to conscience, to "abandon Unitarianism," and to "secede from the Unitarian communion," we are bound in charity to believe. We must, however, be permitted to state our own persuasion, that the "reasons" to which these gentlemen attribute their reconversion, will not, in the slightest degree, shake the faith of a single Unitarian who has a thorough understanding of his principles, and knows the scriptural foundation on which they rest.

Mr. Elton, to whose work we shall first advert, is well known in the classical walks of literature, as an elegant scholar, a faithful translator, and a pleasing poet. His English version of Hesiod is a standard work of its class; and his later selections and translations from the classical writers of antiquity display to great advantage his learning and his taste. In the fields of theological literature he has shewn himself a respectable biblical critic and skilful controversialist. The character which he had maintained in his former publications led us to expect, that in the avowal of the change which his mind had undergone, he would not forget the *moral* qualities of the understanding and the heart which had acquired for him the esteem of his readers; that the statement of his "reasons" would be no less distinguished by its candour than by its perspicuity; and that in "seceding" from persons with whom he had so long lived on terms of cordial intimacy, he would have quitted their society with at least a courteous and friendly salutation. In this expectation, however, we have been lamentably disappointed. The tone and the language he employs throughout his work evince a state of

mind and feeling, he must permit us to say, and to say "more in sorrow than in anger," wholly unworthy of his former reputation, and of the cause which he has undertaken to advocate.

It has been the common artifice of controversial writers to endeavour to depreciate their opponents by applying to them epithets of reproach and contempt, arraigning their integrity, and insinuating unjust suspicions of the purity of their motives. Such preludes have been thought useful expedients to screw up their own courage for the attack; or, by raising a prejudice against their adversaries, to inlist the passions of the spectators in their own favour, and thus secure for themselves, in appearance at least, a more easy and complete victory. There are few literary contests on theological subjects that will not furnish samples of these petty tactics. Mr. Elton, it grieves us to observe, has, in his attack upon Unitarians, stooped to follow in the train of more vulgar combatants. He has thickly strewed his book with specimens of these *elegantiæ controversiarum*, if we may be permitted so to designate them, which he seems to consider indispensable requisites for an accomplished theologian and polemic. His reading and his observation might have taught him, that such unworthy weapons can seldom be employed without danger or disgrace to the assailant. They are missiles which have a peculiar aptitude to recoil upon himself with accumulated velocity and force. He who descends, besides, to the sinks and the drains of the arena to ply his adversary with filth, may expect to retire from the combat soiled, polluted, and dishonoured, by his own ammunition.

We shall, in the course of this article, lay before our readers a few of the railing accusations which Mr. Elton has so unsparingly heaped upon Unitarians. But we shall first state the nature of the change that has taken place in his religious views, as far, at least, as we have been able to discover it in the mystical phraseology in which he has generally enveloped his meaning.

We are at a loss to understand why the author has chosen to designate his present thoughts Δευτεραι Φροντιδες. The reader who is ignorant of his former history, would, from this title, infer, that he had been from education an Unitarian, and had now, for the first time, deserted to the ranks of orthodoxy. His "first thoughts" must, we presume, have been the principles of the Established Church, of which his father is known to be a zealous minister and a distinguished ornament. Unitarianism must have been his "second thoughts." The correct title therefore of his book, he must allow us to suggest, ought to be, if not πρωται φροντιδες, as repeating the opinions of his youth, certainly τριται φροντιδες, as delineating the system which has superseded both his former creeds. But, to a mind like that of the author, teeming with classical recollections, the temptation was perhaps irresistible to send his work into the world under a classical sanction, which would intimate that his present sentiments, whatever might be their numerical order in the series of his mental revolutions, were σοφωτεραι, the wisest and the best. He might intend the Δευτέρων ἀμεινόνων of the Greeks to be equivalent to the *Posterioribus melioribus* of Erasmus. Whilst quoting Euripides, Mr. Elton might have recollected, with advantage to his book, a passage preceding by a few lines only that from which he has taken his title:

——— Τὸ σῶφρον ὡς ἁπανταχοῦ καλὸν
Καὶ δόξαν ἐσθλὴν ἐν βροτοῖς κομίζεται.
Eurip. Hippol. 431, 432.

How lovely is modesty in every situation! What distinguished glory does it bear among mankind!

Mr. Elton thus states the process of his conversions:

"The writer of these sheets had adopted Unitarian sentiments from the difficulty which he found in reconciling a Trinity, as scholastically defined, with the unity of Jehovah, as declared in the Scriptures; and the atonement with their declarations of his mercy.

"While following the course of study which a new theological literature naturally threw in his way, the writer's attention became deeply interested in certain works, professing to remove the objections to God's benevolence, grounded on the existence of evil. These works, assuming chiefly as their basis philosophical necessity, the government of the world by general laws, and the tendency of evil, including, of course, moral evil or sin, to the production of good, affected his mind inversely to their direct design. They induced a doubt of the benevolence of God. The burden of it was insupportable: and in this disquiet state of his thoughts, he chanced to call to his recollection a remark of Mr. Soame Jenyns, in his work on the Christian religion, to the effect, that 'repentance could not undo sin.' This led him carefully to review the testimonies of Scripture in respect to moral evil. The liberty of the human will, the lapse of our nature from original righteousness, the incapacity of this lapsed nature to fulfil such righteousness, were the gradual discoveries, for such they were, that unfolded themselves to the writer's mind. A way was opened to his understanding for the reception of the necessity and the reality of an atonement. Of this he had been newly schooled to think, as incompatible with God's merciful attributes: yet the result of his changed convictions was, that, from the moment of his yielding to these apparent evidences of Scripture his full assent, all doubt of the benevolence of God was instantaneously removed, like a veil withdrawn from the eyes."—Preface, pp. iii. iv.

After this avowal, upon the divinity and the metaphysics of which we shall make no observation, he offers the following apology for publishing his recantation:

"If the writer before felt it as a Christian duty to 'give a reason for the hope which was in him,' he feels that duty more imperative now: if he has been the unconscious agent in the dissemination of error, let him be forgiven the zeal which would bring to the altar of truth an offering of reparation."—Preface, p. iv.

To this passage we have nothing to object. The author had a full right, and it was perhaps his duty, to denounce what he deemed his error, and to neutralize its effects by the publication of what his farther studies had led him to believe to be the truth. Such open and manly conduct commands our praise rather than provokes our censure. When, however, the writer feelingly appeals to the candour of his readers, he ought, in consistency, have fortified his claims to their kind allowances, by evincing a disposition to be himself equally candid in his judgment of others.

Mr. Elton next proceeds to assign his "reasons" for departing "from the principles of nonconformity," as well as from the "principles of Unitarianism." "Dissent," he admits, "has been *harshly* termed 'the sin of schism,' by those who have asserted their own liberty of conscience and judgment in renouncing Catholicism." Still, however, "he does not conceive that dissent is a gospel duty;" "he does not conceive religion to be a thing of spite. Although divisions were foretold by Christ, they were not therefore approved by him." "In the primitive church, the Christians, who even then had their scruples and their points of difference, met under the same roof, and bore with one another." Such are the invincible REASONS which, in the judgment of the author, must annihilate "the principles of

nonconformity," and cover with shame and confusion all classes of dissidents in standing aloof from the communion of the Established Church! It might have strengthened his argument if Mr. Elton had condescended to explain the essential difference, in point of principle, between the case of the English Protestants in "renouncing Catholicism," and that of the Dissenters in withdrawing from the Church of England, which should obtain for the one the complimentary phrase of an "assertion of liberty of conscience and judgment," and draw upon the other the reproachful stigma of "a thing of spite." Has it never occurred to his reflection, how very convenient and appropriate would have been such language as he here employs to some zealous advocate of the Church of Rome, when remonstrating with the Reformers, who were weak and silly enough to deem it "a gospel duty" to dissent from a communion in whose creeds and worship they could not conscientiously join? And does he not think that such language might be still used with equal propriety and force by some mufti at Constantinople, to persuade those who have "their scruples and their points of difference," to "meet under one roof," the temple of Mahomet, and worship with the creed and the forms of the Islamitic faith?

To the Dissenter's objection, that he cannot yield his "assent and consent" to the *doctrines* of the Established Church, Mr. Elton has a ready answer:—

"The sixth article of the Church of England, which affirms that 'Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite as necessary to salvation,' repels," he says, "the imputation of infallibility, and consecrates the right of private judgment."—Preface, pp. v. vi.

According to our author, then, we have here a church declaring with great minuteness the tenets which its members are to believe, prescribing the exact form of words which, in their religious exercises, they are to employ, and "hemming itself round with guards," both "political" and "theological," with human penalties on the one hand, and denunciations of eternal perdition on the other, which yet effectually demolishes its own work by candidly admitting that it may be in error; and liberally conceding to all the right of private judgment in forming their opinion of its doctrines and ceremonies, and adopting or rejecting them at their pleasure, when entering its pale and joining its communion! These, however, are Mr. Elton's "Second Thoughts" on this subject. There was a time when he had other, and, we will say, juster, views of the spirit and intention of the document to which he refers. "One of the articles," such was his language in one of the ablest of his works, "provides, that the dogmas and definitions of the Church divinity are no farther binding than they are proved to be warranted by holy writ; *but it is assumed that they are warranted by holy writ, and to doubt them is heresy.*"*

If any thing farther were needed to confirm our author's adherence to the communion of the Established Church, he finds it in the excellence of her Liturgy.

"An obsolete creed, a few remnants of scholastic phraseology, and the tautology of some repetitions *accidentally* retained, cannot," he thinks, "deprive the liturgy of the merit of its copious infusion of Scripture; of its

* An Appeal to Scripture and Tradition in Defence of the Unitarian Faith, 1818, p. 207, *note.*

sententious, yet eloquent, collects, handed down from the purest ages, and of the comprehensiveness and fervour of its general supplications. The superiority," he continues, "of the 'Book of Common Prayer,' of which the Essex-street compendium exhibits only a *withered anatomy*, is no where more strikingly exemplified than in the order for the Lord's Supper. Let this be compared, in its influence on the mind, with the dry historical lecture on the evidences of the resurrection usually substituted in the Unitarian chapels."—Preface, pp. vi. vii.

We shall not stop to inquire which creed Mr. Elton would represent as "obsolete," or with what correctness he can describe either of the creeds by this term, when he must know that there is not one which is not commanded to be used in the public service of the Church several times in the course of every year. Neither are we called upon to defend the Essex-street Liturgy, so elegantly designated a "withered anatomy:" nor yet shall we pronounce any opinion on the comparative merits of the service of the Liturgy at the Lord's Supper, and that of Unitarian ministers; though Mr. Elton must allow us to say that his experience and our own have been very different both as to the subjects and the religious influence of the sacramental services at Unitarian chapels. We are free to admit that in the Liturgy of the Church of England, in its prayers and collects, there is much that is truly excellent; and we are as much disposed as Mr. Elton to condemn the vulgar imputation that all who adhere to the Established Church must be swayed by motives of interest, of fashion, or of habit. No evidence beyond what we already possess is necessary to convince us that many, we would say thousands, conform to it from the purest motives, and with the most honourable feelings. Nevertheless, there is enough in its Liturgy, in its dogmas and its ritual, to render it impossible for many to join its communion without a violation of their conscience; and on this ground they are willing to rest the justification of their dissent. To them the worship prescribed by the Liturgy, were they publicly to unite in it, would be gross hypocrisy; for their outward acts would have no corresponding sentiment in their hearts.

Mr. Elton has himself, in his former publications, so well stated some principal objections to the religious services of the Church of England, that we shall transcribe them in preference to the insertion of any observations of our own. Speaking of the Creeds he remarks,—"The three creeds are assumed to be infallible, and to have equal authority with Scripture; and this is Popery. Yet these infallible creeds are each contradictory to the other. The *first* and most ancient, which the Spanish Jesuits reprobated as a Unitarian symbol, acknowledges God, the FATHER ALMIGHTY, as the maker of heaven and earth, and Jesus Christ as his only son. The *second*, makes Jesus Christ God of God, and himself the maker of all the worlds. The *third*, makes Jesus Christ God *with* God, and equal in power and eternity to his own Father. These three creeds, in fact, mark the progress of Trinity; but the writer, who congratulates himself on belonging to a church that possesses these *three* creeds, congratulates himself that he *holds three faiths*.

"It is better that variations of doctrinal belief should arise, and that the agitation and collision of opinions should keep inquiry alive, than that error, if there be error, should be locked up in antiquated formularies, which usurp the sanction of holy writ, and impose a barbarous scholastic jargon for the simple and authorized language of the Scriptures. He who finds his *religion* in systems of theology, examines the Scriptures for the purpose of reconciling their contents with his own pre-established formularies. 'He de-

spiseth prophesyings.' The creeds and articles of his church, to him, 'are spirit, and they are life.' *Defendantur Symbola, ruat Evangelion.*" *

In another work he observes, "A claim to dominion over the consciences of men, and the right of condemning opinions and punishing them, as well as the revival of the abrogated institution of tithes in support of a priesthood, are equally palpable innovations on the temper and discipline of the Church of Christ; but these are retained by a church calling itself *protesting* and *reformed*, together with some of the most prominent doctrines, particularly those embodied in the forged creed of Saint Athanasius, and enforced on the consciences of Christians under pain of damnation." "With respect to doctrine, that the reformed Churches still retain much that is in common with the church 'believing a lie,' and 'upon whose forehead was written MYSTERY,' is sufficiently notorious. It is matter of historical and scriptural investigation, whether that which they retain be not equally foreign to 'the simplicity of Christ,' with that which they abandon."†

As to the Lord's Supper in particular, Mr. Elton writes,—"A strict Churchman retains a certain undefined sense of the *real presence*, though he disbelieves the actual translation of the elements. This is the *consubstantiation* of Luther. On this point the Lord Cobham was arraigned for heresy, as an unbeliever in the sacrament of the Mass."

"This is the doctrine of the *Church-of-England* Catechism, which affirms that 'the body and blood of *Christ* are *verily and indeed taken* and received *by the faithful* in the Lord's Supper.' The church-communicants, contrary to the known apostolic practice, receive the memorials *kneeling*. Dr. Johnson defines a communicant, 'one who is present *as a worshiper* at the Lord's Supper.'"‡

Such were but lately Mr. Elton's views of the Communion Service of the Liturgy, which he now thinks so peculiarly edifying. He closes this part of his "Second Thoughts" with the following curious passage, which, he appears to have forgotten, might be construed into a pointed reproof of himself: "It should seem that the Church of England cannot escape censure either when she deviates from the doctrine of the New Testament, or when she scrupulously adopts it" !§

These preliminary matters being despatched, Mr. Elton proceeds to state and to justify his "Second Thoughts" on the important questions of "the Person of Christ," "Human Sin," and "the Atonement." He begins by observing, that "God had revealed himself to his creatures" under "three characters or aspects," "expressed by an unhappiness of metaphrase *persons*, from the *personas* of the Latin Father Tertullian." The imputation "preferred by the Unitarians" is indignantly repelled, that these persons are "three distinct objects of worship." Whatever may be thought of certain interpretations of particular texts, supposed to refer to the person and offices of Jesus, "the Scripture testimony," he asserts, (p. 11,) "will remain in express avouchment of the fact, that Christ was, at least, 'the word made flesh.' This complex relation of deity, indwelling in humanity, constituting Jesus what he was, the Christ, the 'only begotten of the Father.'" He quotes with approbation (p. 11) as expressing his own sentiment, the

* Appeal, &c., as above, pp. 206, 207.

† Brief Account of the Unitarians, with Observations on the Rev. E. Manley, &c., 1823, p. 8.

‡ Appeal, &c., as above, p. 198.

§ Second Thoughts, Preface, p. vii.

opinion entertained, as he asserts, "by the Christians, by the Jews, and by those philosophers who had inspected the sacred writings of the Jews and Christians, that the Word was understood as the personified principle of reason in God, and consequently as God himself, acting by his intelligent principle; 'the word of Jehovah' being used to describe the facility wherewith the Divine Wisdom wills and effects its operations." The term *Logos*, or the Word, he remarks, (p. 12,) imports "the *presence of God's word in spiritual* operation; and, as where God's attribute is and operates, there God must be, the presence therefore of God himself. 'The word that was with God was God.'"

We have here followed as closely as possible Mr. Elton's own representation, in order that our readers may gather his faith from his own words. For ourselves, we frankly confess, that after frequent and anxious efforts we have abandoned in despair the attempt to comprehend his meaning. The author intends this language, of course, to denote something different from what he understands by Unitarianism. We see nothing in his terms which an Unitarian may not, and which some Unitarians have not, used upon the same subject. When divested of all mysticism, and interpreted according to their plain and obvious signification, the words, in our apprehension of them, express no fact which they would not recognize as a part of their own system.

On the subject of original sin, Mr. Elton (p. 30) puts in his disclaimer against the doctrine of those who hold "that all mankind sinned in Adam as their representative, and were amenable to punishment for his individual transgression." The proper Calvinistic doctrine he designates, (p. 31,) "the overstrained if not mischievous notion of utter depravity, founded on texts of a particular application to individuals, or to some period in the history of the Jewish people." "The sin that came upon all men," or, as he is pleased to call it, "original sin," is, according to his present system, a "natural inability to fulfil all righteousness." (P. 28.)

"If it be said," he observes, (p. 30,) "that death must be derived from a mortal progenitor by a necessity of nature, where is the want of philosophy in admitting, what the every-day experience of the transmission of parental qualities of mind, as well as of body, justifies, that a moral as well as physical defect is inherited by the same natural necessity? All moral defect which it may be as well to state at once must originally arise out of the abuse of the powers entrusted to the creature, and not out of the primary design, or absolute decree, of the Creator, must, in the eyes of a Being of perfect purity, be sinful, and thus the alleged want of equity in imputing sin, where sin has not been actually committed, is a charge raised on imaginary grounds; for if there be moral defect or insufficiency in answering the claims of a complete righteousness, that is itself a state comparatively of sin; and that state is contradistinguished from *actual* sin by the term *original* sin."—The author speaks (p. 35, of "the wrath which in the Divine equity abides on the state of moral defect which the progenitor of the human race, who had been 'created upright,' transmitted to all his posterity, together with their mortal nature."

From these and other passages of a similar import, it will be perceived that whatever ideas the writer may attach to his words and phrases, which are not always obvious, he is very far from symbolizing in his "Second Thoughts" with the commonly-received or Calvinistic faith on the subject of original sin and hereditary depravity. The keen eye of orthodoxy would espy "heresy" lurking in the midst of all his representations.

Next follows Mr. Elton's view of the remedy provided for the moral im-

potence and degeneracy of man. On this part of the subject we shall give the author's summary of original sin and the atonement in their connexion with one another.

"It is declared that as 'by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' Rom. v. 19. Now, if we compare this passage with others, such as 'God has concluded all under sin,' Gal. iii. 22; 'By the deeds of the law shall no flesh be justified,' Rom. iii. 20; 'Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption,' 1 Cor. i. 30; and 'He has made him to be sin for us who knew no sin, that we might be made the righteousness of God in him,' 2 Cor. v. 21; the meaning will be sufficiently plain, that the sin which came on all men, or original sin, namely, the natural inability to fulfil perfect righteousness, was remitted through a mean chosen by God; Christ's undergoing the sentence past upon it, and the natural righteousness regarded as the righteousness of God, or as original and perfect righteousness: in other words, that the many were justified, or beheld in the complacency of God, as just persons, in consideration, not of their own, but of Christ's righteousness; and that they were afterwards sanctified, through the same faith in Christ's propitiation, and enabled, through the grace given them, to 'work out their salvation,' Phil. ii. 12; their repentance being now rendered available, and they being enabled by faith to attain to that law of righteousness, through God's forbearance and acceptance, which the first chosen people, by the works of the law, were not, Rom. ix. 30, 32. And thus they were 'redeemed by Christ from the curse of the law,' Gal. iii. 13; 'For as many as are of the works of the law are under a curse; for it is written, Cursed is every one that continueth not in ALL things which are written in the book of the law to do them,' Gal. ii. 10."—Pp. 28, 29.

Such, according to his own account, and so far as we have been able to attach an intelligible meaning to his language, are Mr. Elton's present notions on these branches of Christian theology, to the illustration and defence of which the work before us, with the exception of the ample portions appropriated to invidious or criminal charges against Unitarians, is ostensibly devoted. We shall not trouble ourselves to submit the theological system comprised in his "Second Thoughts," to a more minute and critical analysis. As far as he has succeeded in developing his conceptions, we are content to leave his new opinions to be answered by those which preceded them, in which the "reasons" adduced in their support will, we think, find their complete refutation. To any reply *we* might offer he would probably turn a deaf ear, ascribing our rejection of his sentiments to "the natural pride and self-righteousness of the human heart."

We cannot compliment Mr. Elton on the literary execution of this part of his undertaking. We look in vain for the *lucidus ordo*, the perspicuity and the point, which had usually distinguished his style. He writes like a man who had embarked on an irksome task, who is dissatisfied with his work, distrustful of his conceptions and language, and yet deeply anxious to make the best of his case. There is so much of evident toil in searching out and displaying in full array all that was to be obtained to give an apparent sanction to the author's views, that the book has been rendered almost unreadably heavy and tedious. In his frequent wanderings into the regions of mysticism, the reader loses all distinct traces of his meaning, and becomes bewildered in thick and impenetrable clouds. The parts of his work in which alone he speaks plainly are those devoted to vituperative attacks upon the Unitarians, to some of which we shall direct the attention of our readers in the following number.

ART. II.—*A Summary of the Laws peculiarly affecting Protestant Dissenters; with an Appendix, containing Acts of Parliament, Trust Deeds, and Legal Forms.* By Jos. Beldam, of the Middle Temple, Esq., Barrister at Law. Butterworth. 1827.

WE have at last a professed text-book on the law as it affects Protestant Dissenters. Such a book has been long much wanted, and though we looked to see the deficiency supplied ere this by an abler hand, and though the present volume is certainly but a beginning, and that of an imperfect character, we are thankful to receive it such as it is, and have no doubt but that it will be extensively useful.

That sort of exposure which is the result of a mere formal detail and classification of the bungling and heterogeneous mass of crazy materials which make up our code of law on this head, is better calculated to make a matter-of-fact impression than the most impassioned eloquence. Disposed, as Mr. Beldam appears to be, we must think very unnecessarily, (and certainly inconsistently with the apparent bias of his own opinions,) to take his principles from the narrow and contracted side of the materials before him, nothing can conceal from the view of the digester, that the whole system is a miserable compound of tricks and expedients; and, accordingly, he cautiously enough observes, in his Introduction, as follows:

"Political considerations apart, the tendency of the present work will probably be to shew the propriety of entirely new enactments; but whether such enactments ought more clearly to define and perpetuate the ancient laws, securing to Protestant Dissenters by less equivocal provisions the immunities and privileges they at present enjoy; or whether, on a broader principle of legislation, it were better to abolish the ancient system, and to enforce such modern restrictions as may be thought necessary by modern sanctions alone, must be left to the Legislature to decide."

After a frightful catalogue of statutes quoted, occupying three pages with double columns, (what a luxury it would be to have the pruning of such legislation!) our author proceeds to the body of the work, which, so far as regards the statutes, is avowedly and obviously founded upon, though an amplification of, the summary attached to the book of proceedings published by the Deputies.

We are not, we hope, about to trespass too much on our readers' attention, or to aim at the hopeless task of inveigling them into legal discussions; but a few points are of general interest, and we shall, we trust, be excused in adverting to them.

In the first place, it cannot but be observed, that any attempt thus to single out a portion of our law on the subject of religion, by treating only of its effects on Protestant Dissenters, is a very confined view of the subject. To do any thing like justice to such a topic, and to combine any thing like a statesman's view of the condition of Nonconformists with the drier details of law, the whole code on the subject of religion, and the various ways in which persons and property are affected on account of opinion, ought to be brought together. Many points of the history and objects of these laws are unintelligible, if viewed only in connexion with one class of persons. If the general impression upon the mind, after a review of the law, as it affects the most highly-favoured class of Nonconformists, be such an one as Mr. Beldam has stated, what would be the conclusion on

a review of all the other medleys of barbarism and bigotry which a wider range would naturally bring to light?

In point of detail, Mr. Beldam's mode of stating many statutes by their general results, without placing their actual texts even in an appendix, has been very unsatisfactory to us. Looking at his volume as the only text-book on the subject, the deficiency is often most provoking, and defeats the primary object in referring to such a work. The general reader, and even the lawyer, on subjects which are of so rare professional occurrence as not to repay a laborious research, require in a book like this a compendium of reference on which they may rely; and such laws, for instance, as the Corporation and Test Acts ought certainly to be given *in verbis*. For legal purposes and conclusions this is absolutely necessary, and for the general reasoner on the scope and object of these laws, the whole text and form of both those statutes are of the greatest importance. For instance, in the Corporation Act, when we see, as we should do by having the whole before us, that what we now call "the Corporation Act" is nothing but a clause which seems to have slipt into a bill of a different purpose; and when we compare this with what even in a law-book we might perhaps be suffered to know something of, namely the history of the concoction of the Act, which will be found in Sergeant Heywood's excellent pamphlet; and when, again, the previous legal and historical object and application of a test are explained, together with the actual existence at that moment in communion with the Church of the very Dissenters against whom it is supposed to have been aimed, and whom the Act of Uniformity did not create till afterwards,—who does not see that a totally erroneous impression of that Act is conveyed by merely giving as the substance of it the purport of one clause, smuggled in by way of compromise at the end, and giving a permanent character to what was meant to be only temporary?

Again, as to the Test Act, it is one thing to state in substance the present operation of the Act, and another to give us the very words, which themselves furnish arguments as to the objects and views of the framers. Nothing, it has always struck us, can shew more forcibly the temporary character, the avowedly fleeting operation, intended by the framers of what are now called the bulwarks of our Constitution, than that in one and the same clause and line, "the King" (that being, existence, or corporation, which in the eye of the law lives for ever) is joined with a subject, the Duke of York, whose removal (and with him the removal of the fears of mischief) might take place the next day. The statute imposes,—for ever, apparently,—the obligation of qualifying on all persons received into the household of his Majesty, or of the Duke of York! Can any thing point more strongly to the conviction that the King aimed at was one Charles Stuart, not the kingly authority in ages to come?

While adverting to these two Acts, it strikes us, as a very considerable defect in Mr. Beldam's book, that he has not, even as a matter of curiosity, given us an account or opinion as to the classes of persons affected by these Acts, that we might know who they are in these realms that hold (or rather who they are that do *not* hold) their liberty and property by a yearly letter of license from the ministry of the day, who may choose to bring in, or may choose *not* to bring in, the Annual Indemnity Acts. Sergeant Heywood's pamphlet contains some information or speculation on the subject, and it really is of great practical importance, inasmuch as the Indemnity Acts do not prevent the defeat of the election of any candidate for office within the

scope of these laws, if the opponent choose to give notice of the defect of qualification. Is every candidate for office in bodies acting under charters, &c., from the Crown, such as several of our commercial and charitable foundations, liable to this annoyance? It certainly appears that for some time after the passing of the penal laws of Charles II. a very strict practical construction was put upon them. It might have been quite as well, too, to have at least mentioned the Occasional Conformity Act of Anne's reign, and its subsequent repeal. In subjects of this sort, history and general principle are necessarily mixed up with law, and no one can have a complete view of the one without the other.

We shall next notice the extreme meagreness of Mr. Beldam's acquaintance with the Indemnity Acts, "the effect" of which, he says, "has been to convert the sacramental test into a species of political portcullis, now seldom or never employed against Protestant Dissenters; to be regretted chiefly on account of the odious distinction it insinuates, and only to be feared as it perpetuates the possibility of their exclusion." Now this, however properly the reprobation is conveyed, is giving the Indemnity Acts a great deal better character than they deserve. The Test laws do practically exclude Dissenters from a great many offices: they are in full operation where any one pleases in elective offices that they should be so; for the Indemnity laws do not remove one particle of the legal incapacity where any body avails himself of it (as has been repeatedly done and much oftener threatened); and, again, any informer who chooses to set a sharp-witted attorney to work, may easily learn even to defeat the operation of these Acts, in those particulars which they seem intended to remedy. It has indeed been held (*in re* Stevenson, 2 Barn. and Cres. 34) by a strained construction of the Act, that where the appointment and consequent obligation to conform had taken place, and begun to run before the passing of the Act, its operation should be considered prospective; but the Indemnity Act affords no protection to a person who is appointed after its passing, and who does not qualify within six months; and there is abundant time left before the passing of the next Act for an action to be commenced and judgment obtained. Mr. Beldam should also know that it is extremely doubtful whether, when these six months have expired, the consequent penalties and disabilities do not attach, without any removal or benefit from any subsequent Act, if the party persist in refusing to take the Test.

We have, however, a graver fault to find with Mr. Beldam. Why has he, in the face of the decision of the highest tribunals, chosen to continue Mr. Justice Blackstone's utterly unfounded denunciation and classification of Nonconformity as an offence, as a mere state of remission from penalty? Has Mr. Beldam ever read Dr. Furneaux's Letters on that point? We do not ask this because we expect a lawyer writing even on religious law, to be a controversialist, but because, if he had read them, he must have seen that this crotchet has not only reason, but the highest legal authorities, against it; and we should have valued Mr. Beldam's book highly, if he had transferred to it the report which Dr. Furneaux has given of Lord Mansfield's noble speech, corrected by himself, in reversing the judgment founded on Blackstone's theory. That speech, and the decision grounded upon it, we have always considered as one of the noblest and most efficient safeguards of Dissenting liberty, one of the grandest events by which bigotry and sophistry were foiled in their endeavours to cramp and fetter the principles on which the Legislature had recognized liberty of conscience.

Why, we repeat, even as a matter of taste, should Mr. Beldam gratuitously

tack himself to the tail of the Blackstone, Perrott, and Eldon school, when he had before him the judgments of Willes and Foster, and Mansfield, and half a dozen other Judges?

We have similar observations to make on the broad assertion by which Mr. Beldam has given a portentous importance indeed to the old dogma, that "Christianity is a part of the law;" Christianity, as he says, "identified with the tenets and service of the Church of England." We once heard Mr. Shadwell, in the excess of ultra-orthodoxy, maintain or suggest this exposition of Christianity, but his leader, Sir S. Romilly, was too wise to back him in it, and Lord Eldon, willing as he was, would not venture it. Let each and every Dissenter look to himself if this be law. But we hesitate not to say, that Mr. Beldam was dreaming when he made the assertion, and that in almost every one of the cases which are usually cited for the tottering principle of the partnership between Christianity and the Law, the judges have been most explicit in disavowing any such conclusion as he draws, and in expressly declaring that in so treating Christianity they meant only its essentials; and that the foundation of the whole jurisdiction is the supposed necessity of maintaining a belief in a revealed religion and a future state of retribution, with a view to the support of oaths and the moral sanctions which it secures to the community. We have more than once observed, that even this principle has been in effect widened, so as to embrace almost any form of religion, by the subsequent decisions that oaths from persons professing even Heathenism are of sufficient validity; and, in fact, the whole jurisdiction more properly rests on the *mode* of the attack, not the *matter*, being founded on the supposed tendency of such attacks to a breach of the peace; and now that men are coming (as we believe they gradually are) to the conclusion that attempts at restraint are greater breaches of the peace of society than the occasional irruptions which they endeavour to controul, we hope to see even this last hold of persecution abandoned. We might observe too, that the statute, 19 Geo. III. c. 44, which recognizes a declaration of belief that the Scriptures contain the revealed will of God, as sufficient for legal purposes, is directly opposed to the principle that the law views Christianity only through the Churchman's glass.

The very statement that Church-of-Englandism, created by statute only, comparatively, a few years ago, is part and parcel of the common law of England, and that persons whom the statute law for propping up that Church leaves at liberty, are still within the gripe of the ancient law and custom of these realms, involves an absurdity. Mr. Beldam is equally in a wood with regard to his theories about a common-law jurisdiction over heresy, especially if we are to understand heresy to be an impugnment of the doctrines of the Church of England. We venture to denominate all this talk about heresy at common law, espesially in modern days, mere prattle. It would do Mr. Beldam good on this subject, too, to read Lord Mansfield's judgment before referred to.

Mr. Beldam has made ample, and often very proper, use of the hints, suggestions, doubts, &c. of Lord Eldon in the Attorney-General and Pearson (the Wolverhampton) case. We are glad to see that he, after stating the grand *doubt* which was meant to amount to an assertion that Unitarians, though relieved from statutory visitation, were, on account of some supposed offence at common law, not entitled to the protection of the court, adds, "this, however, is extremely doubtful." It is of the more importance that it should be so, if Mr. Beldam's visions as to heresy and common-law Christianity have any reality, for the same principles would manifestly involve all

[illegible] and their rights. We were glad to see that [illegible] the law, [illegible] in the case of [illegible] which [illegible] this [illegible] for which we [illegible] him thanks on a former occasion,* and that the existence of such a [illegible] was the work of one whose name has long been through [illegible] a household word in Lincoln's Inn Fields and Bloomsbury Square.

On the subject of Registers, Mr. Beckham might have pointed out the glaring inconsistency in which Dissenters are placed by the continuing to those registers in the Established Church, and the strong necessity for some new system of registration. What does he say to a proposal to [illegible] the form of civil register formerly adopted at [illegible] Williams's Library, and the observations as to its use? Some alterations are of course necessary, which will improve the register; and, in the present state of the law, it is the best that Dissenters can hope to have; but as it some particulars must be taken from the Church registers, but Mr. Beckham does not say what the form is, as he has given it, which is not in the law, and not what has for many years been used as a mode of evidence at law, as it does not contain [illegible] even the signature of either of the parties, so as to [illegible] evidence to a declaration by them that the entry is a true entry.

In the Marriage Act, too, it would have been very desirable to have given us some information legally and historically, particularly where we are told that Quakers "are [illegible] the entry of solemnization of marriage in the common manner." How far is this so? There is [illegible] quoted by Mr. Beckham, a word about the "manner of solemnizing marriages in churches &c." It is [illegible] that we may guess at a Quaker marriage now and then, one would like to hear from Mr. Beckham what the conditions was the old law of England as to marriage, which is left to the Quakers by the sweeping clause in the Marriage Act. It might have been observed, too, that Quakers, by this shy exception, are left without any facilities for proof of their marriages, their Register being, as such, no evidence.

We cannot congratulate Mr. Beckham on his good fortune in the provisions of trust deeds imparted to him. We will not pay them so bad a compliment as not to admit that they are better than the miserable form which the Deputies put forth under the sanction of Mr. Preston's name: but we hope that our Dissenting friends will equally avoid Mr. Beckham's project, which we consider as, in many points, very unworkmanlike, and marvellously ill adapted to the general views and objects for which we should hold up a precedent for popular adoption.

To conclude: how obviously does a review of this disgraceful part of our code suggest the ease with which a revisal and consolidation might take place,—sweeping away altogether many of the present bones of contention,—providing easily and in a straightforward manner for the due exercise of the religious worship of Nonconformists,—the privileges, duties, and restraints, so far as the welfare of society demanded them, of its professors, and the peculiar cases of some bodies,—and settling a simple, intelligible pledge and promise of attachment to the welfare of the community, on which all citizens should be equally entitled to its privileges, to be forfeited only by actions at variance with its well-being!

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* Since this was written, we have traced the old spirit at work in a clause tacked to the Marriage Bill by amendment, and specially providing that nothing therein contained should be construed to alter or abrogate any law in force with regard to the doctrine of the Trinity. More food for doubts!

ART. III.—*Recensio Synoptica Annotationis Sacræ*, &c., &c. By the Rev. S. T. Bloomfield, M. A., &c.

(Continued from p. 211.)

FROM what we have before had occasion to say of the determined *orthodoxy* of Mr. Bloomfield, it will be anticipated by our readers that we shall find more from which we must dissent in his annotations on the Gospel of John, than in those on the other evangelists; and we cannot give him the praise of being always a candid adversary—much less an impartial judge: still we meet here, as in the other parts, with a great deal which must be accounted valuable by all sober-minded interpreters; and the parts which we least approve may be instructive to the diligent inquirer, whilst they mislead those who blindly submit themselves to the guidance of a commentator of approved orthodoxy, or who are anxious to find pretences for believing what they have previously determined not to reject.

That the Gospel of John should have seemed to our author to require some preliminary remarks, we cannot wonder; but we think it would have been more *useful* to have attempted some short account of the different theories which have been proposed respecting its peculiar design, and the cause of its singularity of phraseology, giving reasons for the adoption of that which he has preferred; more rational, at least, to have given a simple explanation of his own views, instead of copying a dissertation, a large part of which is in opposition to a theory with which most of his readers are unacquainted, and which is confessedly imperfect, inasmuch as it refers for its completion to another essay,* by the same author, of which no abstract is here offered to us. Dr. Tittman's introduction is, however, recommended by the high tone of its orthodoxy. He maintains that the Gospel of John was expressly written to give instruction respecting "the *person* and *work* of Christ;" to teach that "he existed before the beginning of the world with God, that *he is God*, and *the creator of the universe*." Of Dr. T.'s arguments for the deity of Christ, we have before had occasion (p. 60) to give one curious specimen, and we now add another, which certainly needs no remark from us to set it in its just light. John xvii. 5, (And now, O Father! glorify me with thine own self, with the glory which I had with thee before the world was,) is thus quoted: "*Restore* to me now in heaven that *majesty* which *I had there with thee* before the creation of the world"!!

The first passage of Mr. Bloomfield's commentary to which we shall particularly call the attention of our readers, relates to chap. i. ver. 29, "Behold the lamb of God, who taketh away, i. e. (he says) who *expiateth* the sins of the world," in defence of which gloss there is a long, and we must add, though rejecting without hesitation the author's opinion, a useful and liberal annotation. The sense is thought to be, "that Christ underwent a cruel and ignominious death *for the sins of the whole world*." "There is an allusion either to the *paschal* lamb, or to the *lambs* ordered to be sacrificed in the Old Testament, particularly what is called the *sacrificium juge*, i. e. the lambs every day, morning and evening, slain in the the temple. At all events Christ is here considered as a *victim* offered up for the sins of men; as in 1 Pet. i. 19. So 1 Cor. v. 7, "For Christ, our *pascha*, is sacrificed for us."

The uncertainty here about the sacrifice referred to is very remarkable, and is sufficient to shew how little dependence can be placed on the interpetation.

* De vestigiis Gnosticorum in N. T. frustra quæsitis.

In what follows, we are first reminded that the paschal lambs are called in the Old Testament זבחים sacrifices, a fact of no importance to the argument, since this word, derived from a root signifying "to slay," expresses the death of the victim, but has nothing to do with the purpose of the sacrifice, whether expiating, eucharistical, or, as was certainly the case with the paschal lamb, merely a commemorative sign. We are then told that in the morning and evening sacrifice "the whole of the carcass was burnt and offered up, to expiate the sins not only of the *Jews*, but of the *whole human race*;" in justification of which, passages are cited from Josephus and Philo; but one of the passages from Josephus is not at all to the purpose, only stating that the lambs were offered *at the public expense;* and little importance can be attached to the other, which relates "that the Jews affirmed to Suetonius, the president, that they twice every day offered up sacrifices for Cæsar and the Roman people;" a piece of flattery which we need not suppose connected in their minds with any religious truth, and which need not at all be explained to refer to expiation. The passage from Philo expressly states (which we wonder Mr. Bloomfield could overlook), that the morning and evening sacrifices were "*thank offerings*," consequently *not expiatory* (ὑπὲρ εὐχαριστίας ἑκάτερον); and Mr. Bloomfield has himself recorded Gabler's objection, on this very ground, to the interpretation he adopts. The expression "lamb *of God*" is further insisted on as meaning "the lamb *accepted of God*, or destined to death by God himself," as, ἔργα τοῦ Θεοῦ, a work approved by God, ζωὴ τοῦ Θεοῦ, a life approved by God—we should rather compare it with such phrases as "man *of God*," i. e. *devoted to the service* of God, or "righteousness of God" (Phil. iii. 9, i. e. righteousness *or justification given by* God, &c.

Lastly, Mr. Bloomfield relies greatly on the force of the word αἴρω, though he is himself in great uncertainty whether αἴρειν τὴν ἁμαρτίαν is "*to take away the guilt of sins*," to *expiate* them, or is to be understood of "*suffering, undergoing and paying the punishment of sins; since the victim took on himself and bore the sins.*" If the first be admitted, "*to take away the guilt of sin*," may be understood to announce pardon and the means of acceptance to sinners, without any reference to the death of Christ. The second supposition rests on a misapprehension of Levit. iv. 4, &c., nothing being there or elsewhere said of laying sins *on* the head of the sin-offering, and the intention of that sort of offering being a public acknowledgment of the sin, accompanied by a small fine, together answering as a sufficient punishment for the kind of faults for which these offerings were appointed; and of Levit. xvi. 21, &c., the *scape-goat* not being ordered to be slain, and not being in any sense a sacrifice, but merely a symbolical representation of the purification of the people; had our author's view been correct, the sins would have been laid on the goat that was killed, not on that which was set at liberty.

Kuinoel thinks it cannot be proved that John the Baptist expected the *death* of Christ; that our Lord is here called *a Lamb* in reference to his character as an innocent and meek person; that his "taking away the sins of the world," is not intended as a reason for his being called *a Lamb*, there being *no reference to sacrifice;* and that "to take away sins," is to be explained to *remove vice* by teaching and promoting virtue, he quotes 1 John iii. 5, οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ. His idea of the sense is thus expressed: "View this innocent, pious, meek person, wholly devoted and consecrated to God! Great and wonderful things will he perform: he will remove the sins of men, and extirpate vice from the earth, he

will purify men by his doctrine," &c. To this interpretation Mr. Bloomfield opposes a merely declamatory passage from Doddridge against Grotius; he says it is not true that vice and sin have been removed by the Christian religion, (it may be replied that they have been diminished at least, and, that it is the object of Christianity to remove them,) and he objects to the sense given to the word αἴρειν, of which he complains that no example is given. We should consider the passage from John's Epistle as a sufficient example, nor can we see that αἴρειν τὴν ἁμαρτίαν to "remove sin," is harsher than τὸ δίκαιον τῶ δικαίῳ αἴροντες, "taking away the righteousness of the just man," or is very difficult to be derived from the sense of removing or taking away any sensible object, as "remove from among you (LXX. ἄρατε) the strange gods."

On the whole we think Mr. Bloomfield's own statement will incline the impartial reader to prefer Kuinoel's interpretation of this important text, or at least, whether he refer the last clause to the reformation of the world through Christ, or to his promise of pardon to the penitent, entirely to abandon the idea of *any* reference to sacrifice, or *any specific* reference to Christ's death.

Ch. ii. 25, ("He needed not that any should testify of man: for he knew what was in man,") affords Mr. Bloomfield an opportunity of defending the omniscience, and consequently the Deity of Christ. We join with him in reprobating the interpretation which explains the words of a knowledge of the human heart derived from natural wisdom and experience. It is perfectly evident, we think, that the writer meant to be understood of supernatural knowledge; but when it is hence inferred that Jesus was possessed of omniscience, and was God himself, we must refuse our assent, because the power of knowing the thoughts of those with whom he had intercourse in the performance of his mission, must have been almost necessary for our Lord's success in his teaching, and might as well have been communicated as any other miraculous gift; because there are instances recorded of such a power having been possessed by the ancient prophets, as Samuel's knowledge of the object of Saul's search, when he went to inquire after his father's asses, and Elisha's knowledge of what Gehazi had done, when he followed Naaman to receive a present from him, and because it is evident from the history in the New Testament that the Jews understood such a power to be a proof of a divine mission, but *not* of Deity. It was thus that Nathanael was convinced that Jesus was "the Son of God, the King of Israel," because he shewed a miraculous acquaintance, not exactly with his thoughts, but with his private actions; by the same means the woman of Samaria was led to acknowledge him as a prophet. A convincing passage respecting the opinions of the Jews on this subject is found in Luke vii. 39, where Simon the Pharisee seeing that Jesus permitted his feet to be anointed by the woman who was a sinner, observes, "This man if he were a prophet would have known who and what manner of woman this is that toucheth him; for she is a sinner." It appears from this that the Jews not only allowed the possibility of a man by divine assistance knowing the thoughts and sentiments of others, but even expected as a matter of course that every prophet should to a certain extent be furnished with this power.

An instance of the want of clearness and decision of which our author often gives us cause to complain, occurs in the notes on ch. v. 2—4. He occupies eight pages in discussions respecting the true meaning of this passage, and seeming to be equally convinced by Mead and Lampe at last sanctions the opinion of Doddridge, which is a strange compound of Mead's

the pool was a medicinal bath possessing curative power only at with the common notion of the actual descent of an angel and the is character of the cures: yet in conclusion, he appears to acqui- e opinion, which seems to us to admit of little doubt, that the fourth n which the whole difficulty arises, is an interpolation, and gives, noel, a good abstract of the reasons against its genuineness, which urge portion of the previous annotations recite.

long note on ch. viii. 1—11, Mr. Bloomfield seriously defends the ess of this much disputed passage. We acknowledge the justice of the observations he has given from Scrivener and Alford, yet we elp still looking on the story with some suspicion. ternal arguments against it, we, indeed, attach little or no impor- d we are almost inclined, as Bengel seems to have been to receive it ntially true, while we feel obliged to question its genuineness as a f St. John's Gospel. The few remarks we shall offer will relate to ence of manuscripts respecting the whole passage, the variety of n the manuscripts which contain it, and the modes of accounting nission if genuine, or its insertion if spurious. Scrivener observes number of manuscripts which have the story is far greater than of ich omit it. This is true; for, according to Griesbach, it is con- 203, omitted in 79; but we are not to consider all those which the passage as *supporting* its authority, for 35 which mark it with or obeli, and 15 which insert it in other places, must rather be against it, which would make the numbers 150 for its genuineness, nst—no very important majority considering how much greater the r is to *take in* than to *leave out*. "A judgment must, however," ustly remarks, "be formed, not from the *number* only, but the und excellence of manuscripts and the consent of different recen-

The testimony of A and C is objected to, because these valuable ipts are mutilated in this part of St. John's Gospel, and it is ex- rdly possible to decide with certainty whether or not the lost leaves d the suspected verses. With respect to A we think if the acknow- ntegrity, acuteness and experience of Wetstein, the clear statement le, and the actual inspection of the printed copy of the manuscript nables every one to form a tolerably correct judgment, fail to pro- nviction, there must be a very obstinate determination not to be con- and as the portion of C, which is here lost, is still smaller, (only one e have no hesitation in saying, that every one who has attentively d a fac-simile specimen of the manuscript will feel, that the con- of Wetstein and Griesbach on the subject is not without reason. We s have scarcely more doubt than if we had actually inspected the lost f both manuscripts. As it is evident that the addition belongs to stantinopolitan recension from the general testimony of manuscripts class, its absence from such a manuscript as L, in which Constanti- n readings prevail, but which has a considerable mixture of Alex- or Western ones, proves it to have been absent from at least one of censions, (which by a comparison of other authorities is found to be xandrian,) whilst the blank space, shewing it to have been known to be, and perhaps implying that he had some inclination to insert it, ees with the known fact that his text is partly derived from Constan- an copies.

must recollect, in these inquiries, that there is no perfect standard of nsion of the sacred text, and that many manuscripts have a very

mixed text, because, in writing them, the Scribes compared more ancient copies of different recensions, and inclined sometimes to one, sometimes to the other, according to the dictates of no very enlightened critical judgment. The general disposition being much more to add than to take away, (of course we do not refer to instances which may be explained as the effects of accident,) we judge of the testimony of any particular recension, rather from those copies which steadily omit what is found in other recensions, than from those which introduce what may be supposed to be taken from copies of a different recension. If a passage be marked in any copy with asterisks or obeli, it is clear that the Scribe was acquainted with and had a respect for manuscripts which omitted it; and if, whilst the great body of manuscripts following a certain recension, contain a passage, it is thus marked in several copies which are remarkable for a mixture of the readings of a different recension, we of course conclude that the passage was not contained in that other recension. Now, this is exactly the case with the story of the adultress: it is found generally in the Constantinopolitan manuscripts, but it is either omitted or marked with various signs of doubt, or inserted merely as a supplement at the end of the gospel, in a considerable number of those manuscripts which are most remarkable for a sprinkling of Alexandrian readings; of course we conclude, that the story was not found in the manuscripts of the Alexandrian recension, which, *in a case of this kind*, is a strong presumption against genuineness.

Respecting the extraordinary variety of readings in the passage itself, we are told by Mr. Bloomfield, (from Staudlin,) that "those who maintain that it is spurious can no more account for this circumstance than those who defend its authenticity." This seems to us to be a mistake. All who have remarked the variety of readings as important in the argument, must have done so on the same ground—a belief that the original of the story must have existed in some other language, and that the different modes of expressing in Greek precisely the same idea, are so many different translations; take, as an example, the first words, vii. 53:

Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ
ἐπορεύθησαν
ἀπῆλθεν τὰ ἴδια
ἀπῆλθον τὸν τόπον

—or the closing ones,

πορεύου καὶ μηκέτι ἁμάρτανε
τὸ λοιπὸν
ὕπαγε ἀπὸ τοῦ νῦν

A passage which appears, in different copies, full of such variations as these, will hardly be believed to be in its original language; and the doubt which appears to have existed as to the proper place of inserting it, whether in its usual place, or after Luke xxi., greatly favours the idea of its being an addition from some other source.—We know of none more probable than the *Gospel of the Hebrews*.

We acknowledge that an apprehension of the possible injurious tendency of the passage might account for its suppression and lessen the authority of lectionaria against it; but if this were the cause of its omission we should hardly find it absent from some of the oldest and best manuscripts; and, certainly, on the supposition of its spuriousness, there is no difficulty in accounting for the early introduction, from some other work, of a story generally circulated and believed, and which must have been esteemed

interesting. We might say much on the evidence of the versions, a the particular character of some of the manuscripts; but as the sub- ay be uninteresting to most readers, we will conclude, taking the e of the passage from many of the oldest and best manuscripts, espe- those which contain most of the *Alexandrian recension*, and the varie- expression in different copies which seem to prove it a translation, to ficient grounds for most strongly suspecting, if not absolutely rejecting which opinion we concur with a great proportion of the most eminent

CRITICAL NOTICES.

IV.—*Lettre du Consistoire de lise Réformée de Lyon aux s Consistoires de l'Eglises Ré- ées de France.* Lyon. 1826.

of the Consistory of the Re- ed Church of Lyons to the rent Consistories of the Re- ed Churches of France.

d been hoped that the deep in- aken by the Protestant states of in the vexatious and often fatal tions to which the Protestants in th of France were subjected soon e restoration of the Bourbon dy- and the measures of relief which that time extorted for them from ernment of Louis XVIII., would, re, have secured for these dissi- rom the Catholic Church, the full e exercise of their religion, under ction of the national law. Cir- ces have, however, lately arisen too clearly demonstrate that the f intolerance has not yet been lly subdued in that portion of and that there are persons in- with a "little brief authority" e ready to lend their official aid ess every species of dissent, and ict all public religious exercises worship of the national church. mphlet which is now before us, orized official document, details new attempts at persecution, if not at once met by the re- ion of the public voice, and the tion of the proper legal autho- nay end in very calamitous con- es. We wish to assure our suf- rethren in the South that we are alive to their grievances, and dly lend them every assistance in er to awaken the public sympa- their behalf, by giving more ex- tensive publicity to the interesting nar- rative of their wrongs.

The consistorial church of Lyons com- prehends several rural communes con- taining many Protestants, who, owing to the distance of their residences, are but seldom able to attend public worship in the city. At the solicitation of the Pro- testants of the commune of Tarare, one of the pastors of Lyons was sent to offi- ciate to them, and encountered some opposition from the local authorities. Several other communes having united with Tarare in an application to have a pastor from Lyons to conduct public worship among them, the consistory, in order, as they say, to prevent any diffi- culties which might arise from a misap- plication of the laws, wrote to the mi- nister of the interior, requesting him to apprize the authorities of the department that their worship and their ministers were entitled to legal protection. This request was acknowledged by the minis- ter to be perfectly just, and he commu- nicated his opinion to the prefect of the Rhone. Intimation of this was given verbally by the prefect himself, who added, that if the consistory would only name the places where they wished to hold their religious meetings, he would take care to give the necessary instruc- tions to the mayors of the communes. The places were accordingly mentioned, and no farther difficulty was apprehend- ed; when M. Claparède, while perform- ing divine service at St. Consorce, was interrupted by the mayor of the com- mune, who requested him to dissolve the meeting as being in violation of the 291 article of the penal code. Remon- strance was vain. The minister was in- formed that he would have to answer for his conduct before the king's pro- curator. The prefect, on being ap- pealed to, replied, that the article of

the penal code, quoted as authority, did not apply to the case, and that nothing more was needed than that the owner of the houses, in which it was proposed to assemble for divine worship, should ask permission of the municipal authority. Though the consistory did not think this formality to be demanded by the charter, the intimation was complied with in all the communes where their pastors were to officiate.

In granting his license, conformably to this suggestion, the mayor of St. Consorce inserted, among other restrictions, the following conditions, viz. that the meeting should be composed exclusively of the Protestants of that commune; and that no stranger should be allowed to be present without intimation being previously given to the mayor. Against these restrictions the consistory transmitted a remonstrance to the prefect, complaining of them as extrajudicial, and at variance with the liberty of worship granted by the charter. After a long delay the prefect sent them an answer which excited their astonishment. He informed them that remonstrances had been forwarded to him against acceding to their request; that it was then dangerous to intermeddle in religious matters; and concluding by requesting them to postpone the visits of their pastors to the communes. When they were about to reply to this letter an event occurred which engaged the whole of their attention.

After leave had been granted by the mayor of St. Consorce, religious worship had been regularly conducted in that commune. M. Claparède was engaged to officiate there on sunday, the 3rd of September, but was obliged to postpone his visit to the 10th. On the 3rd, however, a body of men, about thirty in number, wholly unknown to the inhabitants, arrived in the Commune, made several inquiries about the Protestant worship, and seemed much disappointed that the service had been put off. On the 10th the same men again appeared in the commune, and assembled near the place of worship, into which four or five of them entered. In the midst of the service one of these persons interrupted the minister by the following speech: "Having been educated in the Catholic religion I have learnt that out of that religion no man can be saved; why then do you come to withdraw this people from the Catholic faith, and to conduct them to damnation?" As he could not be silenced a peace officer removed him from the house and placed him in proper custody. The mildness and the firmness manifested by the Protestants on this occasion, induced his associates to withdraw, and the service was peaceably concluded.

On the return of M. Claparède to Lyons, he apprized the king's procurator of these facts, and lodged a complaint against the unknown disturber of the meeting, and gave in the names of two of his companions. The Protestants now expected a more effective protection, instead of which, on the 16th of September, the prefect transmitted to the consistory an order of the mayor of the commune, which he had countersigned, suspending the permission which had been given them to meet for worship, on the pretended plea of the disturbance which had taken place on the 10th, until the decision of the minister of the interior could be obtained.

Against this order the consistory remonstrated, first, because the facts were greatly exaggerated, and the interruption of an individual construed into a serious disturbance and contest; and, secondly, because it was a manifest incroachment on the freedom of worship secured by the charter: for it put it in the power of any petty officer, upon a false pretence, to prevent their public religious services.

The consistory now wrote to the minister of the interior acquainting him with these circumstances, inclosing copies of the complaint lodged with the king's procurator, and of the remonstrance sent to the prefect. On the 5th of October they received an answer, intimating, that as the affair had been put into the hands of the king's procurator, the administration could take no farther cognizance of it. The consistory after this addressed another letter to the same minister in explanation of their former communication; and here the matter rested when this pamphlet was printed.

We have since learned that the minister of the interior has thought it proper to reconsider his answer, and to grant the consistory the protection for which they sought, and to which they were legally entitled. He has, for the present, interposed his authority to restrain the bigotry of the mayor of the commune of St. Consorce and his Catholic abettors. We hope the publicity that has been given to the case in France will prevent the repetition of such intolerant and arbitrary proceedings. If such vexatious measures are in the least countenanced by the king's government, there is an end of the boasted

liberty of worship secured to the Protestants by the charter.

ART. V.—*An Affectionate Appeal to the Sons of Israel, the Chosen Nation.* By one of their Brethren, Abraham Elias Caisson. London. 1827. Hunter. pp. 12.

MUCH laudable zeal has been of late years devoted in this country, both by Churchmen and Dissenters, to attempts to convert the Jews to Trinitarian Christianity. We believe that the sanguine hopes of success which were once entertained by the promoters of this scheme have been greatly allayed by the result of their experiments. They have, in some cases, suffered themselves to become the dupes of the selfish and the crafty, who have made a show of changing their religion for the sole purpose of sharing the good things which, it was understood, their pious friends had to dispense to their proselytes. The number of their actual converts has, we suspect, been very small; and how could it be otherwise? It is not in human nature that men who have deeply imbibed, from their earliest childhood, the religious faith which had been imparted to their fathers by a divine revelation, and which they had been appointed to guard and defend as a sacred deposit, should at once relinquish it for a system which must appear to them to propose new objects of worship, against the repeated injunctions and the awful denunciations of Jehovah, by their lawgiver and prophets. If Jews are to be converted to Christianity it must be to that form of it which maintains, in agreement with the Jewish revelation, that Jehovah alone, the God and Father of Jesus Christ, is to receive religious service and adoration under the Messiah's kingdom.

We have been led to these remarks by the perusal of the little pamphlet whose title we have transcribed above. The writer is a member of the Jewish nation, a native of Constantinople, who has passed a great part of his life in Italy and France. By his own reading and reflection he has been brought to believe that the Messiah is come, and that Jesus was the Messiah. With this belief, however, he retains his former opinions as to the strict personal unity of God, and maintains the perpetual obligation of the Jewish ritual on Hebrew, but not on Gentile, proselytes. With these views, he still frequents the synagogue, and joins in its worship.

Being himself a decided convert to Christianity, he is desirous of effecting the conversion of others of "the sons of Israel," and of taking such steps for the promotion of this object as he may be able, either through the press or by personal conference. The present pamphlet is to be considered as an introductory measure, designed chiefly to make known his principles and wishes. The Unitarians may possibly think the author and his scheme entitled to some attention. We subjoin a few extracts as explanatory of Mr. Caisson's religious notions.

"What a privilege this is, my brethren, to be a chosen nation, a peculiar people; chosen, doubtless, for wise purposes, which in their own time must be accomplished! Every believer in the *Law* must agree with me in this; but many among you will, I fear, be offended, when I appeal also to the words of the *Messiah*. For they will say, The Messiah is not come, and we are in patient expectation of his coming.

"But, my brethren, this is a vain expectation. Age has succeeded age; but we, who have been favoured with marks in the Law and the Prophets by which to know the Messiah when he comes, must, if we pay attention to them, perceive that his first coming is passed; and his second coming, which is looked for by all the followers of Jesus, can be known only by those marks which are given as well in the writings peculiar to our nation, as in those which, composed all by men of our nation, complete the history of the dispensations of God to mankind. The Messiah, after his resurrection from the dead, ascended into heaven in the presence of his disciples, all of our nation; and it was then declared to them, that as they saw him ascending into heaven, in like manner should he be seen returning: seen, doubtless, by disciples of the same nation, when it shall be restored to its ancient habitations, and become, under its Lord, the glory of the people of the earth.

"These are great encouragements to us in our present forlorn condition; in which we must remain unless our eyes are enlightened, and we thankfully accept the covenant as made with our fathers. It is in vain that we look for blessings on the one hand, whilst on the other we reject the precepts on which they are founded."—Pp. 3—5.

"Ye are living, my brethren, in the midst of nations professing to be followers of Jesus; and in this are many persons, with great zeal, endeavouring to convert you to their peculiar opinions, and to draw you away from the law given to our fathers. But to what are they endeavouring to convert you? Each has his Shibboleth. And what would they make of you?—a divided people, separated from each other, aliens from the house of Israel. They cannot agree among themselves; nay, they carry with them such distinctive marks of hatred, that they not only deny to each other their civil rights on account of some peculiar doctrines, but in many places, and on a variety of occasions, they have delivered each other over to prisons and to death. This, my brethren, cannot be the religion of the Messiah, the Prince of Peace."—P. 6.

"The Law, they cannot deny it, was given from heaven. It was given to our nation,—commanded to be observed for ever by us. By whom, then, was it abrogated? By Jesus! by him who followed the Law, and declared not one iota of it should be abolished till the consummation of all things? By his apostles! who constantly worshiped at the Temple, who were satisfied with a few necessary injunctions to the nations, but thought it needless to speak to their own nation on this subject, as they said, 'Moses was read every Sabbath-day in the synagogues"?* Neither Jesus nor his apostles departed from the Law. How, then, can any man in these days call on you to forsake your privileges, your honourable distinctions, your part in the covenant made with our fathers? Let them, at any rate, shew us their authority. Whence do they derive it? Be not deceived by them, my brethren. The Messiah, when he comes again, will come to his own people, to the house of Israel: and though he was once rejected by our fathers, yet will their descendants 'look on him whom they pierced,' and acknowledge him as their Saviour, the King of Israel."—Pp. 6, 7.

"We are not, my brethren, let me repeat it, called upon to forsake the Law, because we acknowledge *Jesus* to be the MESSIAH. We are not on that account to quit our synagogues. We are still the peculiar people of the Almighty, destined by him to make his truth to be known to all nations. We will rejoice in the conversion of the nations to the worship of one God, the God of Abraham, Isaac, and Jacob, him whom Jesus, the Messiah, proclaimed to be his God and our God. We will acknowledge them to be our brethren in one faith, not called upon to follow our rites and customs: for the Law was not given to them; 'but grace and truth came by Jesus,' the Messiah, equally to them and to us."—Pp. 8, 9.

"We shall not, then, be objects of jealousy and suspicion to any party. We shall not say to them, There is no salvation unless you follow our rites and customs. We shall exhort them as brethren to compare together the Law, the Prophets, the Gospels, and to be assured, that the whole makes one consistent system, worthy of Him who declared his will to the Patriarchs, to Moses, to the Prophets, and lastly to our nation by his beloved Son, the Messiah, by whose command the chosen messengers, all of our nation, were sent to promulgate these great truths to the whole world."—P. 11.

* "See *Acts* xv. 21.

ART. VI.—*Letters from his late Majesty to the late Lord Kenyon, on the Coronation Oath, with his Lordship's Answers: and Letters of the Right Hon. William Pitt to his late Majesty, with his Majesty's Answers, previous to the Dissolution of the Ministry in* 1801. Second Edition. London. 1827. Murray. pp. 40.

IT cannot be denied that this pamphlet comes forth most seasonably. It places the honest but obstinate and ignorant difficulties raised by the late King, and those who seek to justify their unreasonableness by his, in excellent contrast with the more enlightened and equally manly opinions of Mr. Pitt; and it deprives of all support those who would now more loudly than ever cover their opposition to every improvement by the authority of his name. Mr. Canning and his friends will now most clearly have the sanction of that authority on their side, and the notoriety given to the facts will contribute, we trust, still more decidedly to fix him in the course which the country has a right to expect from him.

The letters have all appeared in the public newspapers, but we think it right to record in our pages the important tes-

nony of Mr. Pitt in favour of conces-
n to the Catholics and Dissenters.

LETTER OF MR. PITT TO THE LATE KING.

" *Downing Street,*
" *Saturday, January* 31*st*, 1801.

" Mr. Pitt would have felt it, at all
ents, his duty, previous to the meeting
Parliament, to submit to your Majesty
e result of the best consideration
ich your confidential Servants could
e to the important Questions respect-
g the Catholics and Dissenters, which
ist naturally be agitated in conse-
ence of the Union. The knowledge
your Majesty's general indisposition
any change of the Laws on this sub-
t would have made this a painful
k to him; and it is become much
re so by learning from some of his
lleagues, and from other quarters,
thin these few days, the extent to
ich your Majesty entertains, and has
clared, that sentiment.

" He trusts your Majesty will believe,
t every principle of duty, gratitude,
d attachment, must make him look to
ur Majesty's ease and satisfaction, in
ference to all considerations, but
ne arising from a sense of what in his
nest opinion is due to the real inter-
of your Majesty and your dominions.
der the impression of that opinion,
has concurred in what appeared to be
prevailing sentiments of the majority
the Cabinet,—that the admission of
e Catholics and Dissenters to offices,
d of the Catholics to Parliament, (from
ich latter the Dissenters are not now
cluded,) would, under certain condi-
ns to be specified, be highly adviseа-
, with a view to the tranquillity and
provement of Ireland, and to the
neral interest of the United Kingdom.

" For himself, he is on full conside-
ion convinced, that the measure would
attended with no danger to the Esta-
shed Church, or to the Protestant
erest in Great Britain or Ireland:—
at now the Union has taken place,
d with the new provisions which
uld make part of the plan, it could
ver give any such weight in office, or
Parliament, either to Catholics or
senters, as could give them any new
ans (if they were so disposed) of
acking the Establishment:—that the
unds on which the laws of exclusion
w remaining were founded, have long
n narrowed, and are since the Union
noved:—that those principles, for-
rly held by the Catholics, which made
m considered as politically dangerous,
have been for a course of time gradually declining, and, among the higher orders particularly, have ceased to prevail:—that the obnoxious tenets are disclaimed in the most positive manner by the Oaths, which have been required in Great Britain, and still more by one of those required in Ireland, as the condition of the indulgences already granted, and which might equally be made the condition of any new ones:—that if such an Oath, containing (among other provisions) a denial of the power of Absolution from its obligations, is not a security from Catholics, the sacramental test is not more so:—that the political circumstances under which the exclusive laws originated, arising either from the conflicting power of hostile and nearly balanced Sects, from the apprehension of a Popish Queen or Successor, a disputed succession and a foreign Pretender, and a division in Europe between Catholic and Protestant Powers, are no longer applicable to the present state of things:—that with respect to those of the Dissenters, who it is feared entertain principles dangerous to the Constitution, a distinct political test, pointed against the doctrine of modern Jacobinism, would be a much more just and more effectual security, than that which now exists, which may operate to the exclusion of conscientious persons well affected to the State, and is no guard against those of an opposite description:—

" That with respect to the Catholics of Ireland, another most important additional security, and one of which the effect would continually increase, might be provided, by gradually attaching the Popish Clergy to the Government, and, for this purpose, making them dependent for a part of their provision (under proper regulations) on the State, and by also subjecting them to superintendence and controul:—

" That, besides these provisions, the general interests of the Established Church, and the security of the Constitution and Government, might be effectually strengthened by requiring the Political Test, before referred to, from the Preachers of all Catholic or Dissenting Congregations, and from the Teachers of Schools of every denomination.

" It is on these principles Mr. Pitt humbly conceives a new Security might be obtained for the Civil and Ecclesiastical Constitution of this country, more applicable to the present circumstances, more free from objection, and more effectual in itself, than any which now

exists;—and which would, at the same time, admit of extending such indulgences, as must conciliate the higher orders of the Catholics, and by furnishing to a large class of your Majesty's Irish subjects a proof of the good will of the United Parliament, afford the best chance of giving full effect to the great object of the Union,—that of tranquillizing Ireland, and attaching it to this country.

"It is with inexpressible regret, after all he now knows of your Majesty's sentiments, that Mr. Pitt troubles your Majesty, thus at large, with the general grounds of his opinion, and finds himself obliged to add, that this opinion is unalterably fixed in his mind. It must, therefore, ultimately guide his political conduct, if it should be your Majesty's pleasure, that, after thus presuming to open himself fully to your Majesty, he should remain in that responsible situation, in which your Majesty has so long condescended graciously and favourably to accept his services. It will afford him, indeed, a great relief and satisfaction, if he may be allowed to hope, that your Majesty will deign maturely to weigh what he has now humbly submitted, and to call for any explanation, which any parts of it may appear to require.

"In the interval which your Majesty may wish for consideration, he will not, on his part, importune your Majesty with any unnecessary reference to the subject; and will feel it his duty to abstain himself, from all agitation of this subject in Parliament, and to prevent it, as far as depends on him, on the part of others. If, on the result of such consideration, your Majesty's objections to the measure proposed should not be removed, or sufficiently diminished to admit of its being brought forward with your Majesty's full concurrence, and with the whole weight of Government, it must be personally Mr. Pitt's first wish to be released from a situation, which he is conscious, that, under such circumstances, he could not continue to fill but with the greatest disadvantage.

"At the same time, after the gracious intimation, which has been recently conveyed to him, of your Majesty's sentiments on this point, he will be acquitted of presumption in adding, that if the chief difficulties of the present crisis should not then be surmounted, or very materially diminished, and if your Majesty should continue to think, that his humble exertions could, in any degree, contribute to conducting them to a favourable issue, there is no personal difficulty to which he will not rather submit, than withdraw himself at such a moment from your Majesty's service. He would even, in such case, continue for such a short further interval as might be necessary, to oppose the agitation or discussion of the Question, as far as he can consistently with the line, to which he feels bound uniformly to adhere, of reserving to himself a full latitude on the principle itself, and objecting only to the time, and to the temper and circumstances of the moment. But he must entreat that, on this supposition, it may be distinctly understood, that he can remain in office no longer than till the issue (which he trusts on every account will be a speedy one) of the crisis now depending, shall admit of your Majesty's more easily forming a new arrangement; and that he will then receive your Majesty's permission to carry with him into a private situation that affectionate and grateful attachment, which your Majesty's goodness for a long course of years has impressed on his mind,—and that unabated zeal for the ease and honour of your Majesty's Government, and for the public service, which he trusts will always govern his conduct.

"He has only to entreat your Majesty's pardon for troubling you on one other point, and taking the liberty of most respectfully, but explicitly, submitting to your Majesty the indispensable necessity of effectually discountenancing, in the whole of the interval, all attempts to make use of your Majesty's name, or to influence the opinion of any individual, or descriptions of men, on any part of this subject."—Pp. 27—33.

ART. VII.—*The Westminster Review.* No. XIV. London. 1827.

OUR contemporary sometimes startles us with the novelty if not the vigour of its propositions. We cannot forbear extracting the following denunciation of the connexion between religion and morals, which, we must say, if it convey as important truths as it pretends to do, has not the good fortune to give any very clear perception of the process of reasoning, by which so original a conclusion, so long hidden from mankind has been evolved, and is to be maintained in this age of improvement.

"The most injurious mistake, or misrepresentation, that has ever been made

subject of religion, is the common vulgar error of supposing that connected with morals an error ous to society, pernicious to and nearly fatal to the cause of igion. The morality that cruby would inculcate is, that men imitate the Deity; but in no ys- religion has the Deity ever been ted, nor is it possible he ever be, as a fit subject of imitation mortals; our notions of morals. quence of this absurd and im- mistake, are very confused, and tions are loudly extolled as most , which really deserve heavy cen- l sharp reproof for their immo- whilst many others are tumultu- demned, which are either in- e praiseworthy.

combat this destructive error is laim of 'Truth'—to demonstrate te plain and palpable to the most understanding, that there is no on whatever between morals and . In order to attain this noble portant end, a variety of charac- introduced. We find two per- extraordinary strictness of ri- l of the greatest religious ac- hments, but of consummate wick- and moral turpitude; a person e of religion, but of exemplary nd absolute moral purity and n; and, as it were, to hold the ren, to shew that the author has , that the scope and aim of the not, as the short-sighted vulgar tend, irreligious, and to answer pid objection by anticipation, a who is, in fact, the author's fa- the hero of the piece and the d glory of his parent, and who rdingly, decorated with all orna- and copiously endowed with recious gift, as to prove that, as and morals are not necessarily ed, so, in the author's opinion, e not necessarily incompatible, o is, equally distinguished for pi- morality. If any proposition is d self-evident, it should seem to that religion was given to man- sanctify them in this life, and to eir souls in a better, but not to orality in the present, or for any ecular purpose—that such a plain nd distinction should be con- , and the difference between mo- d religion lost sight of, ought to us, if we did not remember, that it has always been the object of wicked and designing men to pervert religion, in order to profit thereby, and to indulge a criminal ambition. Actual hypocrites have themselves put, therefore, as being, by virtue of their office of religious instructors, the teachers of morality also, that they might obtain secular power, and govern the world by moulding the conduct of men, and by fashioning ethics into such a form as would best suit the narrow-mindedness of their private ends. Men of good intentions, but of weak judgments, and who were therefore incapable of seizing distinctions, although sufficiently obvious, were misled by their sophistries, and chiefly because the moral character of the divine Founder of Christianity was, of course, exemplary, and indeed, of necessity, perfect, and they forgot that he came upon the earth to complete the revelation of religion, and not to teach morality, or to cure moral evils: not to instruct mankind in a superior system of medicine, or to cure physical evils: although it cannot be denied that, as proofs of his mission, he healed, both in his own person and by his apostles, many sick persons and miraculously cured various diseases. So strong, indeed, is the analogy between physical and moral evil, that during many centuries of barbarism, the former circumstance was also impiously turned to profit; and rude statues, vile relics, and mouldering bones, the tombs of monks, and sacred springs, were falsely declared to have the power of healing the sick, and many weak persons have been deluded in this manner by the vilest impostures, to the great advantage both in authority and wealth of sordid and tyrannical deceivers. It is more easy to detect failures in physical than in moral experiments, and the symptoms of bodily disease are more obvious than those of mental derangement; the existence of physical impostures in religion was therefore of shorter duration; this lucrative quackery has been almost entirely exploded; the professors of religion no longer meddle with medicine: their more mischievous interference with morals, at least as far as the vulgar are concerned, unhappily still subsists, but it will rapidly disappear in proportion as religion is purified and cleared from the practices of superstition and from worldly dross, and as knowledge is diffused amongst all ranks of society."

OBITUARY.

Mr. James Touchet.

Mr. Touchet was born in Manchester, where his family had been long and reputably engaged in commercial pursuits, on the 15th of June, 1742. He early enjoyed the advantages of an excellent education, first under the Rev. Mr. Russell, of that town, and afterwards under Mr. Burgh, of Newington-Green, near London, the author of "A Treatise on the Dignity of Human Nature," and of other works. From both these instructors, of whom he was always accustomed to speak with affection and gratitude, he derived a taste for classical and general literature, which continued undiminished to the close of his life. Nature had endowed him with an excellent understanding and a most tenacious memory; and he diligently employed those faculties in acquiring stores of knowledge, which were ever afterwards ready at his command, and at all times applicable to purposes of practical wisdom. He was a striking instance of the safety of an enlarged and liberal education to one moving within the sphere of mercantile life, and of the perfect compatibility of considerable literary acquirements, with those habits of arrangement and attention to the details of ordinary business, which are essential to active and successful commerce. If, indeed, there was any part of his intellectual character peculiarly conspicuous, it was a sobriety and soundness of judgment which led him to assign to the various objects of life their just value; and prevented him from pursuing any one, to the neglect of another of equal importance. In forming opinions, his vigorous mind investigated facts with caution and accuracy,—examined arguments with coolness and impartiality,—and finally drew conclusions, which might safely be relied upon as guides for his own conduct, and for that of the numerous friends who, in cases of difficulty, were accustomed to have recourse to his counsels. No man was ever less in danger of being caught in the snares of sophistry; or lost in the mazes of delusive speculation; or had seldomer occasion to recant opinions once deliberately taken up. In discussion, he united, to an inflexible firmness, in defending what appeared to him to be the truth, so much calmness and candour, that even when he failed to convince, he never, by exasperating the feelings of an opponent, confirmed him in error, but rather disposed him to a renewed and dispassionate examination of the ground of difference.

The subjects most congenial to Mr. Touchet's taste were not those connected with the physical sciences, nor yet with the lighter and ornamental branches of literature. He delighted most in history, in ethics, in morals, and generally in whatever affects the great interests of man, as an accountable being and a member of society, or tends to establish sound principles of domestic and international policy. He had diligently studied, and he ardently admired, the British Constitution. He leaned, indeed, to the side of those who think that there is less danger in strengthening the power of the crown, than in giving a greater preponderance to the popular branch of our Government. But he was a decided and irreconcilable enemy to every abuse of authority; and strenuously advocated the extension, as far as appeared to him consistent with the general safety, of civil and religious liberty, to all classes of his fellow-subjects.

The moral qualities of Mr. Touchet were in perfect keeping, not only with his intellectual ones, but with each other; and it was this harmony and justness of proportion that constituted perhaps the most striking charm and beauty of his character. From nature he derived a temper of uncommon equanimity and sweetness; and this natural gift he had improved by the constant exercise of the kind and gentle affections, and of those social feelings which issued in a generous but well-regulated and unostentatious hospitality. In his manners there was an urbanity, a composure, and a simple dignity, not unallied with real humility, by which he obtained, unsought, the respect that is reluctantly yielded to persons of greater forwardness and more lofty pretensions. When in the company of friends whom he esteemed, the benevolence of his heart beamed through his fine and expressive features; and his spirits, always cheerful, flowed out in a current of agreeable, lively, and even playful conversation; while his sympathy with the feelings of all around him rendered him

ful companion to the young, as to those of maturer years. His mpathies extended, too, to the f his less fortunate brethren. inciple, he disapproved and con- indiscriminate almsgiving; but of real and obvious distress, or tisfied by investigation of the of a claim for relief, his com- was deeply touched, and his st generously opened.

ains to speak of Mr. Touchet's character. From inquiry and n, as well as from early ex- be was a Dissenter from the ed Church; and he not only ed, zealously and uniformly, ciples of his dissent, but en- d to perpetuate them by a li- tronage of the various institu- ich have been formed for edu- inisters of his own persuasion. this zeal there was no tincture y or intolerance. In the friend- ourse of life, and in accomplish- ts of practical benevolence, he the habit of mingling cordially sons of various religious per- ; and in this way he frequently the animosities of sects, and within his sphere, a bond of tween Christians of all deno- s. His religious views and s tended to confirm that con- erfulness, which was partly the natural temperament; and he with habitual gratitude, the which Providence had so li- laced within his reach. In the f divine worship, both public ate, he regularly and earnestly He felt that they warmed and i his piety, — encouraged his ns after virtuous excellence,— e his best support under those hich he was not unfrequently pon to bear, both in his own nd in the removal of those who ached to him by the tenderest ies, and by the most amiable ging qualities.

Touchet's habitual temperance exempted him almost entirely ordinary infirmities of old age, ured to him, in almost undi- vigour and enjoyment, the n of the faculties of his mind, sympathies of his heart, till few months of his death. No- more usual than for aged per- etain a correct remembrance of s of earlier life; but it is very s, in them, the power survives ing recent facts and dates, and of recollecting trains of reasoning which have been lately, for the first time, pre- sented to their minds. In this respect, Mr. Touchet exhibited a striking illus- tration of the maxim of the Roman mo- ralist—"Manent ingenia senibus, modò permanecant studium et industria: nec ea solùm in clarissimis viris, sed in vitâ etiam privatâ et quietâ." His last ill- ness, though tedious from its duration, was happily unaccompanied by acute suffering; and on the first of the pre- sent month, he calmly and without a struggle closed a life full of years and honour, leaving to all an example of Christian excellence, and, to those who enjoyed a nearer view of his character, a persuasive lesson to "go and do like- wise."—*Manchester Chronicle.*

June 16, 1827.

Rev. John Horsey.

(See above, p. 448.)

Of the earlier part of Mr. Horsey's history I know little more than that he was the son of a very pious minister at Ringwood, in Hampshire, was educated for the ministry at Homerton, and in a short time after leaving the Academy, was invited to become the pastor of the Independent Congregation worshiping at the meeting-house on Castle Hill, in Northampton, in which situation he re- mained till his death. Soon after he was settled he married a daughter of the Rev. Mr. King, of Welford, in the same county, who died about two years before him, highly-respected for her strength of mind, clearness of judgment, and exem- plary conduct as a wife, a mother, a friend, and a Christian. She was the mother of three daughters and two sons; the elder son died, about 1793, the younger and his three sisters survive their parents.

The writer of this became a member of Mr. Horsey's family in 1792, as a divinity student, and having completed the usual course of five years, left the Academy. A residence of five years, as a member of his family, together with occasional interviews since, induced him, as well as others of his pupils, to form such a view of his character as affords no moderate degree of pleasure in the recollection.

The Rev. Thos. Belsham having relin- quished his situation as Divinity Tutor at Daventry, Mr. Horsey was appointed by Mr. Coward's Trustees to succeed him, and in 1789 the Academy was re- moved to Northampton. The first two or three sessions, it is understood, were

by no means so comfortable as the succeeding five, which were followed by the stormy session of 1797, 1798, after the close of which the Institution was removed to Wymondley.

The situation of superintendent Tutor of a Dissenting Academy is known, by those best capable of judging, to be one which requires a happy combination of talents, temper, and habits, which are to be met with in comparatively few men. In Mr. Horsey they existed in a very respectable degree; he was a good disciplinarian; he had a happy method of communicating knowledge and exciting the youthful mind to useful inquiry. He was courteous in his behaviour, and though he never lost sight of the respect due to his station, he did not, by overacting the part of the Tutor and *Rector Academæ*, keep at unreasonable distance youths who possessed a tolerable share of good feeling and well-regulated affections. A young man under his superintendence must have been guilty of very censurable conduct if he did not find in Mr. Horsey the judicious, discriminating, and affectionate friend and adviser, as well as the successful promoter of his pursuit of those branches of knowledge which were to prepare him for the proper discharge of the duties of a Christian minister. He had a judicious mode of directing the attention to the point on which difficult subjects in Metaphysics and Divinity hinged; and his plan of lecturing on disputed points, in both those branches, was quite exemplary in one particular view; he was so anxious not to give an undue bias to his youthful auditors, that it was very difficult to ascertain in the lecture-room his own precise views in the more controverted subjects.

In the freer intercourse of the parlour and social circle, his conversational talents were of a superior order; he was cheerful without descending to censurable levity, he had a fund of amusing and instructing anecdotes, and he was very successful in a branch of entertainment in which so many clever men fail—I mean that of telling a story well.

As a Christian, his views of the paternal character of Jehovah produced in him habitual, cheerful piety, and his full conviction of the harmony of the Divine attributes inspired habitual acquiescence in all the arrangements of Providence respecting him, and exemplary resignation to the will of God in his afflictions. In the relation of husband, father, and friend, he excelled. His memory will continue to be cherished by his remaining pupils with esteem and affection; his children and more immediate connexions will fondly and affectionately cherish the recollection of his varied excellencies, and his congregation, who enjoyed his public services for so long a period, will express their high sense of his ministerial faithfulness, by proving to the world that his labours were not in vain.

H.

Duke of La Rochefoucauld-Liancourt.

Mar. 28, at *Paris*, at the advanced age of 81, the Duke of La Rochefoucauld-Liancourt, Peer of France, Member of the Institute (the Academy of Sciences). In this great and good man the sacred cause of humanity has lost one of its best friends and defenders. His whole life was employed in benevolent and patriotic exertion. Vaccination was introduced into France through his means, and for twenty years he never relaxed his efforts to render it universal. He was also the chief founder of schools upon the improved principle of mutual instruction, and helped to set on foot a society for the express object of advancing elementary education. He established the Schools of Arts and Manufactures at Compiègne, at Châlons, and at Angers, and presided over the formation of the Conservatory of Arts and Manufactures at Paris. His active benevolence was employed in regulating and improving the management of prisons and hospitals; and he attended likewise to many institutions set apart for the reception of deserted and friendless children. Weakness, poverty, old age, and misfortune, found in him a constant and devoted friend. The powerful assistance he rendered to industry was felt in the legislative chambers, and in all councils whereof he was a member; in the society for the encouragement of national industry, and more particularly in the commune of Liancourt, where his advice and example gave a great impulse to the whole district. A little work called the Statistics of the Canton of Creil, proceeded from his pen, although his excessive modesty prevented him from publishing it with his name. It contains an account of all improvements in agriculture, in manufactures, in education and the arts of life, which took place in that part of France which he inhabited. There was also another Society of great and good men to which he was warmly attached, and a field where virtuous and benevolent feelings were

the brightest colours—the
he Application of Christian
the relations of human life.
; where so many deadly at-
een made upon the religion
el, and at a time when in
ance is manifested in per-
: most unrighteous persecu-
nary to learn the history of
and of genuine disciples who
ive, in the midst of super-
ticism and, the pure, enlight-
of Christian love. The Sa-
ician Morality is composed
of different denominations
n. Avoiding the discussion
stions which relate to the
ecreeds upon the principle of
Christianity as a great moral
extending its practical good
very possible means. It was
atholics as well as Protes-
furnishes a glorious example
ral spirit which can subdue
sectarian feelings, and co-
a heart and soul in the great
n enlightened philanthropy.
such noble, high-principled
bigotry is the sworn and
ty. Full of hatred for new
and for every attempt to
the human mind and teach
freedom and knowledge, the
of tyranny and superstition
this excellent man. He
be indebted to such support
quire a compromise of con-
ld called no man his friend
in the way of his disinterested
the public good. No less
ublic offices which he held
and adorned by his virtues
ged to resign, and great was
s being separated from those
adversity whom he cherished

eral of the Duke of La Roche-
laincourt took place on Friday,
f March, at the Church of the
n. A numerous assemblage
rs and Deputies of France, and
e of distinguished men of all
re present from different parts
gdom on this affecting occa-
h the consent of the deceased
mily, his body was to be car-
e grave by a band of young
o were pupils in the school of

Their deep sorrow was
y the thought of performing
ad duties to their benefactor
'; no law forbade, no regula-
e police opposed this tribute of
espect, honourable alike to
men who were the object of it, and to
those who rendered it to pay it. Can it be
believed, or can it be read with patience,
that a police and a military officer united
their influence to disconcert and exas-
perate the public mind, and actually em-
ployed an armed force to keep the ser-
vants from shewing their fervent gratitude?
Some of the citizens were insulted in-
sworn, and even wounded.
The funeral procession became a scene
of tumult. The honoured remains
were overthrown into the hearse, and
were with difficulty replaced upon the
hearse

At the gate of Clichy, where the body
was removed to a carriage which was to
convey it to Liancourt, M. Charles Du-
pin, a Member of the Academy of Sci-
ence, pronounced an eloquent discourse,
which, we regret to say, has not been
preserved: he proved himself the faith-
ful organ of the different sentiments
which actuated the hearts of the assem-
bled multitude. The Chamber of Peers,
in their sitting of the 31st of March, re-
solved upon the motion of the Duke de
Choiseul, that proper steps should im-
mediately be taken for inquiring into the
cause of the disturbance which took
place at the obsequies of the Duke of
La Rochefoucauld-Liancourt, and a re-
port made thereupon to the chamber.

We hope to see some account of the
long and useful life of this excellent ci-
tizen and virtuous man. Concerning
that society which has peculiar claims to
be distinguished in a work like the
Monthly Repository, we are able to give
some interesting details from another
source. They shall appear in an early
number.

S. R.

Bayes Cotton, Esq.

June 14, at his house in *Kenilworth*, Bayes Cotton, Esq., in his 71st year.

It was the honour of this excellent person to be descended on both sides from ancestors distinguished by piety, learning, usefulness, and an invincible attachment to religious freedom.* He lived in far happier times than some of them, but he inherited their spirit; he acted upon their principles, nor sacrificed

* For notices of members of the family of *Bayes*, see Hunter's Hallamshire, Kippis' Life of Lardner, Toulmin's of Neal, and Morgan's Memoirs of Dr. Price. In Toulmin's *Hist. of Dissenters*, (pp. 255—258,) is a very impressive account of *the Rev. Thomas Cotton*.

his most important convictions at the shrine of worldly interest. To say of him, merely that he was a steady and well-informed Protestant Dissenter, were faint praise, could it not be further declared that he valued truth and liberty for their tendencies and influence, and adorned his Christian faith, and his mode of avowing it, by qualities the most estimable and amiable; by a devotion which rendered him eminently upright, kind, candid, and unassuming. He was hospitable and generous in full proportion to his opulence, and became the cordial friend, the wise and faithful counsellor, of numbers, beyond even the wide circle of a family, which he loved with a warmth of affection that was completely mutual.

For many years he exercised a profession, which his integrity contributed to make truly respectable. A great portion of his life was passed in the metropolis and its neighbourhood: and in the office of Secretary to the Deputies for watching over the Civil Rights of the Dissenters, he rendered essential services to the religious body of which he was a member.

In the beautiful village to which he afterwards withdrew, he was frequently visited by his friends, nor least by those with whom he had mixed in busier scenes. Much of his leisure was passed in useful reading: and he availed himself of every opportunity of promoting the peace and comfort of his neighbours.

Mr. Cotton was characterized by that admirable good sense which is so beneficial in the daily intercourses of society and the world. At the same time, he derived from his constitution, but still more from religion, a cheerfulness of temper and manners, which caused him to be an universal favourite. He accommodated himself with ease to all the innocent customs of modern life, while in some yet more important respects he belonged to a generation of which few survive.—*Christian Reformer.*

N.

Mrs. Eedes.

June 15, at *Saffron Walden*, aged 77, Mrs. Eedes, the relict of Mr. Joseph Eedes, and forty-eight years a member of the General Baptist congregation in that town. After a long conflict with a disease which exhausted her strength and defied the power of medicine, she submitted to the high decree of Supreme Wisdom. As her life had been devoted to the interests of piety and virtue, rays of Christian hope gilded her chamber of affliction and cheered her mind in the dying hour.

Rev. John Small.

June 21, at *Pimlico*, after a short illness, the Rev. John Small, one of the ministers of the Unitarian chapel, York Street, St. James's Square. Mr. Small was a native of Dundee in Scotland, where his father exercised the profession of a schoolmaster. It is understood that he lost both his parents whilst he was very young. In the early part of his life he joined one of the congregational churches founded by Mr. Robert Haldane, but which were afterwards deserted by that gentleman upon his adopting other religious views resembling Sandemanianism. Mr. Small was for some time a member of one of these congregations meeting at Perth, of which Mr. Little, now of Washington, N. A., was the minister. In the year 1804, he was admitted a student at the Homerton Academy, on the foundation of the King's Head Society, and remained there for the full term of six years. During his stay in this institution he was considered one of the best scholars, and was distinguished by his superior talents, especially by his singular powers of extemporaneous address. There is reason to believe that his religious sentiments had undergone a considerable change before he left Homerton, though he had made no direct avowal of his relinquishment of Calvinism. Soon after quitting the Academy he withdrew from his Calvinistic connexion and joined himself to the Unitarians. In 1811, he went to Hinckley in Leicestershire, where he officiated, during nearly a year, for the late Rev. Herbert Jenkins, whose health was at that time in a very precarious state. From Hinckley he went to Birmingham, where his old friend Mr. Little was then residing, and intending, we believe, to apply himself wholly to the occupation of a schoolmaster. His stay here was, however, but short, for at the recommendation of Dr. Toulmin he went to officiate to the Unitarian congregation at Wolverhampton, and shortly afterwards removed to Coseley, where he continued to exercise his ministry till his removal to London, at the close of the last year, to be one of the ministers of the York-street Chapel. Mr. Small had complained of indisposition from his first settlement in the metropolis, but the state of his health had not obliged

n to suspend the public duties of his ofession till within a few weeks of death. Nor did his medical attendrs for some time apprehend danger: bursting of an abscess in the intesres, the existence of which had never en suspected, first revealed the naure of his complaint, placed him at once ond the relief of medical skill, and minated his life in a few hours. He s buried in the ground belonging to General Baptist Congregation in Worship Street, on Monday, June 25th. Dr. Rees officiated at the funeral, and also preached a sermon on the occasion of his death on the following Sunday, July 1st. at York-street chapel. The black cloth with which the pulpit, desk, and communion table were covered, were first provided, a few weeks before, on the mourning for the Duke of York, when Mr. Small preached a funeral sermon. They were next used for a similar service on his own decease!

INTELLIGENCE.

Unitarian Marriage Bill.

PATIENCE and perseverance overcome any difficulties; even the House of rds is not proof against their power, a session too when reason and public irit have not possessed very great sway er its deliberations. Lord Eldon now eaks with the odds which a station on position benches interposes against m, and the woolsack is occupied by a wyer who has some disposition to listen common sense and history.

We believe we may now congratulate e Unitarians on the certainty that reef in *some* form will be conceded to em next session, for no one but Lord ldon has opposed the principle; and *he* s done it only by the dexterous jumping up of principle with details into hich his own objections alone have iven the promoters of the measure. ur readers will see that, on this imrtant occasion, (when the House of rds has really, for the first time, set work seriously to consider the subject detail,) we have spared no pains in taining, expressly for our work, a rfectly accurate and minute account all which passed. We shall, in the ceeding number, (as our limits com-l us to divide the subject,) give the bate in Committee, together with a py of the Bill, as it passed the Lords' committee, and as it may be proper to ring it into the House of Lords next ssion, where the promoters, as well as pposers, will have the opportunity of aking any further alterations. As it at resent stands, it is to be considered as he project chiefly of the Bishop of Chester, nd not as the plan of the committee of he Association. We were glad to hear that he real difficulty in regulating all these matters was hit upon by Lord Redesdale in the committe. If there were (as it is a disgrace to this country that there is not) a good general register of all marriages, births or baptisms, and burials, there would be no difficulty whatever in allowing all Dissenters, under the regulations of such a registry, to solemnize their own marriages, without any of the incumbrances arising out of the ecclesiastical character of the present institutions, which are totally inconsistent with practical religious liberty.

It will be observed that the present Bill leaves the matter of religious ceremonial entirely to the parties; it provides only for the civil requisites, and this is all that the State has a right to concern itself about; it will be for the Unitarians, (or for each Unitarian,) to decide whether they choose to associate the occasion with any and what religious observances. Practically, we believe the Bill will not work inconveniently. If the magistrate is disposed to accommodate, (and in few places will it be difficult to find one who will,) there can be no great difficulties in its operation.

HOUSE OF LORDS,

JUNE 26, 1827.

The Marquis of LANSDOWNE, in moving that the House should go into a Committee on the Dissenters' Marriage Bill, wished to avail himself of that opportunity to make some observations on the *principle* of the Bill, which it had been agreed should be discussed in this stage. Before he entered upon these observations, he must remark upon the irregular discussion which had just occupied their time, not for the purpose of adding any thing to what had been already said upon that subject, but as an illustration

of the inconvenience of entering upon the discussion of subjects of which notice had not been previously given. He adverted to this inconvenience, as it had deprived him of the advantage of the support of the Right Reverend Prelate at the head of the Bench of Bishops, who had attended that evening, at great inconvenience, for the express purpose of supporting the Dissenters' Marriage Bill, but who was prevented from remaining in the House by the state of his health. Their Lordships, who had remembered the sentiments of that Right Reverend Prelate (the Archbishop of Canterbury) on a former occasion, must bear testimony to the spirit of liberality displayed by him, which he hoped would always characterize the Clergy of the Established Church, and by which he was particularly anxious to see the Heads of that Church distinguished. He was instructed, however, by that Right Reverend Prelate, on his leaving the House, to say, that his sentiments remained unaltered upon this subject. With regard to the measure before them a few words were necessary. Bills, containing provision for the relief of these Dissenters, had been two or three times sent up to that House from the House of Commons, and rejected by their Lordships, chiefly from difficulties which presented themselves in points of form; but he was happy to say that a very general feeling now prevailed amongst many of those who had formerly opposed those Bills in favour of the principle of giving some relief to the Dissenters; and he believed he might even say, that several Right Reverend Prelates had expressed an anxiety, and had in fact contributed their assistance, to adopt some measure by which the Dissenters might be freed from the necessity of giving utterance, as a mere matter of form, to sentiments which they entertained not at heart; and, at the same time, to avoid that scandal to the Church which resulted from having its creed and its ceremonies prostituted by calling upon Dissenters, for temporary purposes, to give a false and feigned assent to doctrines which they declared they did not believe. That was the situation of the Church, and the evil from which the Right Reverend Prelate and other members of the ecclesiastical body wished to be relieved; and, he confessed, it was beyond his power to conceive how those persons who attached importance to the due and strict observance of all the forms and doctrines of the Church, could wish to continue a state of things under which those cere used for the purpose of ex sent, intended to evade, a fil, the purposes of the Le could easily conceive tha and indifferent could view with little concern, but in the seriousness of a Chu victions ought to be his the doctrines and services from this compulsive conf the strong impression o which the law, as it sto brought upon the Church, but express a hope, that t would do something to r culties which presented th respect to those laws. D of meeting these difficul suggested at different tim Earl, lately at the head o Government, (Lord Liverp he was authorized in sayi the inconvenience which re state of the laws affecting had expressed an opinion culty might be best me some alteration to be ma vice of the Church of En Right Reverend Prelate wise upon that subject, a was made to carry that s execution. Different pla been submitted to their rejected. The Bill whic to bring under their con tempted to reconcile, as f the jarring opinions wh and proposed to meet which had been made at to the measures which ca Lordships' attention. Its unite two objects—that ceremony of marriage a combined with attention tion for the religious sc conscientious Dissenter. try, up to the times of the the Second, the object nov by the law had been re provided for; but an in the existing law, common Hardwicke's Act, then rec tion of the Legislature. when Lord Hardwicke i measure to their Lordsh necessary, however, to classes of religious belie operation—the Jews and but he apprehended that rise up in that house, and this exemption was inten slur upon the marriage of or to declare that they wer

nuations had, he knew, from an authority of , that the marriage of industrious people, the le remarkable for the ives, the excellence of and the extent of their d not be legally recog- had only been *excepted* e Act, and left without n; but he apprehended be no doubt upon the ne of the greatest and awyers of which this ast, had distinctly de- ion that the marriage of rfectly legal. Sir Mat- listinctly given his sanc- lity of the marriage of et, in his life of that alluding to the circum- is account of the con- sions of that eminent occasion:—"In a trial him, when a Quaker was ebts owing by his wife d her, and the Quaker's d *that it was no marriage etween them, since it was ording to the rules of the nd;* Sir Matthew Hale was not willing, on his o make their children re directions to the jury , which they did." After ns upon the nature of e conduct of the parties, inent, and pious histo- add the weight of his observing, "that if this been more their friend se they so called, their een little beholding to governed himself indeed the gospel, of *doing to would have others do to* fore, because he would a *hardship*, not without a ngst Papists, all mar- led which had not been the ceremonies in the so he, applying this to *ctaries*, thought all mar- cording to the several hem, ought to have their The Noble Marquis, rvations upon the lega- iage of the Quakers be- proved, proceeded to e was entitled to claim for the Unitarians, and e that the time was now ons of that persuasion r he invited to approach the altar with falsehoods in their mouths, or be compelled to subscribe to principles which they could not respect, and thereby bring into contempt that faith which others hold sacred, for the gratification of mere secular and civil purposes. Adverting to the clauses of the Bill, the Noble Marquis declared that he did not hold himself responsible for their perfection; but he knew that those who framed them had had the assistance of some of those whose experience and information best qualified them for the task, and that the most anxious desire was felt to meet and obviate the objections which had been raised on former occasions. In the first place, the banns were to be published, for the security of the public; and then the parties, with a certificate of such publication, are to go before a magistrate, and go through the ceremony of marriage, in the mode pointed out; and having procured his certificate thereof, the same is to be taken to the Clergyman for the purpose of being registered. Some objections, he understood, were made to the imposition of this duty upon the Clergyman; but he, for one, thought it was one of those inconveniences which could not be avoided. The Registry Act had been passed in the time of William the Third, as a tax, for the purpose of raising money to carry on the war which was then waged against Louis the Fourteenth, and the clergy then had not objected to registering the baptisms, &c., of all classes, as they were directed to do, for the purposes of the tax. Indeed, so beneficial had it since been found, and so important was it, in every point of view, for the interests of the public, that if the Bill now before the House did not contain a clause to make that registry imperative, he could not possibly consent to give it his support. The registration of one of the most important acts of our lives was, in every point of view, public or private, of such infinite importance, that he thought the Bill must prove altogether inefficient, unless the clergyman was called upon to register the certificate. The Noble Marquis concluded by imploring their Lordships to relieve the Church of England from the effect of a state of things which was calculated, not to attract, but to repel, converts to its doctrines.

The Earl of ELDON regretted the absence of the Right Reverend Prelate (the Archbishop of Canterbury) on this occasion, because it was his misfortune to be compelled to say, that he differed with him very much in the view he took of this subject, and it would have been

of the inconvenience of entering upon the discussion of subjects of which notice had not been previously given. He adverted to this inconvenience, as it had deprived him of the advantage of the support of the Right Reverend Prelate at the head of the Bench of Bishops, who had attended that evening, at great inconvenience, for the express purpose of supporting the Dissenters' Marriage Bill, but who was prevented from remaining in the House by the state of his health. Their Lordships, who had remembered the sentiments of that Right Reverend Prelate (the Archbishop of Canterbury) on a former occasion, must bear testimony to the spirit of liberality displayed by him, which he hoped would always characterize the Clergy of the Established Church, and by which he was particularly anxious to see the Heads of that Church distinguished. He was instructed, however, by that Right Reverend Prelate, on his leaving the House, to say, that his sentiments remained unaltered upon this subject. With regard to the measure before them a few words were necessary. Bills, containing provision for the relief of these Dissenters, had been two or three times sent up to that House from the House of Commons, and rejected by their Lordships, chiefly from difficulties which presented themselves in points of form; but he was happy to say that a very general feeling now prevailed amongst many of those who had formerly opposed those Bills in favour of the principle of giving some relief to the Dissenters; and he believed he might even say, that several Right Reverend Prelates had expressed an anxiety, and had in fact contributed their assistance, to adopt some measure by which the Dissenters might be freed from the necessity of giving utterance, as a mere matter of form, to sentiments which they entertained not at heart; and, at the same time, to avoid that scandal to the Church which resulted from having its creed and its ceremonies prostituted by calling upon Dissenters, for temporary purposes, to give a false and feigned assent to doctrines which they declared they did not believe. That was the situation of the Church, and the evil from which the Right Reverend Prelate and other members of the ecclesiastical body wished to be relieved; and, he confessed, it was beyond his power to conceive how those persons who attached importance to the due and strict observance of all the forms and doctrines of the Church, could wish to continue a state of things under which those ceremonies were used for the purpose of extorting a consent, intended to evade, and not to fulfil, the purposes of the Legislature. He could easily conceive that the careless and indifferent could view these matters with little concern, but in proportion to the seriousness of a Churchman's convictions ought to be his desire to free the doctrines and services of his church from this compulsive conformity. Under the strong impression of the scandal which the law, as it stood at present, brought upon the Church, he could not but express a hope, that their Lordships would do something to meet the difficulties which presented themselves with respect to those laws. Different modes of meeting these difficulties had been suggested at different times. A Noble Earl, lately at the head of his Majesty's Government, (Lord Liverpool,) and who, he was authorized in saying, felt deeply the inconvenience which resulted from the state of the laws affecting the Dissenters, had expressed an opinion that the difficulty might be best met by allowing some alteration to be made in the service of the Church of England, but the Right Reverend Prelate thought otherwise upon that subject, and no attempt was made to carry that suggestion into execution. Different plans had since been submitted to their Lordships and rejected. The Bill which he had now to bring under their consideration attempted to reconcile, as far as possible, the jarring opinions which prevailed, and proposed to meet the objections which had been made at various times to the measures which came under their Lordships' attention. Its design was to unite two objects—that of making the ceremony of marriage a civil security, combined with attention and consideration for the religious scruples of the conscientious Dissenter. In this country, up to the times of the 26th of George the Second, the object now contemplated by the law had been very imperfectly provided for; but an innovation upon the existing law, commonly called Lord Hardwicke's Act, then received the sanction of the Legislature. At the time when Lord Hardwicke introduced that measure to their Lordships, it became necessary, however, to exempt two classes of religious believers from its operation—the Jews and the Quakers; but he apprehended that no man could rise up in that house, and contend, that this exemption was intended to fix any slur upon the marriage of those persons, or to declare that they were not perfectly

legal. Some insinuations had, he knew, been thrown out from an authority of great importance, that the marriage of those opulent, industrious people, the Quakers, a people remarkable for the purity of their lives, the excellence of their characters, and the extent of their good works, could not be legally recognized; that they had only been *excepted* from the Marriage Act, and left without any legal sanction; but he apprehended that there could be no doubt upon the subject; and some of the greatest and most learned lawyers of which this country could boast, had distinctly declared their opinion that the marriage of Quakers was perfectly legal. Sir Matthew Hale had distinctly given his sanction to the legality of the marriage of Quakers. Burnet, in his life of that great man, in alluding to the circumstances gives this account of the conduct and expressions of that eminent person on the occasion:—"In a trial that was before him, when a Quaker was sued for some debts owing by his wife before he married her, and the Quaker's counsel pretended *that it was no marriage that had passed between them, since it was not solemnized according to the rules of the Church of England;* Sir Matthew Hale declared that he was not willing, on his own opinion, to make their children bastards, and gave directions to the jury to find it special, which they did." After some observations upon the nature of the case, and the conduct of the parties, the learned, eminent, and pious Historian, goes on to add the weight of his own opinion by observing, "that if this judge had not been more their friend than one of those they so called, their posterity had been little beholding to them. But he governed himself [illegible] by the law of the gospel, *of doing to others what he would have others do to him;* and, therefore, because he would have thought it a *hardship*, not without a *cruelty*, if, amongst Papists, all marriages were nulled which had not been made with all the ceremonies in the Roman ritual; so he, applying this to the case of the *sectaries*, thought all marriages made according to the several persuasions of them, ought to have their effects in law." The Noble Marquis, after some observations upon the legality of the marriage of the Quakers being thus clearly proved, proceeded to contend that he was entitled to claim the same right for the Unitarians, and expressed a hope that the time was now come when persons of that persuasion should no longer be invited to approach the altar with falsehoods or be compelled to sub- ples which they could n thereby bring into conte which others hold sacred fication of mere secular poses. Adverting to the Bill, the Noble Marquis d did not hold himself resp perfection; but he knew framed them had had the ass of those whose experience a best qualified them for the the most anxious desire w and obviate the objectio been raised on former occ first place, the marriage w lished, for the security of t then the parties, with a such publication, are to g gistrate, and go through th marriage, in the usual for having procured his certi the same is to be taken man for the purpose of ha Some objections, the [illegible] made to the interference of t the Commons, and, for it was one of those [illegible] could not be [illegible] had been passed in the [illegible] the Third, as a [illegible] raising money [illegible] was that marriage [illegible] priests, and that [illegible] passed to prevent [illegible] of a Quaker, as [illegible] to the parties [illegible] and to [illegible] [illegible] [illegible]

some satisfaction to have been able to state the grounds of that difference in his presence. He wished, in the first place, to separate from the consideration of the question every thing which had been said with regard to the state of the Jews and the Quakers. In his opinion the state of the Jews had no possible connexion with the subject before their Lordships. It was somewhat different with regard to the Quakers; and he would here take leave to make an observation or two upon what had fallen from the Noble Marquis when he spoke of a doubt having been thrown out respecting the validity of a Quaker's marriage. If that doubt rested on any thing which had fallen from him, he desired to say that he must have been completely misunderstood; for he had no doubt on the subject, and on the contrary, desired distinctly to give it as his opinion, that their marriages were perfectly valid according to law. He was the more anxious to say this, because he was aware that doubts had once been raised as to the law on that subject. In 1661, they would find that a proceeding at law took place on the subject, which ended in establishing the validity of such marriages; and again, in 1730, in another proceeding at common law, though a doubt was cast upon the legality of a Quaker marriage, its validity was afterwards confirmed. The 7th and 8th of William and Mary contain, however, a clause which certainly had given rise to doubts on the subject, (though he thought they were not of much weight,) for by a clause of that act (which he concluded was the one adverted to by the Noble Marquis) it was for the purposes of taxation declared that all persons *living together after the manner of the Quakers*, should be taken and held to be married persons, whether they had been married or not according to the established forms. Having now looked into this question more than he had been able to do on a former occasion, he was of opinion, not only that the Quakers were intitled to the benefit of the law as valid marriages, but that they ought to have *further* benefits in that respect which he believed they had not, with reference in particular to the ecclesiastical law. Certainly, if the House did more for the present applicants, that same they ought to do for Jews and Quakers. With respect to the marriages of Jews, a question arose in the Court of Chancery as to their validity so lately as the time when Lord Rosslyn was Chancellor. A man claimed a legacy as due to him on the ground of its having been l person whom he called his wif persons were a Jew and a Jewe the question in the case was whe legatee *was* his wife. The Lor cellor sent the question to be trie Ecclesiastical Court, and the ca on before the present Lord Stowel Stowell, and also Sir W. Wynn, terwards affirmed the judgment Stowell, expressed their surprise t case should have been sent to an astical Court by the Court of Ch inasmuch as the Lord Chancell just as much right as an Eccle Court to decide incidentally on t dity of a Jewish marriage, or on a foreign marriage. They, on th hand, were Ecclesiastical office bound by the stricter rules and of Ecclesiastical Courts. They d however, that a marriage of Jews be considered as a marriage of for Now the validity of a foreign m must be decided by the *lex loci;* t a maxim of law, that the Jews, wh one sense every where, are, in e where; being foreigners, and yet no country to which they can be a As the Jews, therefore, have no p they have no locality, no *lex loci* co ply to their case, but the validity marriages must be determined b conformity with their own peculi But whatever had been done for t of Jews and Quakers, the legislat never yet called on the Church of E to assist them. Whatever it m disposed to do with regard to t riages of this particular class of ters, he trusted it would never a any measure, the effect of which w to degrade the Church of Englan public estimation, as he would p shew this Bill would do. With to the marriages of Quakers, he w tainly of opinion that it was fai gue that the very exception in t George II. implied that they we considered legal marriages. But Lordships consider at what perio Session it was that they were di and were called upon to decide, t important question. He (Lord had given the greatest attention Bill; he had weighed every sente line in it; but he found it utterly sible to assent to the passing of t without a great number of alte Now if, labouring as he (Lord done, with a view to make this Bil than it was, he had been unabl complish his object, he did think time or labour their Lordships co

how upon it would enable them to execute their work as, in his judgment, it ought to be executed. If this Bill was now to go through a committee, he for one must withdraw from the attempt to make it, as he should wish to do, better even for the parties than it then was, if the House determined that they were to be relieved. If their Lordships introduced amendments, the amendments of this most important Bill would go down to the House of Commons on Friday, and on that very evening the other House of Parliament must decide upon the propriety of all of them, for their Lordships were perfectly aware that no other opportunity would be afforded for considering them. The time, therefore, at which this measure was brought under the consideration of their Lordships, was a sufficient ground for not passing it, even if the objections to it were less strong than he believed he should be able to satisfy the House they were. It had been argued, that it was but just to do for Dissenters of this description what the Legislature had done for Jews and Quakers. But, admitting that the marriages of Jews and Quakers were legalized under the exception in the Marriage Act, he begged again to ask their Lordships whether the Church of England had ever been called in to assist in those marriages by publishing their banns and registering them? In the time of the Commonwealth, when men were married, as it was now proposed, before Justices of the Peace—a measure then adopted for the express purpose of degrading the Clergy—the Clergy were not called upon to aid and assist in their own degradation. If their Lordships should think it right to do that for Dissenters generally which had been done for Quakers, let them do so, but let them not say that they were justified by that precedent in doing *more* than they had done for those parties, as they would do if they passed this Bill. He begged to call their Lordships' attention a little to what this Bill did, and to what it did not. In the first place, he should be glad to know who the persons were whom this Bill proposed to relieve? It was said, indeed, in the preamble, that these persons *had scruples*, and that they were *called Unitarians*, but neither their scruples were explained, nor their name. What an Unitarian was had never yet been explained. He had taken occasion last year to ask a Right Reverend Prelate, who was now unfortunately absent, what was an Unitarian, and he could get no answer. Since that time he had received the present of a Sermon, preached by a Minister before an Unitarian congrega-

[illegible] the first words that fell from the lips of the preacher after giving out his text were—"The Lord Chancellor asks, What is an Unitarian?" This was, certainly, rather a singular commencement of a Sermon; it was, however, no more to the purpose than the rest of it was, a very good and well-written sermon. As far as he was able understood subjects of that kind. But the question which the Lord Chancellor put was the question—and if their Lordships should go into the Committee, he should ask it again—what it meant to contemplate upon the face of this Bill when it [illegible] the Legislature should be called upon to define the term. He should like very much to see that [illegible] person who denied the divinity of our Saviour [illegible] who, in his understanding, the definition of these persons [illegible] was, on that account, deserving of that especial favour. His object was to get a plain and distinct definition of what it was they were to be called on to favour. He did not know what distinction there was between Unitarians and another set of persons who were before their Lordships, calling themselves Free-thinking Christians, who also entertained these scruples about marriages; but he begged their Lordships to look at the language of these petitioners, that they might judge of their claims to the special interposition of the Legislature.—The Noble Earl proceeded to read some passages from a petition lately presented* by the Free-thinking Christians, in which they "declare and avow that the Church of England, whose religious worship they are thus called upon to sanction, they know only as a Church, 'teaching for doctrines the commandments of men:'—as a Church professing a religion which has no other claims than that of being by law established;—as a Church whose laws have no earlier date than Popery, no higher authority than Acts of Parliament," &c. The petitioners proceed thus: "Viewing the Church of England as part of such a system of political religion and corrupt spiritual power—regarding the form of marriage, as contained in the Book of Common Prayer, as one of the rites of such a Church, how can your petitioners conform thereto? How, in the language of Scripture, can they do this thing, and

* His Lordship seems to have practised a little stratagem here. No such petition was ever presented, we learn, to the Lords at all; and it does not appear that his Lordship moved for a copy of it from the Commons.

sin against God?" Such was part of the language of these petitioners, and the remainder was, if possible, still more offensive. Let them see what particular case was made out by these Dissenters, whom he took to be persons denying the divinity of our Saviour, or if not he hoped the Right Reverend Bench would favour the House with some other definition. They had no objection to baptize their children according to the form of the Established Church; they were baptized in the name of the Father, the Son, and the Holy Ghost, and he did not hear that these Dissenters made any objection to this baptismal ceremony. With respect to the marriage ceremony, what was objected to was, he understood, that the husband was called on to say that he married his wife in the name of the Father, the Son, and the Holy Ghost, and also the mention of the Godhead under the name of the Father, the Son, and the Holy Ghost, when the Clergyman, at the end of the ceremony, prayed the blessing of God upon the man and his wife. The calling upon God to bless them under the terms of the Father, the Son, and the Holy Ghost—(and every minister of the Church of England of common honesty and integrity, when he said "God bless you," meant the Godhead in that acceptation of the word which was according to the views of Christianity held by his Church so constituted)—was what these persons deemed so great a hardship. It was on such grounds, and this address was so great offence to these persons, that their Lordships were called upon to make a law, not for the benefit of all Dissenters of all denominations, but for this particular class of Dissenters, which, according to all the evidence of history, had been almost deemed the most offensive of all the sects. In his opinion, the best security for a religious establishment was a religion of the purest form, with a large and liberal toleration. Such was the spirit of the toleration granted in the Act of the 53d of the late King; and he was perfectly ready to admit, that the Act of William and Mary enacted penalties on account of religious opinions which ought never to have been thought of. But till the repeal of that Act these persons were under especial penalties, and yet their Lordships were called on to do for them what they never thought of doing for any others. Why, at any rate, were not all to have the benefit of this provision, if it was to be conceded to these? He would proceed, from these observations, on the principle of the Bill to consider some of its enactments. By the provisions of the Bill now before their Lordships, the Clergy of the Church of England were called upon to publish the banns on the declaration of the parties that they were Dissenters of this description, of which fact there was to be no proof before hand, and no disproof afterwards. The clergyman was to certify that he had published the banns to a justice of the peace, and the justice of the peace was to appoint some time and place (at his office or any where else, that suited) where the marriage ceremony, such as it was, was to be performed. Here again arose difficulties; and to avoid them in the Commonwealth Act, they were pleased to use the words, "justice, or reputed justice." In point of fact, when the Noble Lord who held the Great Seal had had as much experience as he (Lord E.) had had—and he trusted that he would hold it as long, and longer, than he had done, namely, as long as he lived—he would find that cases might frequently arise where, in consequence of certain informalities, it was questionable who was or was not a justice of the peace. There were practices which he had put an end to, by which magistrates were made, by what was called "the Cold Seal," and these were thought to be justices and as good justices as these Unitarians could wish to have and be married by, and yet, for all that, were no justices at all. The banns having been published, the justice of the peace (if he be a justice) was to give a certificate that the parties had gone through certain forms before him, and upon this certificate the clergyman was to be called upon to register the marriage. Now, he would put it to their Lordships, whether a clergyman of the Church of England was not degraded and dishonoured by being compelled to act as a sort of clerk to a justice of the peace; and whether even the Lay Magistrate of the Church of England was not also dishonoured, by being concerned in such a transaction. Suppose the clergyman—as must frequently be the case—to be himself a justice of the peace; was he to go through this species of marriage ceremony, as a justice of the peace, which he could not possibly perform without a gross violation of his duties as a conscientious clergyman? Was it contended that the scruples of those Dissenters who denied the divinity of our Saviour were to be respected, because they could not in their consciences allow a clergyman of the Church of England to say to them, at the end of the marriage ceremony, "God bless you, in the name of the

ather, the Son, and the Holy Ghost," nd yet that they were to be allowed to urn round upon the clergyman, and ay, "You have published our banns n reference to our scruples, but you are lso a justice of peace; and your conscience shall be so dealt with that we hoose you, in despite of any thing you may urge on the score of your conscience. o perform our marriage ceremony a hat capacity?" He was perfectly assured that their Lordships would not offer the clergy of the Church of England to be so degraded and dishonoured. nd there *must* therefore be an amendment there. Did the Act contain any lauses which sufficiently secured the observance of what was necessary to be observed with respect to licenses, &c. *These* must also be amendments, and how could uch amendments be properly considered ow? Was there any sufficient provision considering that they were dealing with felony without benefit of clergy in the lauses which related to forging registers, making false entries, and similar offences? It would be necessary to guard gainst clandestine marriages, and yet all which this Bill did for that purpose was o call upon the parish clergyman to ublish the banns. Quakers and Jews ere generally married in the assemblies of their connexions and friends. The ublicity and regularity of these bodies ave a protection against fraud; but to he proposed Bill, the greatest door was pen to frauds. A person had nothing o do but to pretend to be a Unitarian, o have his banns published in a Church which he never goes, and then proceed to the private room of any justice f the peace, who will give him his certificate. He might put this certificate in is pocket, if he chose to run the risk of penalty of 20*l.*, which this very justice ight reduce to five pounds, with the rivilege also of putting the informer by a appeal to an expense, perhaps, of 00*l.*; and then he might turn round and ay to the woman, "You cannot prove the arriage if you *are* a Unitarian; and if ou are *not* the whole is an imposition." le not only objected to the Bill because was intended to put the Unitarians on he same footing as Quakers, but he ould go further, and say, that if the louse did intend to adopt the principles f the Bill, its enactments were not calculated to carry those principles into ffect. He would not object to give to hese persons the same sort of exemption s Jews and Quakers; but the House ould recollect that these very Quakers ere not so tolerated originally except on

[illegible] a declaration of their sentiments in a written form, in which those persons [illegible] were called on to [illegible] declaration. [illegible] the clergyman to read [illegible] the declaration [illegible] to the congregation. [illegible] would be [illegible] to make a declaration [illegible] he would be [illegible] to [illegible] with a declaration [illegible] to [illegible] that he was [illegible] Having in his [illegible] to [illegible] the [illegible] he would [illegible] the [illegible] would [illegible] to [illegible] the [illegible] to [illegible] to make [illegible] which the clergyman was to certify to have been [illegible] that it was true. In [illegible] the publication of a marriage was taken to [illegible] a part of [illegible], because the Marriage Act required the clergyman who solemnized the marriage to sign the register. This was done by the clergyman merely with a view to [illegible] The same principle applied to [illegible] The entry was required because the clergyman could not be [illegible], and [illegible] was [illegible] If the clergyman were [illegible] to make the [illegible] that was [illegible] of that fact, because he did not [illegible] It was not necessary for him [illegible] upon the principle of the [illegible] The only [illegible] to consider was, the necessity of having [illegible] to consider how to make the Bill, upon its own principles, effective. He trusted that their Lordships would feel in favour of the old law of the land, and let the present Bill stand over till next session. If it were said, that the parties aggrieved by the present law ought not to be allowed to continue so long under the injury they suffered, he would ask, whose fault was that? Why did they not come earlier? Year after year, this Bill had been proposed to the House, and always at this inconvenient period. They who so delayed were alone to blame if the relief they sought was deferred. All the great questions, the Test and Corporation Acts, Parliamentary Reform, the Corn Bill, and various other important matters, by common consent stood over; he must entreat them

to add this to them, and to "bond and warehouse" this bill too for the present; and he assured the House that next session, let who will be minister, he would, if they determined that it should be done, do his best to make the Bill what it should be, on the principle which they might please to lay dawn. He moved that instead of "now," the Bill be committed "that day three months."

Lord CALTHORPE said, that the chief reason for his supporting the Bill was not exactly that which had been given by the Noble Lord who had proposed going into a Committee. He (Lord Calthorpe) was inclined to think that the great practical grievance was what the Church itself laboured under as long as the law continued in its existing state. With reference to the arguments urged by the Noble and Learned Lord about the Bill being a measure of partiality to the Unitarians, as a sect distinguished from all other Dissenters, he had overlooked the fundamental difference which existed between the Unitarians and all other religionists whatsoever, except, perhaps, the Jews. Upon this ground alone, the Unitarians might not have any claim upon the consideration of Parliament; but the public had strong claims that the Legislature should relieve the Established Church from what he might call the species of blasphemy or profaneness committed by its ministers in being called upon to pronounce, in the most solemn manner, services founded on the doctrine of the Trinity, to persons who did not believe in it, and to exact from such persons an implied assent to a faith which they did not entertain. He did not imagine that human ingenuity could have conceived a more certain means, in the present state of society, which rejected coarse and vulgar blasphemy, to make the Church degrade and pollute itself by mixing profaneness with its most sacred and solemn service. He thought the House owed it to the honour and dignity of the Church itself, not to allow the present law to continue another year. The Unitarians were stated by the Noble and Learned Lord, to be asking of Parliament what was not granted to Jews or Quakers; but the fact was, that neither of the two latter sects were obliged to submit to the marriage ceremony of the Church of England. The Church was, therefore, bound at present to carry on the imposition with respect to Unitarians, whilst it was relieved from the degrading duty with respect to Jews and Quakers. Was it a proof of the high reverence of the Church for that sacred doctrine, which was the vital principle of her faith, that she should call upon her ministers to declare her doctrines, and to oblige individuals to repeat them, who were known not to entertain any such tenets? It would be most disadvantageous to the Church itself to suffer another session to pass without putting an end to the existing state of things with respect to Unitarian Marriages. He begged in what he said not to be misunderstood,—no one had a deeper sense than he had of the religious errors of the Unitarians; but, speaking of them as individuals, (and he spoke from personal knowledge of many,) he must say that in feelings of humanity, liberality, and justice, in all social and moral virtues, they would not suffer in comparison with those whose religious opinions were, as he believed, purer; and, for the sake of the Church Establishment itself, as well as for their sakes, the grievance of which they complained ought to be redressed. Several amendments in points of detail might be necessary, but he had much rather pass the Bill at once in an imperfect state and correct it next session, than leave a matter of so much importance to the Church as well as to the parties, unredressed to another session.

Lord FARNHAM was willing to grant relief to the Unitarians as far as was consistent with religious propriety. He fully agreed that the law was in a most inconvenient state. He thought that the Unitarians might be allowed to marry before their own ministers; but he wished that all marriages should have a religious sanction, and a Bill of that kind he would support. This was the first time that it had been proposed to divest marriage altogether of its religious character, and as to this he felt great difficulties. He felt also considerable objection to forcing a magistrate, who was a clergyman, to perform the ceremony according to this Bill. He regretted that bills of this kind were frequently hurried on at the close of a session, when it was impossible to give them due consideration. On such subjects their Lordships ought to legislate with the greatest circumspection.

The Lord CHANCELLOR observed, that it was with considerable diffidence he addressed the House, after the very able speech of his Noble and Learned Friend Lord Eldon, a speech, indeed, one of the most able and efficient perhaps that had ever been delivered in that House—for the object which the Noble Earl had in view. But he was apprehensive that it might be thought that he did not do his

duty if he remained wholly silent on this question. But if he understood his Noble and Learned Friend correctly, the whole of his objections applied, not to the principle, but to the clauses of the Bill, and it was his duty to remind their Lordships that they were, by common consent and arrangement, now considering the principle, and *not* the details on which the Noble Earl had bestowed the greater part of his observations. He hoped, therefore, that their Lordships would allow the Bill to go into the committee, and then, if in considering the Bill clause by clause, the objections should appear to be insuperable, he would subscribe to the course proposed by his Noble and Learned friend, and agree to the postponement of the measure till next session. But their Lordships ought not, in his opinion, to abandon the Bill in its present stage, on account of any supposed difficulty in its details, when the only question was, whether in principle it was a proper measure. If he thought that the measure would degrade the clergy, or injure the Church Establishment, no person would be more zealous against it; but when he saw a Right Reverend Prelate, who had been alluded to, appearing there, as on former occasions, to support this very Bill; when he knew that another Prelate of distinguished learning and talents had even lent his assistance and advice in the formation of the Bill; he could not for a moment believe that such a measure was one in the slightest degree calculated either to degrade the clergy or injure the Church. In order that they might proceed to consider the question before them fairly, he would, with their Lordships' permission, advert briefly to the history of the law of marriage. When he heard Noble Lords gravely talking of a religious ceremony as essential to marriage, he could not help reminding them, that every one knew that throughout the whole of Christendom there was no religious ceremony necessarily connected with marriage till the time of the Council of Trent; and that still, in the countries which did not acknowledge the authority of that Council, no religious ceremony was essential to marriage. Every one again knew that none was essential in this country till the Marriage Act of 1754. He stated this not on his own authority, but on the authority of a most eminent Judge—he meant C. J. Lord Holt, who had held in two cases that a marriage was valid and effectual without any religious ceremony. He might refer to another Noble and Learned Lord, (Stowell,) who was a light and an ornament to that House, and whose profound erudition was graced by his elegant and classical taste. That Noble and Learned Lord had proceeded on the ground which he had stated in his judgment in the case of Dalrymple and Dalrymple, in which he had set out the authorities, and mentioned the case of Lord Fitzmaurice in 1730, where a marriage *per verba de presenti* was held to be valid without any religious sanction, and that the parties could not even by their own consent render it of no effect. Such then was the law here before the Marriage Act, which, as Judge Blackstone had said, was so far an innovation on the law of England. And here, in adverting to that Noble and Learned Lord (Stowell) to whom he alluded, he might observe, that if he had thought that this Bill had any tendency to degrade the clergy or injure the Church, he would have been here to oppose it, and his absence was an argument that, at least in his opinion, it had not that tendency. He would now advert to the exceptions contained in the Marriage Act. By an especial clause, the Quakers were excepted from the operation of the Marriage Act, and their marriages were therefore left to stand upon the same footing as all other marriages of Dissenters did before the passing of that Act, receiving, however, the additional sanction and confirmation which the very exception gave them. Was it possible to conceive that if the Unitarians had then existed in the same way as that in which they now existed, they would not also have been excepted? The principle of the exemption was, that this was a matter of conscience, and that to force the Quakers to go through the ceremony as appointed by the Act, would be a constraint upon their religious liberty; and upon the same principle the Unitarians should be exempted. There was probably another reason no less cogent for the exception given to the Quakers; that it was not thought right or decent that the ceremonials of the Church should, for its own sake, be applied to persons who did not conform to its doctrines. A Right Reverend Prelate had most justly, on a former occasion in this view of the subject, said, that it was a solemn mockery, to make the Unitarians perform the Marriage Ceremony according to the rites of the Church of England; and would they not then have been exempted from the Marriage Act if they had existed in a legal form as they did now? He contended that if this class

of Dissenters had then existed in the position in which they now stand, they *must* have been excepted on the same principle as the Quakers were. He should, perhaps, be asked why they were not so excepted, and he would proceed briefly to state the reason. They had not, at the time of passing the Marriage Act, a legal existence. The profession of their tenets was then in the highest degree illegal. Rightly or wrongly, it was not for him there to discuss, they were at that time in a state of proscription. They were specially excluded from the benefit of the Toleration Act. Nine years afterwards even this was not thought sufficient, and it was considered wise and expedient to accumulate penalties upon their heads. Thus, then, they remained up to the time of the passing of the Marriage Act, and it surely was not extraordinary that they had not the benefit of the exception, when they were marked out by law as objects of punishment. But mark the progress of the history! In the 19th of the late King, the laws against them had been softened to a certain extent, and, in 1813, they were entirely exempted from the penalties to which they had before been subjected. They ought now, therefore, to have the benefit of exemption from the Marriage Act. It was a necessary consequence of the principle then adopted. It never could be right to have been acted on then, if it was not equally right, wise, and expedient to do the same as to the parties then before the House. But something had been said as to the opinions of these persons, and it had been suggested out of doors, and glanced at there, that they raised scruples and objections which were not entitled to any weight. It was asked then, and had been asked before, who and what they were? They were persons who believed in and received the same Scriptures, the same word of God as their Lordships, who used and drew their rules of faith from the same source; but they did not come to the same conclusions that their Lordships arrived at. They did not, it was said, even object to the ceremony of baptism, in the name of the Father, the Son, and the Holy Ghost, using in that respect words which they found in the New Testament. But they *did* object when they found, as in the Marriage Ceremony, those words connected with another, which was of the very essence of the points in difference; they did object to the blessing in the name of God the Father, *God* the Son, and *God* the Holy Ghost. That with them was no trifling objection, but one which goes to the very
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the register of the marriage. It was argued that the publication of banns required by this Bill would be offensive to the clergy of the Established Church. He really did not conceive in what manner they could be offended by it; especially when it was recollected that by the present practice of the Church, notices of all sorts, of highway rates, and even of the most trifling descriptions, were regularly promulgated in the Church during the intervals of divine service. What was there, he would ask, that could offend the clergy in the publication of the banns of marriage between persons admitted to be conscientious, admitted to be of high moral character, and of the greatest respectability, some of them Members of the other House, and therefore fitting to legislate for the community? Was it possible for their Lord-ships to say that the publication of the banns of marriage between such persons as these would degrade the clergyman who made the publication? Again, his Noble and Learned Friend had complained of the clause in this Bill which required the entry in the registry of the marriage. Now, it seemed to him that the duty thus imposed upon the clergyman was one in which the whole country was interested. It was not a matter that regarded individuals alone — it was in fact a public duty imposed for the benefit of the community. Was it not, he would ask, a matter of public convenience, that all the registers of marriages should be kept in one place, in order that all questions of legitimacy might be easily determined? Were not all parishes interested in the decisions of such matters, even in a pecuniary point of view? And was it no advantage to the country to secure the means of a quick and decisive method of settling those disputes; and should any one fancy he was degraded by being called upon to perform so important a duty? He must acknowledge he felt the force of the objection made by the Noble and Learned Lord to that part of the Bill which related to the marriage before the justice of the peace, of whose person the female might not be aware, and who might turn out not to be duly qualified unless it was provided that the marriage should be at any rate valid. He knew that that objection, and others of a similar character, would require some consideration. But the Noble and Learned Lord had discussed the provisions of this Bill entirely in the spirit of party. It was *not* a question of party, but one which ought only to be viewed calmly, deliberately, and dispassionately, as a

[illegible] before them was, [illegible] their measure in the [illegible] dealing for [illegible] Commons? Where [illegible] be the [illegible] to get rid of the difficulties which had now been presented to their Lordships; and if as it [illegible] they were found to be insurmountable—if they were such as could not be removed in the present state of Parliament—he would agree to give up the Bill for a time, satisfied with having established the principle of the measure. If the principle of the Bill was once established,—if the Lower House was, as he had every reason to hope, ready to grant relief,—and this House concurred, as he trusted it would, in the same principle, there would be a great facility in remedying the evils which existed in the present measure. It could not be surmounted. If he was right in what he had stated, he saw no reason why this Bill should not be read a second time; or, at the present moment, why it should not be committed. It seemed to him that the respectable body of Dissenters to whom he had alluded were entitled to this pledge of their intentions, and, indeed, that not only they, but the members of the Legislature, might claim this at the hands of the Legislature. He wished to see a relief afforded as much to the Church as to these Dissenters. He believed that their Lordships would not act more liberally than in adopting the principle contained by the Bill now [illegible] upon the subject; and if they accepted the principle, he would [illegible] to get rid of the difficulties in the way, or, if it were necessary, [illegible] in passing the measure into [illegible], in the hope that they would be enabled to grant the Dissenters and the Church a more perfect remedy, by the opportunity which would then have been afforded them, of fully examining into the nature and probable effects of the proposed measure; and they would in the mean time have satisfied the persons now before them, that they were sensible of the justice of their claims, that they admitted them, and would at the earliest opportunity afford the relief desired.

The Earl of ELDON, in explanation, thought it necessary to say, as the absence of a Noble Lord had been alluded to, that the fact of that absence furnished no argument in favour of the present Bill; to which that Noble Lord had, in the most decided manner, declared his

utter aversion. If in stating his (the Earl of Eldon's) own opinions on the subject, he had used strong language, he could assure their Lordships that nothing he had said or could say upon the subject would express in terms as strong as that Noble Lord would have used, had he been able to be present, his decided opposition to the measure. He said this, because that Noble Lord had been compelled, by unavoidable circumstances, to be absent from this discussion, and it was only by accident that he had not left him his proxy. The Noble Earl then alluded to the hostility which the clergy entertained towards the Bill, and intimated that a meeting of the clergy of an Archdeaconry of Middlesex, was, as he was informed by a letter, about to take place, to express their disapprobation of the measure.

The Bishop of CHESTER said, that he felt himself bound to say a few words in support of the Bill, in conformity with the pledge he had previously given. He agreed with the Noble and Learned Earl opposite, that some alterations were necessary, but he thought with the Noble and Learned Lord on the Woolsack, that these alterations could be well and easily made in the Committee. He would not now go at length into the details of the Bill, but he thought their Lordships would do wisely to acknowledge its principle, by which they would give satisfaction to a numerous body of Dissenters, in declaring to them that the Legislature was ready to give a pledge of its willingness to grant the relief which they claimed, and justly claimed, and to afford them all the assistance compatible with the iutegrity of the Church, and with the safety of the civil institutions of the country on this subject. He should trouble their Lordships with but few remarks upon this Bill. He should not have trespassed upon their attention at all, but that he thought the question was one of paramount importance, on which, alluded to as he had been directly, and especially after such remarks as had been made, he felt that he was bound not to give his vote without stating the grounds on which his opinion was founded. The marriage ceremony was the only portion of the service of the Church of England to which it was compulsory on every person to conform. He said *compulsory* because marriage was not only a natural right but a Christian duty. Now, by the law as it at present stood, no Dissenters from the Church, except the Quakers, could enter into the married state without appearing to agree to doctrines from which they in fact strongly dissented. The main part—the essence of marriage — consisted in the consent of the parties; but the State properly claimed some power in the regulation of that important ceremony. There were two points on which alone the State could ground its right so to interfere—first, as it regarded public good in the preservation of the means of promoting order and regularity, and of ascertaining the legitimacy of children, in order to determine the titles to property; and, secondly, that such an interference was necessary or expedient in order to give all possible solemnity to the matter. With the first of these considerations the Church, as a Church, in its spiritual capacity, had nothing to do; and with respect to the second, he could not avoid expressing his serious doubts whether the solemnity of the ceremony was increased, by two persons being compelled to do that which seemed to amount to an acquiescence in doctrines from which they really dissented. Though himself convinced as a member of the Church of England that marriage was a contract which ought to be considered as sacred, and should be attended with every circumstance that would render it a most solemn engagement in the eyes of those who entered into it; he feared that it did not gain much in solemnity, or in sacredness of character, by the laws now regulating the practice of the Church of England. Although he was convinced that matrimony was, to use the language of the Church, a holy state, not to be entered into without the observance of religious forms and ceremonies, yet he could not forget, that in the 25th Article of the Church itself, it was expressly stated, that there were "not any visible signs or ceremonies ordained of God." Swinburn had laid it down that it is the consent of the parties which is the essence of marriage. It did appear to him that a Christian state was not warranted in imposing upon its subjects an obnoxious form of religious worship, if the civil regulations to which alone it was called upon to attend could be carried into effect without it. He did not mean to admit that *all* sorts of scruples were thus to be allowed to interfere with the general policy and interest of the community. There must, he thought, be some discretion which the state should exercise with a view to the general good. But there were scruples, as in the present case, which it was impossible to disregard without interfering with the most sacred rights of con-

science. There was surely a broad and obvious line, for instance, to be drawn in favour of scruples as to fundamental doctrines of the Christian faith, and such a scruple as a man should set up who should say his objection lay to the person's who performed it wearing a surplice. The state again did not consider, with a view to the general good, that it was justified in yielding to the Quakers' scruples against paying taxes. The principle it was very easy to concede, guarding it by such restrictions of common sense as should prevent its extending beyond utility and justice. There were several amendments in the Bill which he should propose, particularly in the description of the parties in the preamble and declaration. He thought they ought distinctly to ascertain that the persons claiming the benefit of the Act did actually disbelieve the doctrine of the Trinity — for he was not prepared to admit that the term "Unitarian" did necessarily imply a denial of that doctrine. If it were true that any large body of the clergy would think themselves degraded, as had been said, by the operation of this Bill, it was certainly an important consideration; but really it appeared to him that the Noble Lord on the Woolsack had completely removed the difficulty as to the banns. As to the registration, on the most mature deliberation, he could see no ground for objection to a clergyman's, in the performance of a civil duty, notifying the existence of a fact certified to him by a magistrate at the request of the state, with a view to its internal regulations. In Austria, he found that the Protestant minister, as well as the Catholic, was allowed to marry, baptize and bury, but he was required to transmit certificates of so doing to the Catholic clergyman for entry. Surely the Catholic was likely to have quite as strong objections to registering the acts of the Protestant clergyman, as a clergyman of the Church of England could have to registering those of a justice of the peace. The Rev. Prelate concluded by declaring, that he cordially gave his vote for liberating a respectable and important class of Dissenters from a grievance of which they had just cause to complain, and for liberating the clergy at the same time from an irksome and annoying office.

Lord Lansdowne explained, that one of the bills brought in did give the celebration of the marriage to the Unitarian minister, and perhaps that plan would be liked best by these Dissenters. But it was objected to here, and for himself he should say that it was in his opinion most important that one common register should be kept. He should not oppose any amendments thought necessary to render the Bill more perfect; neither should he press it this session if it were found impossible to give it due attention.

The Earl of Eldon again explained; after which the House divided.

For going into a Committee	61
Against it	54
Majority for a Committee ..	7

The Bill then went into a Committee *pro formâ*: the Report was brought up, and ordered to be taken into further consideration on Thursday next.

The understanding appeared to be, that the best course to be pursued was, that the friends of the Bill should put it into such a shape as they thought advisable; and that it should then be printed and stand over to next Session.

Manchester College, York.

The Annual Examination of Students educated in this College was held from Monday, June 25, to Thursday, June 28, in the presence of Samuel Shore, Jun., Esq., *President*; the Rev. John Kentish, *Vice-President*; Messrs. Anderson, Bell, Burnett, Fletcher, Hutton, Paget, Philips, Thrush, Wellbeloved, and Wood, *Treasurer*; and the Rev. Messrs. Heineken, Higginson, Hincks, Johnstone, Lee, Tayler, Williams, and Turner, *Visitor*; when the Students were severally examined in Hebrew, the Latin and Greek Classics, the Mathematics, Ethics, Ancient and Modern History, the Evidences of Natural and Revealed Religion, and Theology; and Orations were delivered by Mr. Davidson on the Influence of the Papal Hierarchy in England; Mr. Johnson on the Origin and Effects of the English House of Commons; Mr. Alfred Paget on the Influence of the Age, Circumstances, and Learning of Shakspeare on the developement of his Genius; Mr. C. Fletcher on Spenser's Faery Queen; Mr. Lonsdale on the Present State of partial Representation in the House of Commons; Mr. H. Wreford on the question, How far the Enjoyment of the Drama depends on Theatric Representation; Mr. Hort on the Character of Christ as an Evidence of his Divine Mission; Mr. Bache on the Doctrine of a Particular Providence; Mr. Davis on the Pleasures of the Ima-

gination as superior to those of Sense; Mr. Philipps on Materialism; Mr. E. Higginson on the Argument for the Existence and Attributes of God from the Constitution of the Human Mind; Mr. Squire on the English Puritans from the Reformation to the Reign of Charles I.; and Mr. Gaskell on the Final Prevalence of Truth. Sermons were delivered by Mr. Martineau, on 1 Cor. iii. 21—23; by Mr. Talbot, on Mark ii. 27; and Mr. Ketley, on 1 Tim. ii. 5. The College prizes for diligence, regularity and proficiency were awarded, the first to Mr. Bache; the second to Mr. Alfred Paget; the third to Mr. Nicholson. Mr. Philips's, for classical proficiency, to Mr. Alfred Paget in the second year, and to Mr. Nicholson in the first. Mr. Wood's, for proficiency in English composition, to Mr. Robert Mitford Taylor; for the best Oration to Mr. Hort;* for the best delivery, to Mr. Gaskell. The Examination was closed by the following Address from the Visitor: "Gentlemen, I have so often addressed you, or your predecessors, on occasions like the present, that it becomes somewhat difficult to find a variety of topics: but the vacancies which appear among yourselves, and the bereaved state of several of our churches, seem to render it neither unreasonable nor inexpedient to caution you against the danger of overstrained exertion, or, as my late excellent friend, Mrs. Lindsey,† once expressed the sentiment to myself, 'of overplying the machine.' Men in every situation, and students among the rest, should consider themselves as members of society, and placed in their various stations in it by the Great Disposer, that they may apply the powers with which they are endowed, and the opportunities afforded to each respectively of improving those powers, for the general benefit; and that even the most honourable, and, in moderation, the most useful, modes of applying their advantages, are wasted and lose their effect, when pushed beyond the prescribed limits. And if studies are ever thus immoderately pursued from motives of mere self gratification, or from a love of fame and distinction, and not for the public good, they sink to a level with other exhausting pleasures, and often yield to the jaded mind as little satisfaction in the review.

"I am aware that this will be thought by many a strange sort of advice to offer to young students, who from the vivacity natural to their age are generally thought to need the spur rather than the bridle. But I am not proposing to encourage you, gentlemen, in any neglect of study; nor have I any reason to think that the moderate plan of study which I would recommend, if steadily and regularly pursued, would tend to diminish the quantity of knowledge acquired, or would lessen your own enjoyment in its acquisition or possession, or your capacity of applying it usefully for the benefit of others.

"I presume not to say that the studies of any of those, whether students or ministers, whose lamented indisposition has occasioned these remarks, have been conducted irregularly, or that they are chargeable with any thing but (some of them) having undertaken more than it was possible for the limited powers of the human mind to perform. But I do say that, with a regular distribution of the hours of study, recreation and rest, and a steady observance of it in the ordinary course of life, time enough may be found for the acquisition of as much

* N. B. This gentleman, having been three years a Student in the Belfast Academical Institution, was not considered, according to former usage, entitled to compete for the College-prizes offered to Students in the first three years; but this could not prevent a "Friend to the College," well acquainted with his uniform diligence, regularity, and consequent great proficiency, from making him (through the hands of the visitor) a public acknowledgment of his merit, by presenting him with Schmidii Concordantiæ, in N. T.

† Since this Address was delivered, the author has laid his hand on another letter of his excellent old friend, (dated June 19, 1804,) from which the following is an extract:

"May I be permitted, in consequence of what Mr. F. told us, to admonish you not to ruin ——'s health by too great confinement and application to his studies? I am a zealous advocate for exertion; but all bodies are not equally capable of it: and a constitution broken down at an early period shortens usefulness at a more advanced one. I have also a full persuasion that all will be able to do the work appointed to them; but as future time is not in our ken, we must use the knowledge we have to preserve health and lengthen our span, short at best, but long enough, if reasonably employed, to enable us to be in some degree ready to begin again."

ge as any man need to have, and the discharge of every important ful duty for which such knoway qualify him. But if, in any considerable portion of time be in idleness or worse, and then rs and days that have been lost mpted to be redeemed by extra- exertions, and the sacrifice of urs which ought to have been to rest, an injury is inevitably the nervous system which, if the ity be often repeated, will pro- effect upon the bodily health fatal with, and often not very from, the evils arising from nds of intemperance.

at may be thought the due pro- of time allotted in each day to est, and refreshment, will be a of some difference. Dr. Dodand Mr. Mason allow only six leep; Dr. Priestley appears to ten little more; but his agree- on varying his objects of pur- as to make them relaxations e another, enabled him to get all the business, which the f his life or the peruser of his nnot contemplate without amaze- A much respected friend,* to any besides myself were greatly for the direction of our youthful used to recommend a three-fold of the day, into eight hours for ht for study, and eight for meals eation. And this I am inclined (the several portions devoted to d recreation being properly in- l, and the whole steadily ob- will get a man through as much as he can effectively perform, tly with the due preservation of h. The hours of rest should of one all together, and I think that and active person, before the con- is fully formed, may beneficially full eight hours. But it appears f great importance during what f the twenty-four hours this rest e taken. A habit of devoting rs of night to study is likely the effect of still further ex- the already exhausted body, and ge it to carry with it also an d mind, to seek a repose which ntly fails of finding. The pro- of a famous ancient writer were smell of the lamp; but I fear t works produced at such unsea- hours will partake only of its able odour. Rather than consume the midnight oil, I would choose, in cases of necessity, *poscere ante diem librum cum lumine:* but this would only be necessary, to one who rises at a tolerably early hour, for a small part of the year; while during the rest *Aurora, musis amica,* would afford him her fair and genial light.

"With regard to recreations, they must depend so much on the taste and habits of each individual, as well as on his constitutional strength and activity, that no general rule can be laid down; only I should think it would be useful to adapt them to supply, as much as possible, what may be wanting in the hours of business: the recreations of the sedentary should therefore in general be active, as walking, riding, gardening, botanizing, or (what I hear is a favourite amusement among you) rowing, which, where moderately and seasonably pursued, is useful, as it brings almost all the bodily organs into action. On the other hand, for persons engaged in active pursuits, the recreations may properly be sedentary. To one who is confined during the hours of business to his study, friendly visits and social conversation are very appropriate and profitable recreations; and by the Christian minister they may also be properly considered as at the same time discharging one of the most useful parts of the duties of his office. But in other respects it seems desirable that relaxation should be accompanied as much as possible with a relinquishment of those trains of thought in which the mind is usually engaged. Mr. Wakefield used to say, that he locked up his books in his study, and made a point of never thinking of them till he returned to them again. And Dr. Priestley, when most busily engaged in philosophical investigations, in controversy, and in ministerial duties, was always ready for cheerful society, and preserved his mind so free from anxious thoughts, that he never recollected to have dreamed except in cases of bodily indisposition.

"How far you may think the hints I have given you worthy of your attention, I must leave to yourselves. I am myself persuaded that a course of study thus pursued will answer all the objects of attaining useful knowledge, and will be at the same time consistent with health, at least in all ordinary cases. May *your* health be confirmed and your lives preserved, if it please the Giver and the Lord of life: and may the lives which he hath given, so long as it shall please him, be devoted to his service, to

* The Rev. Philip Holland.

the good of mankind, and to the honour of the institution which has been instrumental to your advancement in knowledge—let it also be instrumental to your advancement in all virtue!"

Kent Unitarian Baptists.

THE Annual Association of the Kent Unitarian Baptists was held at Chatham, Tuesday, May 15th. The preliminary proceedings commenced at half-past nine o'clock and the public service at eleven. The Rev. B. Mardon and the Rev. J. Marten engaged in the devotional exercises, and the Rev. D. Eaton, of London, delivered an excellent discourse from John vii. 48.

On the meeting being concluded, the elders and representatives of the churches, with other Unitarian friends, sat down to a well-provided dinner at the Mitre Tavern, after which a number of sentiments were proposed from the Chair, (which, as is customary in the connexion, was occupied by the preacher of the day,) all of which were in unison with the principles of civil and religious liberty, and drew forth appropriate remarks from Messrs. Mardon, Harding, Brent, Ashdowne, &c. After taking tea, the party, consisting of between fifty and sixty persons, departed from the scene of their innocent festivities with expressions of mutual regard and satisfaction.

T. F. T.

Anniversary of the Sunday School at Welburn, near York.

IF simple and unpretending zeal, conjoined with those principles which have been too generally represented as destructive of such feelings, be sufficient to interest the Unitarian world, no apology can be required in offering the present communication. Amongst a large portion of our Christian brethren, it is felt and stated as no slight objection to our peculiar sentiments, that they are little qualified for the use of that important class of society, who, being precluded by their station and employments from a very refined and philosophical education, need a religion which shall speak to their hearts rather than one which can approve itself to a discriminating judgment. As furnishing an answer to such reasonings, the religious anniversaries of village Unitarians, in places almost unknown by name, may claim a record in the pages of the Monthly Repository.

The Unitarian congregation at Welburn, who have lately been indebted to public liberality for the erection of their neat and convenient chapel, owed their origin to the exertions of Mr. John Mason; a man whose only philosophy lay in the natural strength of a vigorous intellect, and whose only literary acquirements were a thorough knowledge of the contents of his Bible. Many among his converts exhibit much of his philosophy and knowledge in their rational creed and their serious and reflecting habits of mind; and, nurtured as this little flock has been by the care of their founder, by the zeal of some among themselves who do not shrink from the duties of divine service, and, of late years, by the assistance of the divinity students of the York College, they furnish a living example of the adaptation of pious and unsophisticated Unitarianism to the capacity and wants of the poor.

The Annual Meeting, announced at the head of this article, was a highly interesting occasion. On Monday afternoon, May 28th, a religious service was conducted, and an excellent sermon preached on behalf of the School, by the Rev. W. Turner, of York. After service, the children, to the number of seventy, assembled at tea; and when they were dispatched to their sports, the members of the congregation sat down, in company with such friends of the school, or of Unitarian Christianity, from the neighbourhood, from Malton, and from York, as an unfavourable state of the weather would permit to assemble. The evening passed with much life and harmony; and we were not a little pleased to observe many of our orthodox friends in the room, partaking, we assure ourselves, in the kind and liberal feelings which were expressed both by members of the Welburn flock and by their friends from a distance. The encouraging prospects of Unitarianism in Welburn, while they gave occasion for mutual congratulations amongst its professors, led to the mention of the pleasing and truly Christian relation in which the Society stands towards the Wesleyan Methodists, who opened a chapel lately in the village. Long may the profession of either faith be unmixed with jealousy towards the advocates of the other!

The principles of religious liberty and the rights of conscience formed a copious topic for the consideration of our meeting; and in connexion with such sentiments, a petition to Parliament was produced for signature, praying for the repeal of the Test and Corporation Acts, and of all acts imposing civil disabilities

count of religious opinions. The on was a copy of one which was e same time lying for signatures at . It was signed by forty-five per- while the York petition obtained ; double that number of names. though the immediate necessity for and similar exertions seems to be red, yet the assertion of our rights ot be unseasonable, if it only pre- the way for their future acknow- ent, by proving, that Dissenters ot themselves indifferent (as it has insinuated) about their own rights ascience.

A VISITOR AT WELBURN.

rk, June 2, 1827.

Sussex Unitarian Association.

E Eighth Anniversary of the Sussex rian Association was held at Brigh- on Wednesday, the 30th of May, the Rev. Russell Scott, of Ports- h, delivered on the occasion a very esting discourse from Gen. xiv. 18: d Melchizedek, king of Salem, ht forth bread and wine; and he he Priest of the Most High God." object of the discourse was to ex- the fallacy of the opinion so gene- entertained by the orthodox, that izedek, who is said by the writer Epistle to the Hebrews to have "without father, without mother, ut descent, having neither begin- of days nor end of life," was a type us of Nazareth, the Son of God. xtensive research, critical acumen, istorical illustration for which the n was distinguished, rendered it interesting to the auditory; and e happy to say that Mr. Scott has consented to the request of the y that it should be printed. The s and subscribers to the Associa- dined together at the Ship Inn, the afternoon was pleasantly spent. orell presided, and many gentlemen ised the meeting.

T. W. HORSFIELD.

ven, June 24, 1827.

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shire, Cheshire, and Stafford- shire Association.

Wednesday, the 6th of June, the al Meeting of the Association of djacent Unitarian congregations in shire, Cheshire, and Staffordshire, eld at Whitchurch. One of the objects which hitherto has been nplated in these meetings—to pro- friendly and religious intercourse the members of the Association, as a means of encouragement and sup- port to each other in their common work—was pleasingly realized on this occasion. The meeting was attended by various distant lay friends, as well as ministers, all of whom appeared to par- ticipate in the high gratification which their presence and encouragement af- forded to the congregation of the place, almost all the active members of which are of the labouring class.

There were two religious services on the occasion, which were conducted by the Rev. Hugh Hutton, of Birmingham, as the preacher, and several of the other ministers who were present as support- ers. Between the services, the company sat down to an economical dinner: Mr. Hutton in the Chair. In this office as well as in the pulpit, the Rev. Gentle- man afforded much gratification to those present, who could not but express their feeling of pleasure in the appointment of one possessing qualities so well calcu- lated to promote the objects of the meeting. The other ministers present were the Rev. J. Hawkes, Rev. R. B. Aspland, M. A., Rev. E. Hawkes, M. A., Rev. H. Clarke, Rev. — Boston, and Rev. R. Shawcross, all of whom were called upon to address the meeting, and were listened to apparently with much attention and interest. After several hours' social and edifying enjoyment the company withdrew to the Assem- Rooms, where tea was provided, and to considerable number of the female mem- bers of the congregation and other friends assembled to meet them.

A hope is entertained by some that this Association, though it is in its infancy, and its means are very limited, may yet be made more directly useful to the great cause in the promotion of which it is at present so humble an in- strument.

The next meeting will be held at Nantwich, and the Rev. R. B. Aspland, of Chester, is appointed to preach.

R. B.

Lancashire Unitarian Methodist As- sociation.

On Thursday, June the 7th, 1827, was held at Padiham, the Annual Associa- tion of the different societies of Method- dist Unitarians in Lancashire. The ser- vice in the morning was introduced by Mr. J. Ashworth, of Newchurch, and a very interesting discourse was delivered from Acts xxviii. 22, by the Rev. W. Howorth, of Rochdale. The preacher ably answered many of the popular ob-

jections to Unitarian Christianity, and exhorted his audience to evince the superior excellence of their faith by the purity and holiness of their lives. He pronounced a justly-merited eulogium on those useful men, who, though engaged in secular pursuits during the week, go out on the Sunday to instruct their fellow-creatures in the great and important truths of Christianity, and whose labours have been attended with such signal success in this populous district.

After the conclusion of the services at the Chapel, the friends, in number one hundred and twenty, male and female, retired to an inn and sat down to a plain, inexpensive dinner. This arrangement admitted the poorer brethren to participate in the pleasures which Christian intercourse is so peculiarly calculated to impart.

After dinner the business of the meeting was transacted in the Chapel, the Rev. N. Jones in the Chair. Reports were then given of the different societies connected with the Association, viz., Rochdale, Newchurch, Burnley, Todmorden, Oldham, Rawtonstall, and Padiham. We were happy to hear that most of those congregations and the Sunday-schools connected with them are in a flourishing state. The societies at Newchurch and Padiham have considerably increased during the past year. Padiham is principally supplied by two worthy individuals of the congregation, with occasional assistance from the "Lancashire and Cheshire Unitarian Missionary Society." The writer of this report spent the following Sunday after the Association with this truly interesting and religious people, and preached to unusually large audiences—in the afternoon to about two hundred and fifty, and in the evening to upwards of three hundred. He likewise preached in some of the adjacent villages, and considers this district a genial soil in which to disseminate the seeds of Christian Unitarianism. We lament to say that trade in this place, and indeed throughout this part of the county, has been so depressed, that the weavers have scarcely been able by honest industry to supply even the wants of nature! One of the humble individuals above alluded to remarked, "that amidst all their distress they had not lost their religion, which imparted to the dejected mind, under the most calamitous circumstances, the purest and highest consolation!" Such is the happy influence of Unitarianism when it assumes its sway over the human mind. It affords us sincere pleasure in being able to state that the sock in this district have received assista both in money and clothing from c gregational collections and benevo individuals in the metropolis, for wh they return their grateful acknowle ments.

In the evening the friends again sembled for divine worship. Mr. Bu land, the Missionary, read the hy and engaged in prayer, and a very ex lent sermon was preached by Mr. Jo from the words of the apostle 'any man think himself to be someth when he is nothing, he deceiveth h self." No one could listen to preacher but with a lively interest; but few we think went away with being convinced that charity and hu lity are essential to the formation of Christian character. We regret to s that Mr. Tate, who had engaged to pre in the evening, was prevented in co quence of indisposition.—Thus en the proceedings of a day devoted to cultivation of friendship, the promot of piety, and to the furtherance of Christian religion.

U. M

Manchester, June 16, 1827.

Unitarian Association at Hull.

On Wednesday and Thursday, the 4th and 5th, the Anniversary M ing of the Unitarian Association of H Doncaster, Lincoln, Thorne, &c., held at Hull. On Wednesday even the Rev. Dr. Hutton, of Leeds, prea an excellent sermon on the silent unobserved but constant progress truth, at the close of which he ably fended the Unitarians against the cha which has been so pertinaciously bro against them, of the want of miss ary zeal. On Thursday morning, Rev. W. Duffield, of Thorne, preach sermon on the respect entertained Unitarians for the authority of the cred Scriptures, in which he successf vindicated them from the charge of i verence, and, by an appeal to nume facts, shewed that such a charge c not be maintained against those consider the Scriptures as of *sole* au rity in religious matters, who inter what is figurative in them by that w is literal, and the obscure by the pl and who express their religious s ments in the most unambiguous *scrip* language. At one o'clock the mee for business took place in the ch when the Secretary's Report, which tained, among other interesting par

New Meeting, Birmingham, delivered a discourse on John i. 45, 46. After a few introductory observations on the interesting interview between Philip and Nathanael, recorded in this passage, the preacher proceeded to make the conduct of these individuals the groundwork of some judicious and pertinent remarks on the examination and propagation of truth. For this purpose, he considered the examples set forth in the text, as teaching, *first*, the right and duty of private judgment and free inquiry; *secondly*, the necessity of subduing our prejudices, in order to arrive at a just conclusion in our inquiries; and *thirdly*, the best mode of diffusing the knowledge of our religious opinions. The sentiments expressed in this appropriate and eloquent discourse, were forcibly directed to the supporting of the claims of the Christian Scriptures, to a fearless, candid and patient investigation, and to the recommendation of humility, forbearance and charity, in our controversies with those who differ from us, and of an enlightened, active and temperate zeal in the dissemination of the opinions which we embrace and value as the truth.

At the conclusion of the religious services, Thomas Eyre Lee, Esq., was invited to the Chair, and the usual business of the Society was transacted. The Rev. Hugh Hutton resigned the office of Secretary, which he had held for four years; and the Rev. J. R. Wreford kindly acceded to the unanimous request of the meeting, by undertaking that office for the ensuing year.

A party of subscribers and friends, to the number of thirty-three, afterwards dined together at the Swan Inn, and spent the evening in that friendly and edifying intercourse which it is one great object of such meetings to promote among brethren assembled from different places, and co-operating in one grand design of diffusing the knowledge and love of scriptural truth.

H. H.

Buxton Chapel.

This Chapel was opened for the season on Sunday, the 29th July. The following ministers are appointed to conduct the services which are held in the morning and evening.

July	29.	Rev. J. R. Beard, Salford.
Aug.	5.	Noah Jones,
	12.	Peter Wright, Stannington.
	19.	Samuel Parker, Stockport.
	26.	William Tate, Chorley.
Sept.	2.	J. H. Bransby, Dudley.
	9.	John Gaskell, Dukinfield.
	16.	James Tayler, Nottingham.
	23.	John James Tayler, Manchester.
	30.	Joseph Ashton, Halifax.

CORRESPONDENCE.

The Conductors must be allowed to exercise their own discretion as to the mode of acknowledging the communications with which they may be favoured. They would never willingly give offence; and they are surprised that any should have been taken by their Walworth Correspondent. With the personal reflections in his last note, they, as public journalists, can have no concern.

Clericus Cantabrigiensis will appear in the next number; and it will afford the Conductors pleasure to hear from him again. They hope also for a continuance of T. F. B.'s correspondence.

A correspondent is desirous of ascertaining what are the leading features of Kant's System of Philosophy, and wherein it differs from others of a similar kind. Is he aware that there is an English work on this subject? He also wishes to learn the proper name and description of a folio Bible in his possession, from what original derived, and by whom edited: it is inscribed as follows: *Biblia Latino Gallica: La Saincte Bible qui est toute Saincte Ecriture, contenant Le Vieil et Nouveau Testament. A Lyon, par Sebastian Honorati.* MDLXXV.

The author, or translator, greatly overestimates the value of the Demon of Conradsburg at *five shillings*. The manuscript will be returned to him on application at the Office.

The Conductors regret that owing to the length of the report of the important debate on the Unitarian Marriage Act, which they were anxious to record, they have not been able to insert an account of the extraordinary proceedings of the Synod of Ulster. They intend, however, to take up the subject in the next number.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. IX.

SEPTEMBER, 1827.

ON THE MYTHICAL INTERPRETATION OF THE BIBLE, FROM JAHN'S BIBLICAL ARCHÆOLOGY: WITH SOME PRELIMINARY REMARKS.

If we look back on the history of Biblical Criticism for the last thirty or forty years, we shall find that, except in Germany, scarcely any member of the Roman Catholic Church has been distinguished by the cultivation of it. The labours of De Rossi, however valuable in the confined department with which he has occupied himself, can hardly be said to form an exception, and the Catholics themselves would decline to produce Geddes. The condition of the Spanish peninsula and of France during that time has been such, that we cannot wonder that they have furnished no contributions towards the improvement of this science. The situation of the British Catholics has been in some respects more favourable, but their countrymen of the Established Church have done little or nothing to excite them to emulation in the study of biblical criticism. The exasperation produced by the political measures of the ruling party in England towards the Catholics, has turned the talents of both parties into the channel of polemics, and those too of the most miserable and personal kind. Whether Gardner persecuted or Cranmer vacillated a little more or a little less, whether Mary or Elizabeth better deserved the epithet of *bloody*, whether the decrees of the Council of Trent or the articles of the English Church are the more intolerant—these, and such as these, are the questions on which the Catholics and Protestants of this enlightened country are content to waste their strength. The Catholic Church, indeed, we are well convinced, will never more take the lead in cultivating the study of the Scriptures; it is the Protestants who must give the example, and make their opponents feel the necessity of furnishing themselves with the same knowledge in order to keep their ground in controversy. As long, therefore, as the clergy of the English Church remain, what we deliberately and advisedly declare them to be, even now, the most destitute of theological knowledge, taken as a body, of any Protestant clergy in Europe,* so long the Catholics may safely confine their professional studies to martyrology, ecclesiastical history, and canon law.

* To those who are accustomed to panegyrize the English universities and depreciate all others, we would recommend a comparison of the course of theological study in either of them, with the following statement of the education of the Roman Catholic clergy of Bavaria, as given in the Revue Encyclopédique for May, 1827, pp.

In Germany the state of things is widely different. The wisdom of our ancestors, by excluding Catholics from our universities, has compelled them to found seminaries of theological instruction for themselves, in which we now, with strange inconsistency, complain, that their priests are brought up in narrow and exclusive habits of thought, and strong hostility to Protestantism. In Germany a university is a school for all, without distinction of creed, and all studies which are of a general kind are carried on in common. This association with those of a different belief has produced the most striking and beneficial effects on the minds of the Catholics, both students and professors. Placed in the centre of knowledge and investigation, their academical teachers have felt how futile it would be to endeavour to stop their progress by appealing to authority, or to contend against the new opinions which Protestant critics were diffusing, except by the same weapons of learning and argument which they employed. They made themselves masters of all the improvements in theological science, and examined every argument of the neologists according to its own merit, instead of denouncing them from the pulpit or the altar. The bias of their minds was indeed just the reverse of that of their most eminent contemporaries; but the *stare super antiquas vias*, which, as members of the Church of Rome, would naturally be their motto, might serve as a useful direction at a time when so many went astray, merely because they disdained to walk in a beaten path. The consequence has been, that several of the Roman Catholic professors of theology in Germany have attained a very high rank among the cultivators of that science, and, if we mistake not, will be pronounced by future scholars to have been, on some points, much nearer the truth than their Protestant adversaries.

Among these Roman Catholic professors, the two most eminent are Hug of Freiburg and Jahn of Vienna. Hug's Introduction to the New Testament, which the translator of Schleiermacher has pronounced one of the most valuable works of German theology, is about to be published by Dr. Wait, of St. John's College, Cambridge. His work on the Invention and Antiquity of Alphabetical Writing is by far the ablest answer that has appeared to the bold speculations of Wolf on the origin of the Iliad. The principal work of Jahn is his Biblische Archäologie, in five volumes octavo, containing the most succinct and complete view of all that has been done in

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537, et seq. Those who are destined to the clerical office must have gone through the regular course of preparatory learning in the gymnasia, and have been authorised by the teachers in them to proceed to the university. On their arrival there, before they begin the study of theology, they must attend the professors of Greek and Latin literature, mathematics, physics, metaphysics and logic, and general history, and must undergo examination by the professors of each of these branches, who, if he finds them competent, gives them a certificate stating the regularity of their attendance and the amount of their proficiency. All this being done they are allowed to enter on theology, which itself comprehends the following branches: Encyclopedia of Theological Study, (a general view of the science, with references to the best authors,) Exegesis of Scripture, Ecclesiastical History, Canon and Ecclesiastical Law, Morals, Doctrinal Theology, and Oriental Philology. No order is prescribed for these studies, but six *semesters* (or sessions of nearly six months each) must be occupied in them. The professor of each branch examines and certifies the proficiency of the student. Lastly, after a very close examination on the subject of all their previous studies, they are received into the *episcopal seminaries*, where they remain two years, and are instructed in the liturgy, in preaching and catechizing, and all pastoral duties. At the same time they retrace their former studies, and are required to attend to what the Germans call *Pædagogik* (the art or science of teaching school). Ordination closes their studies.

ent of modern times for the illustration of the antiquities of the Bible, matically arranged under the heads of Physical Sciences and Sacred as first published at intervals from 17[illegible] to 1[illegible]. At his death, in 6, he left large materials for a new edition of the earlier parts, which since been published; the Sacred Antiquities remain in their original e. Of the first edition the author himself published an abridgement in n, under the title of Archæology & Bibliæ in compendium redactæ, 1[illegible] ed. 1814. He also published an Introduction to the Old Testament, hiridion hermeneuticæ, Vienna, 1[illegible] and an edition of the Hebrew le with various readings, Vienna, 1[illegible] 4 vols. 8vo, which gave h reputation; and in the former part of his life, while he was professor the oriental languages, various works on Hebrew, Syriac, and Arabic ammar.

There is a smaller work of Jahn's, published in one of the German peri cal magazines, E. G. Bengel Archiv für Theologie, Vol. I. p. ich he has perhaps done more for biblical criticism than by his more v ainous productions. It is well known to every theological student what iety of opinions had prevailed respecting the time when the books of ses were written, or at least assumed their present form. It was noticed t their language, as compared with that of parts of the Old Testament owedly of later origin, should be apparent to, at least to scholars, the gene n; but the proposed test had proved very unsatisfactory: for what ever ught they perceived in the style of the Pentateuch, the struggle between ity to Judges or Samuel, and even kings, was not such as must appear ror in it which are not found in the same form, when produced by gene ve no such dissimilarity in their language, but on the contrary, an ex mity which proved their origin in nearly the same age. The main opi n, sanctioned by the authority of the great Astruc, had ned ground in Germany, when Jahn undertook the examination of the estion, and by a most laborious comparison of the words and form of the ntateuch with those of the later books, proved beyond doubt that they re written in very distant ages from each other. At present we shall er no farther into this subject, as we hope ere long to furnish the readers the Monthly Repository with such an abstract of Jahn's papers as will ena le them to judge how satisfactorily he has settled this much controverted estion.

To make the following extract from the Preface to Jahn's Biblical Archæ gy intelligible, it may be necessary to remark, that after Herder, by his per in the Transactions of the Society of Sciences at Gottingen, Vol. VIII., his preface and notes to Apollonius, and still more by the writings, had en popularity to the opinion that the basis of ancient mythology was ysical truths clothed in symbolical and poetical language, theologians had gun to apply the same principle to the Mosaic history. Such is the object Gabler, in his republication of Eichhorn's Essay on Primæval History *rgeschichte*); and the English reader will find in Geddes's Critical Re rks, an exposition of the histories of the Creation and the Fall, upon the pothesis of their being *mythi*. It will be necessary to retain this word in following translation, for *fable* in English implies either a fiction, de ned to be imposed as truth, an insinuation which was not meant to be veyed by the authors of this hypothesis, or, as in the familiar case of op's Fables, something so obviously fictitious, that it could never be en in a literal sense. *Mythus*, as used by these writers, denotes a narra originally designed to convey some abstract truth in a more impressive

because more sensible form, but which has subsequently been received in a literal sense. It cannot be denied, however, that both the opponents and adversaries of mythical interpretation sometimes understand the word as including all supernatural embellishments of a fact, whether symbolically significant or not. To the antisupernaturalist every miracle is a *mythus*.

The sarcastic reflection at the beginning of the fourth paragraph of the following extract, on "the higher criticism," may require explanation for those to whom this phrase is not familiar. Eichhorn and the critics of his school, who are particularly aimed at, distinguish two kinds of criticism, the *lower*, of which the office is to settle the true reading of ancient authors, by the tangible and ponderable evidence of manuscripts, versions, quotations, &c.; and the *higher*, which, after its "younger sister" has performed her task, and furnished us with the most correct text as far as these authorities can decide it, consults the internal evidence of style, diction, conformity with other works of the alleged author and his age, with his known or presumable circumstances, opinions, and attainments, to determine whether the production which bears his name be wholly or even in part his. Thus the question respecting the authenticity of 1 John v. 7, is one entirely of the *lower* criticism, which, without hesitation, pronounces a passage to be spurious, which is found in no Greek manuscript older than the invention of printing. On the other hand, the question respecting the authenticity of the introductory chapters of Matthew and Luke belongs to the *higher* criticism, because all manuscript authority is in their favour, and the reasons for rejecting them are derived from their inconsistence with chronology and the subsequent history of Christ, and the intrinsic improbability and even absurdity of some of the circumstances. Perhaps the most brilliant example of the successful exercise of the higher criticism, though unknown by name in those days, is Bentley's work on the Epistles of Phalaris. The external evidence was all against him; yet, by shewing that they were written in a dialect of the Greek language not formed when the real Phalaris lived, that they alluded to events and customs, and supposed a state of manners, which had no existence till ages after his time, and that their vapid and yet extravagant sentiments were characteristic of a sophist dreaming over his desk, not of a statesman and a general, he succeeded in convincing most scholars of his own generation, and all who have lived since, that they were a worthless forgery. But the higher criticism has achieved few similar triumphs, though many an adventurous critic has been stimulated by Bentley's success to make inroads on the ancient domain of literary faith. Markland's attack on the authenticity of the four orations of Cicero *(Post Reditum in Senatu* and the three following) has by no means obtained the unanimous suffrage of critics; and Wolf's attempt to include the oration for Marcellus in the same sentence of forgery has met with very general reprobation. The last-mentioned author, who was fond of being considered as the living representative of Bentley's criticism, prided himself especially on the possession of that intuitive perception of all the delicate shades of style which is necessary to the exercise of the higher criticism; and his Prolegomena to Homer, his great work in this department, made a very considerable impression at their first appearance. The scepticism thus temporarily produced has since yielded to a belief that the ancient opinion had been abandoned without reason. Indeed, Wolf himself was led by the self-confidence which deformed both his literary and moral character to subject the higher criticism to a dangerous test, when, by its aid, he *ex cathedrâ* demonstrated the Manuscrit de Saint Hélène to have been dictated by Bonaparte. Within the last few years it has been

he humour of the German scholars to scatter around doubts respecting the uthenticity of many works or parts of works of ancient literature, and the uthors of the Bible have not escaped this general spirit of scepticism. The peculations of Astruc and Eichhorn (approved, as it should seem, by Jahn) n the documents from which the book of Genesis was compiled, are an xample of the higher criticism, attended with the unusual result of giving reater antiquity to the work to which it was applied than was previously upposed to belong to it. Several other parts of the Old Testament have ndergone an examination by the same critic, with a different result: for xample, on grounds belonging to the higher criticism he assigns all the atter part of Isaiah, from ch. xl., and even some of the earlier chapters, o the age of the return from Babylon. That there is a solid foundation for his species of criticism cannot be doubted, but in the practical application f it, so much depends on a feeling at once too complex and too evanescent or analysis, that we can hardly give a reason to ourselves, much less to thers, for a conviction which nevertheless is irresistibly impressed upon our wn minds. To exercise it with any success requires a profound acquaintnce with language and an intimate familiarity with style; and as these requisites can belong to very few indeed, in regard to the original writers of the Old Testament, however satisfactory their conclusions may be to themselves, it is not likely that they should be generally adopted, unless some plain and palpable arguments from chronology should come in aid of their more refined criticisms. And in a prophetical book, even an argument from chronology loses its force, which would be decisive in any other case. But we must not detain the reader by any further remarks of our own from those of Jahn.

"The principal reason for the mythical explanation of the most ancient fragments of the Bible is one of which Varro long ago furnished the hint, when he divided the ages of the world into the *dark*, the *mythical*, and the *historical*. This is the actual course of things among all nations; the history of every people is first obscure, next becomes mythical, and only after these previous stages, historical. 'And, why,' it is said, 'should this not be the case with the primæval history of the Hebrews, or why should their fragments, be exempted from this general law?'

"In former times an answer was ready to such a question, but in our days the ground on which such an answer must rest has been dug from under our feet; since all divine co-operation, guidance, and aid, has been denied to the sacred writers, and even the term divine revelation, though still allowed to keep its place, has been used in such a sense, that it might be applied to Mahomet and Zoroaster, to every philosopher, nay, to every man, when he happens to speak the truth. We must therefore adopt some other mode of reply than an appeal to the inspiration of Scripture. We get not a step further, however, when we remind our mythical interpreters, that Jesus and his apostles have not only taken this ancient history in its literal sense, without the least hint of a mythical meaning, but have even recommended it as historical truth; Luke xvi. 29, 2 Tim. iii. 14—17; for here again we should immediately be told, that Jesus and his apostles only accommodated themselves to Jewish modes of thinking in order to procure a favourable reception for their own doctrine. Thus we are involved in a new controversy, and again diverted from the real question.

"It might have been thought that the persons most proper of all to answer the inquiry would have been those ancient Christians, who had themselves once been Heathens, and among whom there were men of learning and phi-

losophers. The principle of Varro was not unknown to them; they were acquainted with the mythology of the Egyptians, Greeks, Romans, Persians, and many others, of less celebrity, much better than we at the present day. They had been familiar from their youth with these productions of the fancy, they had been brought up amidst them, had themselves once held them in high esteem, and knew all the subtle refinements of interpretation by which their credit was kept up even in their own day. Now, when these men came to read the Bible, might it not have been expected that they would immediately have recognized *mythi* here too, especially as the ancient oriental mode of narrative was not indeed strictly poetic, but yet lively, sensible, graphic, and tropical, qualities of style which might lead them to suppose that mythical which was not so, because the difference between history and mythi is thus made less obvious. Yet they saw in the Bible only historical truth. The difference then between biblical and mythical narrative must not only be real but pretty striking.

"It is very true, these simple-minded ancients knew nothing of 'the higher criticism,' and, it may be said, did not examine things very carefully or very acutely; and being accustomed to what was mythical in heathenism, were not astonished at it in the Bible, and did not recognize it for what it really was. Yet surely it might have been expected, that the more familiar a man is with any thing, the more easily he would recognize it if he met with it again, in different circumstances and with features somewhat altered. Is there then no difference at all between the ancient monuments of Hebrew literature and the mythical narratives of other ancient nations; or is the difference so small as to be discerned with difficulty; or is not rather their similarity and coincidence so slight and forced, that it was only to be found in our days after a lapse of eighteen centuries?

"If we return to the principle of Varro which has been applied to the Bible, we are immediately struck with the absence in the Hebrew documents of that dark age, which, according to him, precedes the mythical, but which they neither record nor presume. The old legends of other nations begin with polytheism; they relate not only marriages of gods and goddesses, but also their adulteries and unions with mortals; they tell us of wars and depositions of the gods; they deify the sun, moon, and stars, and acknowledge a variety of demigods and inferior deities, Genii, Dæmons, Fervers, Izeds, Dews;* the inventors of arts and the founders of nations are gods or heroes; they have either no chronology or a monstrous one, and their geography expands into a boundless field of fancy; things undergo strange metamorphoses, and the reins are given to the most grotesque imagination. The Bible history begins, on the contrary, with ONE God, the Creator, whose power is irresistible, who commands, wills, and every thing is done. We have neither a chaos, nor rebellious and intractable matter, nor an Ahriman, the author of all evil. The sun, moon, and stars are here so far from being gods, that they are subservient to the uses of man, giving him light, and measuring and dividing his time. The authors of inventions are simply human beings. Chronology proceeds in a regular series, and geography does not go beyond the bounds of this earth on which we live. Here are no metamorphoses of men into trees and wild beasts; nothing, in short, which in the early memorials of other nations so evidently betrays the operations of fancy.

"This knowledge of the Creator, without any mixture of superstition, is

* These names are borrowed from the mythology of the Zend-Avesta. Tr.

very remarkable in documents of such high antiquity. Who can doubt that it owed its origin to Revelation? What we read in so many modern works, that the knowledge of the one God developes itself naturally from polytheism, is obviously contrary not only to sacred but even to profane history. In no one instance has the knowledge of the Creator issued from polytheism. Even the philosophers did so little to advance the belief in one God, that when polytheism was attacked by the followers of Jesus they took it under their protection. But whatever may have been the source of this primæval knowledge of God in the Bible, there at least it is, and so pure and correct, that the opinions of some few of the ancient Greek philosophers, who taught the existence of a Plastic Nature, a soul of the world, must be admitted to have been far inferior to it. It is true, this knowledge of God, though correct, is not perfect, and from this very circumstance it was the better adapted to the conceptions of mankind in so remote an age. Its very imperfection, and the sensible, simple, and figurative language of these fragments in which it is preserved, are a proof that neither Moses, nor any one else in later times, has forged them, and then attributed to them an earlier date than really belongs to them. This remarkable knowledge of God must have been preserved in its purity from the most venerable antiquity, or from the very beginning of things in a few families, and the collector of the fragments which are found in the first book of the Bible designed by placing them together, to oppose something certain and solid to the fictions and distortions of other nations in more recent times. In what other nation of antiquity is even a ray preserved of that great truth which the first chapter of Genesis proclaims?

"In every country mythology has been allowed the freest scope in the earliest ages, where imagination could be indulged without fear of its dreams being contradicted by fact, and has dwindled away by degrees, till at length it ceased altogether, and history began. The ancient documents of the Hebrews, on the contrary, are most meagre in the remotest times, and gradually become more copious. Had it been the purpose of the collector of these fragments to give us uncertain legends, fictions, and mythi, he would either have been most copious on the remotest times, or he would have exposed himself to detection, by referring his fables to an age of which we possessed historical accounts by which to expose their fabulousness. The scantiness of his earliest history, as it now appears, can only have arisen from his scrupulous rejection of every thing which was extravagant, exaggerated, and embellished, as unworthy of being handed down to posterity. He has related no more, because this was all that he could relate with certainty.

"This scantiness in early, and copiousness in later, times is nowhere more remarkable than in the accounts of miracles, supernatural appearances, and prophetic anticipations. Among other nations they are most abundant in antiquity, and cease as we come downward; in the Scripture this order is reversed, for there is scarcely any thing miraculous in the oldest fragments, while in later times such events become more common; and long periods elapse without a recorded miracle, succeeded by others in which they abound.

"Now, the periods in which the miraculous abounds, the age of Abraham, of Moses, of the idolatrous kings, of Jesus, and the apostles, are precisely those in which such a display of supernatural agency was necessary to establish or confirm the knowledge of God and of religion. The miracles of Scripture have, therefore, every where a grand and worthy object, the

well-being of the human race; they are not derogatory to the majesty of God. Compare with this the marvellous in the legends and mythi of other nations; how mean, how devoid of propriety, and even of decorum, how destitute of every worthy and adequate object do they appear! Surely no impartial inquirer can class together things so essentially different!

"A question still remains, 'Is it possible that these fragments of primæval history should have been preserved pure and without addition, till the time when they were collected in their present form? Granting that the power of memory is great among a people ignorant of the art of writing, yet was it possible that imagination should not interfere with tradition, and that the ancient narratives, which the patriarchs handed down, should have been preserved free from additions and embellishments by which they would at length assume a mythical character? May not the monuments which were erected to perpetuate the knowledge of events, have been made at length to say more than was originally committed to their keeping? May not poets have adorned the narratives which they made the groundwork of their songs, and may not those who first committed the oral tradition to writing have interpolated something of their own? These things are admitted to have happened to the legends of other nations; how is it likely that the most ancient narratives of the Bible should form an exception?' And why should they not form an exception in this respect, since they form so striking an exception in regard to their contents; since their very scantiness would make the task of remembering them more easy; since they were committed to writing at an earlier period than the traditions of any other ancient people; since they have preserved the knowledge of God in such purity; and since, even in their written form, their simple language, abounding in sensible images, is so characteristic, that the collector, had he attempted to interpolate them, would have betrayed himself by his more modern ideas, and even by his more formed and copious language?

"I must, however, break off, and satisfy myself with what I have already said, which may suffice to warn those readers, for whom my book is designed, not to be led away by mere love of novelty, to adopt that mode of interpreting the Bible against which I have been arguing."—Biblische Archäologie, Pref. pp. xxvii—xxxvi.

K.

SONNET COMPOSED IN BURBAGE WOOD.

And this is life to me! How sweeter far
The harmony of nature, than of man!
The sweet hymns of the wood-bird, than the jar
And ceaseless strife of life's each bustling clan.
But onward, sons of men! and I will turn
To the green shades—to pleasures which, when gone,
Shall leave no sting, but, as the hour flits on,
Still sooth and elevate; for here I learn
The love of themes above the vulgar mind;
The thought that dwells upon eternal things;
The hope whose consummating vision brings
The deathless and the beautiful—designed
By heaven for man—and imaged to the eye
By all it looks upon—flowers, field, woods, earth, and sky!

Hinckley, May, 7, 1827. JOSEPH DARE.

THE GENEVA CLERGY.

To the Editor.

Liverpool, July 3, 1827.

IAL of my friends having been much interested by the account have given them of my intercourse with the clergy of Geneva, een led to think that a paper on the subject will not be unacceptable aders of the Repository.

: autumn of last year, I spent ten weeks at Geneva, and during that ame acquainted with many of the clergy of that city and canton. One M. Bouvier, I had seen, a year or two before, at my own chapel at rth. When I called upon him at Geneva, he received me in the id and hospitable manner, and soon introduced me to many of his . I found them to be clever and well-informed men,* animated uent in their preaching, and extremely desirous of gaining informa- all theological topics. In their opinions they are not altogether are, but they are not many degrees removed from us. I asked one what, in general, were the sentiments of his church respecting the f Christ. He replied, "You will find among us a few Trinitarians y Arians." He professed himself to be much inclined to the senti- the latter; and declared, that although, for the sake of conformity, he Apostles' Creed in the public service, he should prefer to profess f simply in the Father, the Son, and the Holy Spirit. The candidates orders, he told me, are only required to profess their belief in the ot in any particular creed; and, indeed, there is among the Protes- Geneva, (and, I may add, of some others of the principal towns in nd,) an increasing disposition, to refer simply to the words of Scrip- the terms of belief—to avoid all sectarian names—and to adopt very general and comprehensive appellation of *Evangéliques Ré-*

readers will recollect the controversy in the Repository between Dr. aith and Mr. Bakewell, respecting M. Malan and his church of Seceders. I am happy to say that the Genevese have too much se to give him much encouragement. I attended his service one norning, and there certainly were not two hundred persons present, of the catechumens. His cause does not flourish at all; nor do I hat it ever will, in *such* a soil, though it were under the auspices of

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roof both of the learning and the eloquence of one at least of the Geneva need only refer to the following work:—De l'Origine Authentique et e l'Ancien Testament. Discours, accompagné de Développemens et de ar J. E. Cellerier fils, Ancien Pasteur, Professeur de'Hébreu, de Critique quités Sacrées, à l'Académie de Genève. Genève, Cherbuliez, Libraire; vier, rue de l'Oratoire. 1826.

be hoped that some one will take the trouble to make this work known glish reader. It is well worth translating. The edition of the Geneva olished in 1805, 3 Vols. 8vo., is out of print; but a committee of the employed on a new one. They are also preparing a corrected edition of gy.

term Protestant is one which they do not like. They consider it as be- nly to those who protested against the errors of Popery, in the time of They prefer the term Réformé; and they complain that we English have term *evangelical*, its simple and proper meaning being, "those who pro- nd their belief on the gospel." It is in this sense that they adopt it for s.

a less vain and ridiculous man than M. Malan. Let me, however, do justice to all. There was one part of the service at this chapel, which was an agreeable improvement upon what I had lately been in the habit of hearing; that was the singing, which, in the Established Churches, stands in great need of a thorough reformation.

As a proof of the free and liberal spirit with which a professedly Unitarian minister is received at Geneva, I may mention, that I was invited to be present at one of the Monthly Meetings of the Ministers of that town and canton. We sat down nineteen to tea, and afterwards adjourned to another room, where, after we had taken our places all round, the Moderator offered up a short prayer, and then asked all present, each in his turn, whether he had any information to communicate to the company. This elicited much interesting matter. There was one minister, who had been residing at Hamburgh, and who gave us an account of the religious sects in that town; there was another who expressed his wish that some change should be made in the Geneva Catechism, as he thought that one part of the catechumens were too young for it, and the other too old; and there was a third, the pastor of the Reformed Church at Bourdeaux, who explained to us the method which he adopted in catechising the children in his flock. When it came to my turn, I informed the company of the change which was soon to be made in the conduct of the Monthly Repository. I was then asked, what were the leading doctrines of the Unitarians; what their numbers, their form of worship, &c.—all which I explained in the best way I could, not forgetting to state, among other things, that we had a College at York, which was in a very flourishing condition, with respect both to its funds, to the qualifications of the tutors, and the attainments of the young men whom it educated. I was heard with great attention; and although some seemed surprised at one or two things which I stated as part of our belief, there was no manifestation of bigotry or intolerance. The Moderator then asked us all in turn whether we had any thing to propose, and the business was concluded by a short prayer and benediction; after which we conversed freely with one another. The whole evening passed off most agreeably, and I look back to it with feelings of no ordinary interest.

The preaching of the Genevese clergy, though it may be a little too bold for our subdued taste, is yet very *effective*. It is always animated and impressive, addressed to the eyes as well as to the ears of the audience, and well calculated to interest and to fix the attention. But then these preachers have much more time to prepare their sermons than we have; for there is among them a system of perpetual exchanges, a pastor being attached rather to a parish than to a pulpit; and, as there are two pastors for each of the four city parishes, besides one for each of the churches in the suburbs, and a number of young ministers who are not yet placed, no one has occasion to write more than about a dozen sermons in the course of the year. Consequently these are all pains-taken productions, committed to memory, and delivered entirely without notes; and as a list is published every Friday of the preachers for the next Sunday, specifying the church and the hour at which each will officiate, no one can complain that he knows not whom he is going to hear. The discourses which I heard were all on practical subjects. Nor let me omit to mention, that these excellent men manifested the greatest anxiety to know which were our most esteemed works in theology, and on education particularly, which were our best books for children and the poor. "You are absolutely *rich* in these works," said one of them to me, "and you would be rendering us an important service if you would tell us what

worth translating." Accordingly I made out for my friend a list of our ost interesting books of this description;* and since my return to England, have added a few more to the number, included in a large packet of our st works, which I have just sent off.

From the above, you will easily believe me when I say, that I never came acquainted with a set of men, from whom I more deeply regretted part, than from the Reformed Clergy of Geneva. They are a fine, intelgent body, full of an excellent and a most Christian spirit; and I shall joice to hear that I am not the only minister of our persuasion, whose od fortune it is to make their acquaintance.

I remain, Sir, yours very truly,

S. WOOD.

EMARKS ON MR. ELTON'S SECOND THOUGHTS ON THE PERSON OF CHRIST, &c.

To the Editor.

SIR,

HAVING recently read Mr. C. A. Elton's Δευτεραι Φροντιδες, and Mr. Gilchrist's "Unitarianism Abandoned," and having at the same time heard their secession from the religious party with which they had been connected, attributed to causes not altogether in accordance with disinterestedness and impartiality, I may perhaps be indulged in making a few brief observations on what must undoubtedly have attracted the notice of most of your readers. In the first place, without possessing the means of knowing how far these reports may be well or ill founded, I must beg leave to remark, that in perusing the works of an author, we have no concern whatever with the private motives by which he has been actuated, and that our sole object should be to estimate the intrinsic value of the arguments adduced in favour of his opinions, without being biassed by the circumstances which gave birth to their publication, or by the consequences which they are supposed to involve. Whether in publishing their respective sentiments to the world, the Churchman be influenced by the hope of preferment, and the Dissenter by narrow-minded prejudice or personal jealousy; whether the former be said to indulge a puerile attachment to existing institutions simply because they exhibit the rust of antiquity, and the latter be accused of entertaining, from motives equally childish, an inveterate aversion to every opinion that accords with the popular creed, are points to which the reader's attention ought on no account to be directed. If truth be his object, the latter has only to examine on which side of the question the evidence preponderates, and the reasoning employed in its support is best entitled to claim his assent. That the passions and interests of mankind in too many instances interfere with the decisions of the understanding, no observer of human nature can for one moment venture to deny; but still freedom from prepossession is not on that account less incumbent, nor are our efforts to attain it less imperiously required.

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* The following are already translated into French, and there are probably others of which I am not aware. Evenings at Home; Sandford and Merton; Parent's Assistant; Robinson Crusoe; Mrs. Trimmer's Fabulous Histories, and Introduction to the Knowledge of Nature; Mrs. Barbauld's Lessons for Children.

Of Mr. Gilchrist's pamphlet it is not my intention to say any thing on the present occasion; for though many of his observations are evidently just, it is nevertheless equally obvious that his manner of writing is more declamatory and eloquent than argumentative and satisfactory. Very different is the general style of Mr. Elton's publication; and whatever feelings his recent secession may have excited among his former friends, it cannot be denied that his arguments bear immediately on the controversial points which form the subject of his work, and that he but rarely indulges in extraneous matter. I say *rarely*, because in one part he has introduced topics which are, in my apprehension, irrelevant to his purpose, and to which I am desirous, in this communication, of briefly adverting.

Before I notice the passages here alluded to, I trust that it will not be deemed any violation of candour, if I mention a practice too prevalent among Unitarians which has always appeared to me to be extremely unfair, and which is censured by Mr. Elton in his present publication: that, in their controversies with members of the Established Church, they fix upon the ultra-orthodox statement of the doctrines in dispute, and think that if they can succeed in shewing them to be indefensible in that exaggerated form, the truth of their own tenets will be the inevitable result. No writer is more liable to this charge than Dr. Priestley; but in the present day his followers have by no means discontinued the same mode of reasoning, and even Dr. Channing, who certainly cannot be called one of his admirers, has, in this particular, thought proper to imitate his example. This accusation is more particularly applicable to the three leading points on which Mr. Elton has recently changed his sentiments, and we might really imagine that respecting the Trinity, Original Sin, and the Atonement, there was but one mode of explanation, and that no perceptible distinction existed between the opinions of Waterland and Wallis, or, in more recent times, between those of Dr. Hawker, of Plymouth, and Dr. Hey, our late Norrisian Professor at Cambridge.

With regard to the first question considered by Mr. Elton, that which relates to the person of Christ, I conceive it to be perfectly consonant with the soundest principles of reason to believe in our Saviour's divinity, without becoming liable to the charge of tritheism; and were there no other corroborative proof of the former in our possession, I should agree with the eminent Griesbach in thinking that the proem of St. John's Gospel would alone be abundantly conclusive. This exordium he describes to be "so perspicuous, and above all exception, that it can never be overturned by the daring attacks of interpreters and critics." I have not yet been fortunate enough, I must avow, to meet with any Unitarian interpretation of this passage, which either does not violate the rules of Greek construction, or which is not glaringly inconsistent with the purport of the context. And it is a remarkable circumstance that the best Greek scholar, perhaps, of that denomination of Christians was so well aware of the difficulty incurred by rejecting the natural explication of St. John's language, that he frankly acknowledges that he was deterred from embracing it solely by the apprehension of the inferences to which it must lead. The following confession occurs in the Monthly Repository (No. CCXL. of the Old Series): "And here justice and candour force me to allow, that this interpretation is what the Evangelist seems at first glance to suggest, it being for the most part conformable to the primary acceptation of the words and to the rules of construction in Greek. The Logos is said to be from the beginning of time, to be God, to be with God, and, as it must appear to common sense,

be different from that God whom he is said to be with. This same Logos de all things, and afterwards became a human being in the person of us Christ. No competent person would reject this view of the subject, re it not for the perplexing consequences which follow," &c.

It is candidly admitted also by Mr. Frend, that the term *Trinity* is not to regarded "as contradictory to, but only as a modification of the term ity, and which modification is expressed by the compound term *tri-ity*." Nor does he consider it as at all unfair that those who believe in : doctrine of the Trinity should (as Bishop Blomfield has done) lay an al claim to the appellation of Unitarian with the party by whom it is w exclusively appropriated.

Again, in adverting to the doctrine of Original Sin, I feel no hesitation in nowledging that there is one exposition of its meaning which is equally variance with Scripture and reason. It is well known to be a leading et of Calvinism, that in consequence of Adam's transgression the human ıt has become so radically tainted with corruption, so inherently debased moral depravity, as justly to merit the eternal vengeance of God, even thout the aggravation of actual sin. But because this view of the subject in the estimation of more rational divines, utterly at variance with the inest principles of equity and benevolence, and has arisen from a palpable sconception of the sacred writings, is there no alternative but to adopt : opposite extreme, and to maintain that the mind of man is in its natural te absolutely exempt from all propensity to evil? If it be true that the obedience of our first parents introduced death into the world, (and I ınot perceive any advantage to be gained by Dr. Middleton's *figurative* planation of the Mosaic narrative,) is there any thing unreasonable in be-ving that their descendants would inherit the frailty and imperfections th of body and mind necessarily consequent on their subjection to mor-ity? For not only would the physical frame of man become liable to a ısand ills, his understanding, his will, and his affections would all share the same deterioration, and would consequently give rise to those moral ils which have since so universally prevailed. The objection to this ac-ınt, that the innocent are thus made to suffer for the guilty, is at once re-ved by a recurrence to the argument from analogy. How often in the ırse of human affairs has the extravagance of the son involved the most emplary father in irretrievable ruin! How often has the profligacy of the rent entailed incurable disease on his guiltless offspring!

These reflections conduct us to the third topic referred to—the doctrine what is usually called the Atonement. Here also I must take the liberty making the same complaint against the conduct of the Unitarians; and : might infer from the language they employ, that the members of the ırch of England were united in holding but one opinion respecting this ntroverted point. Is there no difference then between believing that the rifice of Christ was demanded as a full satisfaction to the inexorable justice an incensed Deity, without which even infinite power could not rescue nkind from everlasting punishment, and believing that our Saviour's death s chosen by the Divine mercy to be the means of restoring the human e to the same prospects which they had enjoyed before the transgression our first progenitor? Is there no difference between the rigid doctrine the atonement as asserted by the Calvinist and the ultra-orthodox, be-een the *central gallows* pictured in the fervid imagination of Dr. Chan-ıg, and the happier view of the subject entertained by that liberal class of ologians who have at least an equal claim to our attention, and who

number among their advocates men like Balguy and Powell, Ogden and Hey? It was the opinion of these and many other eminent divines "that the sufferings and death of Christ are the medium through which the Almighty in his infinite wisdom and goodness is pleased to confer forgiveness of sins on the human race." In what particular way this is effected, they conceived that it was "not for us to examine, nor to carry our notions farther than Scripture authorizes." Even the speculative sentiments of Archbishop Magee, with all his vituperative vehemence against sectaries of every denomination, are acknowledged by Dr. Carpenter to imply little or nothing, as far as concerns this particular question, to which he could not readily subscribe.

Certain it is that repentance alone, however wisely inculcated, can never replace any human being in the same situation in which he existed before his transgression. No sorrow, of whatever duration, for his past folly can restore to the gamester the property he may have squandered in play. No penitential feelings, however intense, can recall health to the victim of profligacy, or even remove the effects of thoughtless imprudence. Still it is not less true that by the timely aid and intervention of others the property of the gamester may be replaced, and the health of the diseased may be at length recovered. Where then is the irrationality of believing that repentance for past sins may be rendered available in removing their evil effects by the efficacy of the death of Christ? That the reinstatement of man in the privileges which he enjoyed before the fall, and his restoration to immortality and happiness, should be effected through the instrumentality of a *Mediator*, has been shewn by Bishop Butler to indicate nothing contradictory to what we observe in the course of nature, and entirely accords with the declarations of the sacred volume.

I cannot help coinciding with Mr. Elton in disapproving of the mode of interpretation adopted by the Unitarians relative to the sacrificial nature of the death and sufferings of our Saviour. If the strong language of the epistles on this subject is to be regarded as altogether figurative, and borrowed solely for the purpose of conciliating the minds of the Jewish converts, then must the rites and ceremonies of the Levitical law be considered as unmeaning and inconsistent, as possessing little or no superiority to the superstition of the heathens, and as utterly unworthy of their divine origin. There is a second objection not less forcible,—that the same language and the same sentiments respecting our Saviour's passion repeatedly occur in the *general* epistles, and in those of St. Paul addressed to the *Gentile* converts.

Agreeing however, as I do, in many particulars with Mr. Elton, there are two subjects introduced into his publication, (with little judgment, in my conception,) on which I differ from him most widely,—the freedom of the human will, and the ultimate happiness of the whole human race. A more ill-founded opinion is rarely professed by sound reasoners than that which maintains, that it is only on the scheme of *Necessity* that *an eternity* of suffering can be brought to impeach the goodness or equity of God! Mr. Elton appears to me to have examined the important questions involved in this opinion in a very prejudiced and superficial manner; and I think that I am fully justified in applying this remark to any individual who can seriously imagine that the gift of free agency is alone sufficient to vindicate the Deity from the imputations of injustice and cruelty in consigning a majority of his rational creatures to never-ending torments! Admitting for one moment, what is absolutely absurd, that the mind possesses the power of choosing by what motives it will be governed, (as this gentleman contends,)

it is, that *the effect can make choice of the cause* by which it is to be oduced, I wish to know by what mode of reasoning the paternal character the Almighty can be vindicated in bestowing a privilege on his intelligent spring which he foresees they will pervert to the worst purposes, and ich will inevitably involve by far the greater portion of them in irremedile perdition? How, on this supposition, *his mercy* can be said *to endure ever*, the acutest dialectician, from Aristotle to Condillac, would find him- f completely baffled in every attempt to explain. Nor would the Divine *tice*, so often resorted to when the argument from mercy is found to fail, at all less implicated by this horrid system of *relentless wrath*. But I not better express my sentiments on this topic than in the earnest lanige of a learned, an amiable, and an orthodox prelate of the Established urch, who was as decided an enemy to the doctrine of necessity as Mr. on himself. In Bishop Newton's "Dissertation on the Final State and ndition of Mankind," will be found the following striking passages:— But known unto God are all his works from the beginning of the world.' foreknows what courses they (his rational creatures) will take, their inning, their progress, and their end; and nothing can be more contrary he Divine nature and attributes than for a God all-wise, all-powerful, all- d, and all-perfect, to bestow existence on any beings whose destiny he sees and foreknows must terminate in wretchedness and misery, without pite or end..... His goodness could never give birth to any one ng, and much less to numberless beings, whose end he foresaw would be trievable misery; nor could even his justice for short-lived transgressions lict everlasting punishment. Imagine a creature, nay, numberless creaes, produced out of nothing, and, therefore, guilty of no prior offence, t into this world of frailty, which it is well known beforehand that they ll so use as to abuse it, and then, for the excesses of a few years, delivered er to torments of endless ages, without the least hope or possibility of laxation or redemption. Imagine it you may, but you *never seriously lieve it*, nor reconcile it to God and goodness. The thought is shocking en to human nature; and how much more abhorrent then must it be from e Divine perfections! God must have made all his creatures finally to be ppy; he could never make any whose end he foreknew would be misery erlasting."

Not less extraordinary and destitute of foundation is another remark which r. Elton has advanced with more zeal than discretion: that if a man be a *aterial* being, he must obey the strongest motive, "but if he have *a spirit* ithin him, he must possess a self-determining power over his own volitions, deliberative choice and mastery over his motives"!! As well might it be firmed that man can *will* without any motive whatever. If he can resist e stronger motive, he can of course resist the weaker; and in that case he ust either act without any incentive, or he must remain in a state of perpeal inaction. It is scarcely possible to conceive a human creature more mpletely devoid of principle than the man who is gifted with Mr. Elton's *wer of choosing his motives;* and, indeed, it has been unanswerably roved, in my apprehension, that did the system which he attempts to support ally prevail, morality could have no existence. As this gentleman appears entertain some degree of partiality for Calvinistic writers, and quotes with uch complacency the apothegms of Mr. Fuller and Mr. Rowland Hill, I uld wish that he had paid more attention to a celebrated author of the me school, and had devoted more time to the pages of Jonathan Edwards. this task be considered as too severe, perhaps I may be allowed to recom-

mend to his perusal a more compendious work on the same subj dignitary of our own Church, who was regarded by his Cambridge fi viewing with no unfavourable eye some of the tenets of Calvinism. argumentative and impartial discussion he will not often meet with t which is contained in the admirable "Essay on Human Liberty" Isaac Milner, the late Dean of Carlisle.

Without adverting to *Materialism*, a subject on which our kı amounts to little that can be deemed satisfactory, I am at a loss to what essential support is afforded by the doctrines of *necessity* and *restitution* to the system of the *Humanitarians;* and if I mistak considerable proportion of the Unitarians, more especially in openly avow their disapprobation of those particular opinions. own part, however vehemently the proofs on which the Necessitar trine is supported have been assailed, I have never yet seen them invalidated and much less satisfactorily confuted; and with respe second of those doctrines, the ultimate felicity of all who have human form, I consider it as absolutely essential to the vindicatic Divine justice and mercy. Without it the face of nature would be e in darkness and gloom, and the efficacy of the Saviour's death, w boasted universality, would be limited to the Calvinistic elect. other hand, once establish this sublime truth, and the character of Father of mercies is no longer obscured by perplexity and doubt; and consistency are again restored, and the beauty of the Christiar instantly expands into a purer flame, and will continue to shine " brightness of the firmament, and as the stars for ever and ever."

CLERICUS CANTABRIGII

ON THE CHARACTER OF MOORE AS A POET AND TRANSLA POETRY.

Rotherham, July 5,

Of all the amatory poets, ancient or modern, *Moore* is decidedly His earliest productions, indeed, were characterised by a voluptuous which ought not to escape the censure of the moralist, and the l youthful muse might well be called "the syren song of luxury." the warmth of passion in verse of a seductive sweetness, he was jus minated by a contemporary bard, the

> ——— "Young Catullus of his day,
> As sweet, but as *immoral* in his lay."

His muse, however, grew more chaste as she grew older, and his ve sequently, were more pure and refined. That grossness of feeli had led him to introduce indecent images and immodest expres succeeded by tenderness of sentiment and delicacy of language; imagination, formerly too much the slave of his senses, was gradua cipated from their debasing thraldom. Hence the colours of his became less ardent and glowing, and the impure flame, which tl ousness of passion had cast over his pages, was changed into the v of love. The elegance and sweetness of his later songs (of which, exceptions, both the sentiment and the expression are blameles

considered as some imitation of the [illegible] "*Lalla Rookh*" and the "[illegible]" the [illegible] of his poems, cannot but "win the smile" of all "who [illegible]." The chief fault of Moore's poetry seems to be [illegible] illustration and ornament, and a [illegible] distinguishing [illegible]. His fancy, ever active and [illegible], his [illegible] laugh to laugh and [illegible] to feel, and is [illegible] with the same [illegible] on which it lights, is continually [illegible] with [illegible] which [illegible] until it is [illegible] itself in the light it is [illegible]. We have, therefore, often to complain of the [illegible] of his verse, which is no fervid and dazzling, while its maze is [illegible] as the mines that [illegible] and sparkle in the sunbeam. Like a [illegible] woman, the [illegible] of Moore is covered with [illegible] a profusion of glittering diamonds and jewels, all most elegant indeed in their kind, and disposed with the [illegible] taste, but destroying in some degree that graceful simplicity which is not more becoming to female than to poetic beauty.

As a *translator* of poetry, Moore is generally to be commended. He does not adhere, with sufficient exactness, to the thoughts of the original: he, instead of [illegible] his [illegible] seems [illegible] to [illegible]. In proof of this remark we would refer to his translation of Anacreon. The form of the Teian bard is in much of simplicity and elegance; and poetry, in the dress he has given her, is adorned with none of those ornaments and flowers in which the most [illegible] of his modern admirers has invested her. Like the [illegible] of Greece, the verse of Anacreon is [illegible] *simplex munditiis*. To illustrate these observations we shall now give a very literal prose translation of that beautiful poem in which this poet represents love as coming in the form of a child and knocking at his door at midnight, contrasting with some passages in those parts of Moore's version which appear to us much to paraphrase the original.

Prose Translation.

Once about midnight, when the Bear is already turning at the hand of Bootes, and all the tribes of articulate-speaking men, overcome by labour, are lying at rest, then Love, having come, continued knocking at the bars of my door. "Who," I exclaimed, "raps at the door? You will interrupt my dreams." Love replies, "Open it: I am a little child, do not be afraid; I am wet, too, and I have gone astray in the moonless night." Hearing this, I was moved with pity, and immediately trimming up my lamps, I opened the door, and I beheld a little child indeed, carrying a bow and arrows and a quiver. But having made him sit near the hearth, I revived the warmth of his hands by chafing them with the palms of mine, and from his hair I wrung out the moist water. When the cold abated, "Come," says he, "let us try what injury the string of this bow of mine suffers from being wet." He stretches it, and pierces me through the very heart like a gadfly; then he springs up, laughing heartily; and "Mine host," said he, "congratulate me; my bow is indeed uninjured, but you shall be sick at heart!"

In this ode of Anacreon, so strongly characterized by that light, playful, and elegant spirit which constitutes the charm of his style, and which may justly entitle him to the epithet of the *Ariel of Poets*, the simple graces of the original are not preserved in the more metaphorical and ornamented translation of Moore. The unadorned expression,

Τότ' Ἔρως ἐπισαθεις μευ
Θυρέων ἔκοπτ' ὀχῆας—

"Love, having come, continued knocking at my door," he renders, with all the luxuriant embellishments of his own style,

"An infant, at that dreary hour,
Came weeping to my silent bow'r,
And wak'd me with a piteous prayer
To save him from the midnight air."

Here, the "weeping," the "silent bow'r," the "piteous prayer," and the "midnight air," are all fictions of the translator's fancy. We do not deny that they are in themselves elegant and poetical, but we do maintain that the introduction of them entirely destroys the beautiful simplicity of the original. The natural gradation of circumstances is also not preserved by Moore. In the original ode, Love first knocks impatiently at the door for admittance—the poet then asks who he is, and in reply to this question, he prefers his artless petition to be let in, saying he is a little child who has lost his way; but, in the translation, Love is at once introduced as an infant offering up a prayer for admission before he has knocked at the door, and stating the cause why he wished to be admitted, viz. to be sheltered "from the midnight air." By this new arrangement of the circumstances, the subsequent question of Anacreon is rendered almost unnecessary, and the reply of Love becomes mere repetition. In that reply itself the beautiful line

Βρίφος εἰμὶ, μὴ φοβησαι·

"I am a little child, be not afraid," (which is so simple that a child might in reality have uttered it, and for this reason so appropriate to the character which Love is represented as having assumed,) is very much injured in the translation by a change in the order of the ideas, and a new turn which is given to the natural expression "be not afraid." Moore renders this line,

"Nor fear *deceit;* a lonely child," &c.

Now it is not likely that the poet would have feared deceit in a child, nor would a child have thought of putting him upon his guard against it. By the use of such a precautionary phrase, Love, notwithstanding his assumed disguise, would have betrayed himself before he had accomplished his design, and been less artful than it is the object of the poet to represent him. In the translation the little god is, indeed, a sad blunderer; for no sooner is the door opened than he forgets his purpose of concealment, and discovers himself by the sparkle of his wings.

"*T'was Love!* the little wandering sprite,
His pinion sparkled thro' the night;
I knew him by his bow and dart;
I knew him by my fluttering heart!"

All this is directly opposed to the spirit of the original ode, in which Anacreon represents Love as preserving his disguise to the very last moment; and when the poet opens the door he expressly says he saw only a little child—"I beheld a little child, indeed, carrying a bow and arrows and a quiver"—without adding a single word to intimate that in this child he recognized Love. Indeed had he done so his compassion would have been misplaced and ridiculous, and, instead of chafing the little child's hands, and wringing the water from his hair, he would naturally have fled from him in

error. The beauty of these circumstances, as of those which succeed them, depends entirely on the supposed ignorance of the poet as to the divinity concealed under the form of the child. Whilst, forgetting this, the translator has departed from the leading idea in the original ode, he appears to us to have injured it further by destroying the simplicity of its language. One instance will be sufficient to illustrate this observation. Anacreon represents himself as wringing "the moist water from the hair" of Love: now this *moist water* Moore, by his all-transforming fancy, converts at once into *crystals*:

> "Press from his dank and clinging hair
> *The crystals of the freezing air.*"

Moore is too good a poet to be a good translator; he has too many beautiful images of his own to submit to the drudgery of copying or confining himself to those of others. Over the simple beauties of Anacreon he has, therefore, thrown the flowers of an ever-budding fancy, which Anacreon had not, and which no poet ever possessed in so luxuriant a degree as himself. The character of Anacreon's poetry is, indeed, very different from that of Moore. The language of the former is altogether simple and unadorned, whilst that of the latter is highly figurative and embellished; and though both were under the inspiration of the same passion, their verses are distinguished for opposite beauties. The song of the Grecian bard may be likened to an Arcadian shepherdess, divested of all ornament whatever, yet lovely in the simple graces of natural beauty; whilst that of the Irish minstrel resembles an Eastern queen, whose voluptuous charms are set off with all the pomp of dress and splendour of ornament. Thus differing in the character of their genius and the style of their composition, the one was not by nature fitted to catch the spirit and preserve the beauties of the other; thus he has not done, and though we cannot but admire his translation, it is for original charms of its own, not for the resemblance it bears to the original. There never was but one Anacreon, and we may safely prophesy there never will be a second Moore.

J. K.

HINTS TO UNITARIANS.

SIR,

ALLOW me to ask admission for a few observations which will not increase your responsibilities, speaking as they do only the thoughts of an individual.

It may be all very well for Unitarians to comfort themselves, when alive to the comparatively slow progress of their opinions, by the reflection that it is not in human power to secure success to the best directed efforts, that truth continually presented to the public eye will sooner or later be recognised and received, and that time will certainly do what they, the people of this generation, cannot do. But it is a far more useful, though an humbling and not very agreeable thing, to reflect how much might be done by the advocates of a (comparatively) purified faith which is sadly neglected by ourselves; how many just claims to the gratitude and affection of our fellow-creatures might be associated with the religion of Christ, and are not so associated.

Unitarians conceive, and are very apt to glorify themselves in the reflection, that they have renounced some great errors. If it be so, it is so far well; but this after all amounts to little more than a negation of wrong; a relief from incumbrance at starting; and where is the vast superiority of a mind which has emptied itself of some erroneous principles and is content to rest in that vacancy, over a mind in which the errors, it is true, remain, but where there is a proportionate quantity of activity in the mental system, from which good as well as evil may, and often does, emanate? Unitarianism, it should never be forgotten, can only profess to be a republication of first principles. It is no new revelation, but a bringing back to simple Scriptural truth; truth which was given to put all our forces into immediate action; to stimulate every man to do all the good and remove all the evil in his reach. When it has taken the building of error down to the foundation, IT (i. e. Unitarianism distinctively so called) has no more to do—its work is accomplished; it has reached apostolic ground, and there ought to be no more saying, "I am of Paul, and I of Apollos," for its disciples are "Christ's;" but upon this foundation let every one build in the best manner he is able. Merely to stand upon the ruins of error and beckon our neighbours round us to come and see what notable fortress we have overthrown, is a present gratification, but no realization of future success. It may be that this obnoxious building, like some of our feudal castles, though a strong hold of tyranny and oppression, was a shelter to some destitute people, and we must provide them another dwelling-place, or we shall do them quite as much harm as good. But the misfortune is, that Unitarians, though feeling a good deal of zeal and spirit in pulling down, are apt to grow cool when building up again is in question. To drop the metaphor—they are anxious to rescue and convert the people from what they deem error, and are not sparing of the *direct* means by which this is to be accomplished; but this is conversion only up to a certain point. There may be individual exceptions to this general charge; but that such is the tendency of Unitarian teaching and preaching among those who are considered as zealous, I hold to be as notorious as it is lamentable. It need not surely be so—there is no incompatibility in helping our neighbours, and at the same time urging our own onward course; but because we have got a little more insight into religious truth than others, (truth, so plain and palpable, according to the assertions of many Unitarian writers, that the merit of superior sagacity is reduced to almost nothing,) to rest there and devote ourselves wholly to the task of bringing those in the rear up to our point of progress, is a strange misapprehension of the spirit of the Gospel. If we are told that a man has gained a truth, the next question to be asked is, *what he means to do with it.* Does he strive to follow the apostolic example—"Forgetting those things which are behind and reaching forward unto those which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus"?

Let me not be misunderstood or thought willing to favour the injustice of those among us, who are continually shifting the burden of their own responsibilities upon the shoulders of their clerical guides, if I say it is a minister's perpetual danger, and very often his ruin for every purpose of practical influence, to be the advocate of very partial, negative, and inoperative truth: to become a teacher, not only before he has learned what it is of most consequence he should know, but often before he has acquired even *the habits* of a learner. Difficult as it is to point out a remedy suited to the nature of the evil I complain of, we ought not to lose sight of it. Let us not underrate our young ministers, but value their services justly and pro-

rly. We ought to remember that they have but a few good opportunis
s of informing themselves respecting the foundation of the doctrines they
e to teach, and be ready to admit the benefit we may, if we are not wanti
g to ourselves, derive from their hours of secluded study—still more if
eir hearts are evidently warmed with devotion, our own piety may be en
ed and heightened by theirs. But er is not be misled into superstitious
erence about their capabilities and our requirements. We know it would
good for the cause of religion, and why should we scruple to say it, that
e had a ministry, generally speaking, much better formed by habit and
perience to do its work in society at large. I am not instituting a compa
on between Unitarian ministers and those of other sects, but considering
at may fairly be expected from a set of men whose time, thoughts and ta
nts are or ought to be professedly devoted to the business of doing the
ghest possible degree of good to their fellow-creatures. We must have
blical critics, it is true, but to pretend that acquaintance with all that can,
ring the highest standard, be necessary for the elucidation and exposition of
e Scriptures, the dexterities of controversial divinity, and the necessary ho
rs of composition, is employment enough for the best faculties of an
ucated and vigorous mind, is mere sloth ness. Let those who groan
heavily under the burden of composing or compiling one or two sermons
week, and make the period when the labours of life should only comme
nce a signal for the abandonment of active acquirement in every depart
ent but one, look at other professions; let them see the labours of the
wyer and the physician, both in theoretic and practical pursuits; let them
ep their eyes on a man like Mr. Brougham, for it is good to fix their
andard high, and see to what a pitch mental activity may be carried. In
ct, there is something very humbling in the survey of clerical leisure; its
iet days and unbroken nights, when we contrast it with the hurried mo
ents into which many men of business do contrive, some way or other, to
owd a multitude of useful deeds. And ought we to be satisfied with the
ogress and standard of usefulness of many who seem to think a familiar
oficiency with the polemics of a few debateable subjects the *ne plus*
tra of mental excellence? Neither ought we to yield too readily to the
en of necessary labours for the supply of bodily wants and personal com
rts. Unless a man be fully impressed with a sense of the duties he has to
scharge, unless he has taken pains to establish the habit of performing
em, added comforts and pecuniary advantages will do nothing for him.
ne extenuating circumstance, however, should not be omitted when we
ing forward the charge of indolence, or rather of an acquired incapacity for
y high standard of mental activity, against many of our spiritual leaders,
d this is, that the effect of sedentary habits and scholastic application is not
them, as in the case of men of business, corrected by any sudden transi
ons or change of ideas. When a young man leaves his college and settles
ith a congregation, his case is essentially different from that of him who is
t upon a new track and obliged to serve an apprenticeship to some totally
w employment. He goes on adding to his previously acquired stock of
owledge; he associates, perhaps, with as great a variety of persons as he
n; but that knowledge and society are often precisely of the same character
what occupied him before; and unfortunately for him, his station precludes
im at the most important period of life from mingling in a free, unreserved
anner with his fellow-creatures at large. Always revolving in his own
ind the materials of his more immediate duties, the kind of selfish absorp
on too often consequent on those attempts to benefit others which depend

upon a prominent display of one's own ability, is apt to take place; the bodily health too is injured by the want of active employment, and the spirits become unequal. Strong stimulus is required, the habit of reiterating the solemn truths of religion without connecting those truths with repeated active exertions, weakens the susceptibility even with respect to *them*, and there is much danger of losing the inward sincerity with which we set out. Flattery and that sort of deference, which his station even in youth commands, often produce soporific effects. All this time a character is forming, the very reverse of what will recommend itself by its practical usefulness. A considerable degree of mental talent may remain; a power of thinking and of expressing thought; but there will not be an example, a living specimen, of the bright influence of vital Christianity, because the anti-social propensities will have received a greater degree of developement than the social. Thus the most promising openings are too often closed in sloth and inactivity.

A minister might do a good deal to avert the evil complained of, if attention to the dangers to which he is peculiarly exposed were but kept alive in his mind, and it is no unfriendly office to direct his eyes towards it. Let him struggle against those circumstances in his situation which engender selfishness, idleness, and exclusive habits; let him lay his mind and his heart open to outward influences, and turn his strength to acts of real kindness and usefulness as the best antidote to the danger of resting in mere sentiment. There is one cause dear to the hearts of all who feel that the religion of Christ is a revelation of light and knowledge, in which, if no other opportunities offer, he may ever be occupied with advantage, that of education. Though a religious mind cannot rest satisfied with merely diffusing principles and cultivating habits which tend to the augmentation of *temporal* advantages, yet he whose business is to go about doing good should be "thoroughly furnished unto all good works." Here the youngest minister may do much: there must be many subjects upon which he possesses more information than a large proportion of the youth of his congregation. Let him assemble round him a few of these and endeavour to improve them; let him look beyond them, and strive to extend any light he may possess in all directions. But there are a hundred other ways in which practical usefulness may be combined with what is more strictly professional eminence. When we think how great a work is yet to be achieved, even in this land, which is so often held up by blind boasters as a land of superior enlightenment, we cannot but desire that an order of men set apart to minister to the mental and moral wants of the people, should scrupulously remember the highest mark of their vocation, and labour to qualify themselves for raising the tone of society around them. Let them strive against having their minds exclusively occupied about some particular species of good, even though it be the removal of what they conceive to be religious corruptions, for this often stands sadly in the way of the performance of actual services to our fellow-creatures. He who is for ever thinking of one particular duty of his profession, or of the future and present triumphs of truth, cannot bring his mind to those little casual circumstances by taking advantage of which the Christian character is formed and Christian influence diffused.

I have extended these remarks farther than I originally intended, and yet much more might be added, were not the task rather an invidious one. The minister of religion may say, that he professes but to lay before his hearers the precepts and commands of a revelation which is the object of their common belief, and that he deeply feels himself to be far from the standard of

: which yet he is persuaded both he and they ought to labour to
ut if in the midst of all his deficiencies the Christian temper and
not at least predominate, and manifest themselves in works and
utility and benevolence, it cannot with reason be expected that the
religion will prosper in his hands. In what other profession is
retical knowledge successful? Will a surgeon be employed be-
an declaim against erroneous theories or can explain by induction
peration should be performed, and yet cannot perform it himself?
aintance with the theory of business stand instead of practical ex-
? And they are the practical habits of men of business which in
s out of ten rise up and condemn the ministers of religion. Prac-
are used to associate the name with the thing, and they naturally
ere empty exhibitions of doctrinal ingenuity or eloquent declama-
onnected with practical qualifications.

· ministers then strive to acquire the habits of practical men, and be
ke of religion what some men of the world are for the sake of
xpectation, that it may no longer be said with truth of them,
dren of this world are wiser in their generation than the children

D. Z.

EARTH AND HEAVEN.

THERE'S not a star in all the heaven,
But tells us goldenly of Thee;
There's not a ray, at sunset given,
To wreathe* with beams the locks of Even,
But speaks of Him no eye can see—
The Veil'd One of eternity.

We read the radiant page of Spring—
'Tis all thine own, and all of Thee;—
For nought can shine, or breathe, or sing,
No breeze waft sweets upon its wing,
Or stir the green and sunny tree,
Hadst Thou not bidden these bright things be.

No dewy braid can Summer twine,
No virgin rill can Summer pour,
To fill with life the sultry vine,
On green meads write a greener line,
Or bathe in woods the hermit flower,
But tells of Thy benignant power.

Oh, if in this inferior sphere,
So vast Thy might, so rich Thy love,—
If, in this world of sin and fear,
So deep, so bright, Thy ways appear,—
What may we hope from spheres above,
Where Thine own blest Immortals rove!

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*With these that never fade the spirits elect
Bind their resplendent locks unwreath'd with beams.—MILTON.

There, where those glories will be seen,
Unnamed, unglimpsed, undreamed below—
A heaven immortally serene,
An earth of everlasting green,
Rich woods whose glooms a lustre throw
That pales the emerald's earthly glow;—

Streams, brighter than the sunset sea
Whose waves are all transparent gold,
Like liquid rainbows wandering free,
Warbling elysian melody,
Or in cascades of glory roll'd,
Iris'd with hues, undreamed, untold;—

Flowers of undying bloom, that breathe
Odours upon the radiant air,
Each meet for an Immortal's wreath,
More bright than our pale stars beneath,
Yielding no thorn, no poison there,
Nor made the slumbering adder's lair!—

All these, and Oh, yet more than these,
The dwellers of that world of joys,
Who roam beneath the starry trees,
Inhale the amaranthine breeze,
Drink the life-streams of paradise,
And weave the flowers of seraph-skies;—

How must they tower, great God! above
The sons of earth, of grief, and time!—
Children of glory and of love,
What sacred bliss must melt and move
Ethereal hearts in that pure clime,
Estranged from fear, and pain, and crime!—

Yet even on Earth, O God! we see
Enough to teach our hearts to soar—
To shadow forth futurity,
To fix our fear and hope on Thee,
And daily wean our spirits more
From the frail dust-gods they adore.

Earth is* the type of Heaven, and Time
The echo of Eternity;
And Man may learn to rise sublime
From this dim sphere to that bright clime,
Which thought can dream nor eye can see,
But where Thou art, and Thine will be.

Crediton.

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* ——— What if Earth
Be but the type of Heaven? MILTON.

CANONICAL AUTHORITY OF THE BOOKS OF THE PROPHETS.

Concluded from p. 546.

6. It is to be lamented that, in the prosecution of our inquiry into the authenticity and credibility of the prophetical books of the Old Testament, so little information can be collected from works published before the translation of those books into the Greek language: but this circumstance can scarcely excite our surprise, if we consider how imperfectly acquainted Heathen writers were with the history of the Jewish nation prior to the time of Christ. Josephus, in the first book of his Treatise against Apion, has some judicious remarks upon this subject, in which he proves the superior accuracy of the Jewish historians in every thing relating to the affairs of the Jewish nation, and of the Eastern world generally. The ignorance of Heathen writers, indeed, is never more conspicuous than when they are led incidentally to advert to circumstances which occurred in Judea before the events which led to the last Jewish war. With just as much reason, however, might it be contended that the *historical books* of the Old Testament are undeserving of credit, because many of the accounts contained in them are not corroborated by the testimony of Heathen historians, as that *the books of the prophets* are spurious productions, because they appear to have been but little known to the earlier Greek writers. The silence of these writers is mainly attributable to the absence of all direct intercourse between the inhabitants of Greece and those of Palestine. Had the Jews been a maritime people, like the Egyptians and Phenicians, the case might have been different; but obstacles were intentionally thrown in the way of foreign commerce by the Mosaic institutions, and it was the regular if not the invariable policy of the Jewish rulers to prevent rather than encourage intercourse with foreign nations.* There were, however, many Greek works existing in the time of Josephus, and probably some centuries later, in which distinct mention was made of the Jews, but few of these have descended to our own times. Among other writers Josephus enumerates Clearchus, a celebrated pupil of Aristotle, who introduces an account of the Jews into his treatise, "De Somno," and Hecatæus of Abdera, who published a separate work concerning them. He likewise mentions Agatharcides, Theophilus, Theodotus, Mnaseas, Aristophanes, Hermogenes, Eolemerus, Conon and Zopyrion, as having made occasional allusions to the history and customs of the Jews; but observes, that their information in no always to be strictly depended upon, because they had no means of obtaining access to the books of the Jewish people. He adds, however, that Demetrius Phalereus, and the elder Philo, together with Eupolemus, have not greatly deviated from the truth in their description of circumstances connected with the Jewish history, and that the errors into which they have fallen must be placed to the account of ignorance rather than intentional misrepresentation.†

Alexander Polyhistor, who is placed by Priestley and Lempriere in the year 88 B.C., relates, according to Eusebius,‡ "that Nebuchadnezzar, king of the Babylonians, having been made acquainted with Jeremiah's prophecy concerning the destruction of Jerusalem, entreated Astibares, king of the

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* Joseph. Contra Ap. Lib. i. C. xii.; Michaelis's *Commentaries on the Mosaic* Law, Vol. I. Book ii. Chap. v. Art. 37—39.

† Contra Ap. Lib. i. C. xxiii.

‡ Præparatio Evangelica, Lib. ix. C. xxxix.

Medes to enter into an alliance with him; that he collected together a large army of Babylonians and Medes, conquered Jerusalem, and took Jehoiakim prisoner; and that, having seized upon the gold, and silver, and brass of the temple, he sent them to Babylon." With this exception, there is not a single sentence, among the numerous fragments preserved by Eusebius, which contains the remotest allusion to any of the Jewish prophets; much less any passage in which mention is made of their written predictions. This fate, however, many valuable Heathen works have shared in common with the writings of the Jewish prophets. The History which we now have under the name of Velleius Paterculus, and which brings us acquainted with some things not mentioned by any other historian,* is not known to have been quoted by any writer till the time of Priscian, who lived about five hundred years after the author; and from this period we hear no more of it again till the time of Aventinus, a further interval of nine hundred years: † yet no one doubts the authenticity or credibility of that work. It by no means follows, therefore, that the writings of the Jewish prophets, because they are not quoted by early Greek writers, were composed at a later period than the one usually assigned for the composition of them. The literary intercourse between the Greeks and the Jews, before the Babylonish captivity, and for a very considerable time after the re-establishment of the latter as a nation, was certainly far less than that which now subsists between the English and the Brahmins, and yet it was not without great difficulty that Warren Hastings, Governor-General of India, obtained a complete code or digest of the Brahminical laws and customs in Sanscrit; which it was necessary to translate first into Persian, and afterwards into English, before it could answer any useful end. The truth is, that Greeks and Jews, at the period in question, were notoriously ignorant of the literature of each other; and that we might with just as must reason contend that the "Iliad" and "Odyssey" of Homer, and the "Theogony" and "Works and Days" of Hesiod, are the fabrications of a later age, because they are not quoted in the books of the Old Testament, as that the writings of the Jewish prophets are spurious, because they were unknown to early classical Greek authors. These writings were composed in a language, the genius of which was totally different from that of the Greek, and the knowledge of which Heathens had few inducements, and still fewer opportunities, for cultivating; and as no Greek translation of them existed before the time of Antiochus Epiphanes, it is altogether unreasonable to look for evidences of their existence, much less for passages tending to establish their authenticity and credibility, in the works of Greek writers prior to the middle of the second century before Christ.

There are various methods, however, of establishing the date of a composition, besides producing passages with that view from the works of authors who lived in or near the time when such composition professes to have been written. It sometimes happens that the age of a work may be ascertained by collecting and analyzing the peculiar modes of expression found in it, or by comparing the sentiments which it contains with those which are known to have prevailed in the country, and at the period in which the supposed author flourished: and sometimes the sense, or even the orthography, of a

* "Quædam habet, quæ haud alibi invenias." See an extract from G. J. Vossius *De Historicis Latinis*, prefixed to Mattaire's *Velleius Paterculus*.

† Bentley's Dissertation upon the Epistles of Phalaris, &c. Ed. 1699, p. 508, Ed. 1817, p. 366.

word may do more than whole pages of laborious reasoning to ascertain the particular period when a work was written.

The name DAVID supplies us with an argument of the same kind, the accuracy of which may interest, while its successful application to the subject may serve to convince the reader. This name is sometimes written with a yod, and sometimes *without* the ו in the Hebrew copies of the Old Testament; and, as we find the same writer sometimes omitting or inserting the yod, this variation in the mode of spelling the name *David* cannot be supposed to have particular notice on the part of critics and commentators, who have undertook to collate the Hebrew manuscripts of the Old Testament, and who have taken care to observe, in the course of the labours, the difference of manner in which a letter in the name of *David* (for instance) was written in the respective copies of different books in which the name occurs. On examination it was found that in the books which were written after the return of the Jews from the Babylonish captivity, wherever the name occurred, it was written דויד; but in the books which were known to have been composed before the captivity, wherever the name was introduced, it was written דוד. [illegible] noted itself for ascertaining whether any particular book of the Old Testament, in which the name of *David* occurs, was written before or after the return of the Jews from the Babylonish captivity. In the application of this test, however, Dr. Kennicott was not infallible, as he was aware. He empowers us to ascertain exactly the time of the writing of Solomon's song, because it is the only book in which the name of *David* occurs with a yod, whereas in the whole of the Pentateuch, and other books written by Solomon to write it *without* a yod. But in this conclusion we may have existed in the mind of the writer what was not [illegible] we, however, which [illegible] ar to have presented [illegible] signifies *beloved*, and [illegible] of Solomon, that it [illegible] her. It is by no means [illegible] originally written [illegible] upon the word [illegible] n; but that some [illegible] the intention of [illegible] d that all our present [illegible]

f the books which [illegible] nd of Chronicles. Ezra, Nehemiah, Esther [illegible] last added; and this [illegible] of Simon the Just, who [illegible] ., 300, and reached [illegible] ed books, except Nehemiah and Malachi, [illegible] d to Ezra, though not inserted [illegible] his time. We find, accordingly, that the name of *David* [illegible] ns in these books, is invariably spelt with a yod, but that in the [illegible] rical books of an earlier date, it is with the same invariableness [illegible] t without a yod. It seems impossible, therefore, to avoid the conclusion that the authors themselves adopted the mode of spelling the name which [illegible] railed in their own times, and that the variation [illegible]

Kenn. Diss. I. p. 20. [illegible] p. 22.
Prid. Conn. Vol. I. Part i. *Book* [illegible]

what the authors wrote, unconsciously transmitted to posterity an infallible criterion for determining the age of any particular book in which the name of David happens to occur.

In applying this criterion to the prophetical books, it will of course be necessary to exercise some degree of caution, because it can hardly be expected, after the numerous transcriptions which these books have undergone, that they should be entirely free from orthographical errors. But if we find the exceptions few, and those of such a nature as to admit of a rational and easy explanation, the rule must then be considered as established.

The prophetical books of the Old Testament are sixteen in number. Three of these (Haggai, Zechariah, and Malachi,) are acknowledged to have been written after the return of the Jews from Babylon, and the remaining thirteen are generally supposed to have been written either before or during the captivity. Of the three which are acknowledged to have been written after the return of the Jews from Babylon, Zechariah is the only one in which the name of *David* occurs. We meet with it six times in this book, and it is invariably written *with* the yod. In Isaiah and Jeremiah it is repeatedly found, but always *without* the yod. In Ezekiel xxxiv. 23, it is written *with* the yod, but evidently by mistake, because that letter is omitted in the verse immediately following, and the same omission is made in other parts of the book. In Hosea iii. 5, Amos vi. 5 and ix. 11, the yod is inserted in most printed editions; but with regard to the passage in Hosea, it may be observed, that, in the celebrated Venice or Bomberg Bible, edited by Felix Pratensis, and published so early as the year 1518, the yod is omitted; and, though it is inserted in both the passages from Amos, in the former of these passages the name has the little circle (o) over it, to indicate that it is a false reading, and in the latter it is printed דוד in the margin.

The result of this investigation, then, is quite as favourable as could have been anticipated or wished. Had Zechariah adopted the ancient mode of spelling the name of David; or had the books of Isaiah, Jeremiah, Ezekiel, or any other prophet who is supposed to have written before the captivity, contained undoubted instances of the modern orthography, it must be admitted on all hands that the antiquity, and, consequently, the authenticity and credibility of the prophetical writings, would have been in great jeopardy. But when the conclusion to which a fair application of this test leads, is found to correspond so exactly with that which had previously been deduced from totally different premises, the agreement must be acknowledged to furnish as strong a presumption in favour of the antiquity and genuineness of the books of the prophets as it is possible for human testimony, under any circumstances, to supply.

With regard to the particular question of authorship, it may be proper to observe, in this place, that, though no direct evidence can, at this distance of time, be adduced to prove that each individual book was written by the person whose name it now bears, and though no such evidence can in reason be expected, yet many circumstances concur to place this point beyond all reasonable dispute, and to shew the utter improbability of the contrary supposition.

No chain of evidence can be conceived more complete than that exhibited in the proofs already adduced of the existence of these books, and their universal reception among the Jews, from the fifth century after Christ till the time of Antiochus Epiphanes, about the middle of the second century

before Christ. Nor will it be an easy matter to evade the force of the argument arising from the orthography of the name *David*, establishing, as it does, in so satisfactory a manner, a criterion for determining whether any particular book of the Old Testament, in which it may chance to occur, was written before or after the time of Ezra. It may nevertheless be thought, and has in fact been openly contended by some, that the whole of the prophetical books are from beginning to end a mere fabrication; but before such charges as these can be alleged against them with any show of reason, it behoves the person who is bold and reckless enough to prefer them to shew by what miraculous combination of circumstances the supposed fraud escaped detection; to point out how it happens that each separate book is written in a style altogether peculiar to itself; * to ascertain whether these suspected forgeries were the work of a single individual, or of a number of individuals; and to bring to light the model after which each particular book was framed. In the mean time we may stand excused in the eye of the less fastidious reader if we take the liberty of assuming every book to be the production of a separate writer, and consider the authenticity of each as resting on grounds entirely peculiar to itself; assumptions which we are fully warranted, by the circumstances of the case, in making, and which nothing short of actual demonstration can subvert or set aside.

It was a very ancient custom among the Jews to adopt the words with which any particular book of Scripture began as a title to that book. Thus *Genesis* was called בראשית, IN THE BEGINNING, and *Exodus* ואלה שמות, NOW THESE ARE THE NAMES; because the books so denominated began with these particular words.† Upon the same principle the book of Isaiah was called THE VISION OF ISAIAH THE SON OF AMOS, not, as the words at first view seem to import, because the subject matter of that book was originally confined to a single vision of the prophet, but because these words happened to stand at the head of that collection of prophecies which the Jews attributed to Isaiah; and under this very title we find it quoted in the second book of Chronicles (xxxii. 32). "Now the rest of the acts of Hezekiah, and his goodness, behold they are written in '*The Vision of Isaiah*, the prophet, *the son of Amos*.'" The portion of Hezekiah's history to which the author of the second book of Chronicles refers in this passage, is found in the 36th, 37th, 38th, and 39th chapters of Isaiah. We are fully warranted, therefore, in concluding, that the book which we now have under the name of Isaiah, was known to the author of the second book of Chronicles, and, consequently, received as the undisputed production of that prophet, at least as early as the end of the fourth century before Christ, if not a century and a half earlier.

In the book of Daniel mention is made of certain volumes or rolls containing the celebrated prophecy of Jeremiah concerning the destruction of Jerusalem, from which Daniel himself is said to have ascertained the exact period at which the captivity was to terminate; and, although no direct quotation is made, in this passage, from the book of Jeremiah, the similarity of the expressions used by both writers is too close to have been the result of mere accident. "In the first year" of Darius, the son of Ahasuerus, "I, Daniel, understood by books the number of years whereof *the word* of the Lord *came to Jeremiah* the prophet, that he *would accomplish seventy years* in the *desolations* of Jerusalem." (Dan. ix. 2.) If the reader will now be

* Hieron. Præf. in xii. Proph.—Lowth, De Sacra Poesi Hebræorum. Præl. xxi.
† Hieron. Prologus Galeatus.

at the trouble of comparing the words printed in Italics with others of similar construction and import in Jeremiah xxv. 1, 9, 12, he will find that the books to which Daniel refers must have been rolls upon which certain predictions of Jeremiah were written, and, consequently, that a very important part, if not the whole of the book which we now have under the name of Jeremiah, was known to Daniel, and regarded by him as the genuine production of that writer.

It appears, from a variety of passages in the Old Testament, that the character of prophet among the Jews was attended with great responsibility and danger. Those who sustained this character were often seen in the palaces of their sovereigns, restraining the profligacy of the court, and boldly censuring such measures as were calculated to entail disgrace and ruin upon the Jewish people. No apprehensions of personal danger could deter Jeremiah from warning his countrymen of the calamities impending over the Jewish state, and the approaching destruction of Jerusalem by Nebuchadnezzar. This he did openly and unreservedly, braving the fury of an incensed populace and a wicked priesthood, at the hazard of his life. "Then," we are told, "rose up certain of the elders of the land, and spake to all the assembly of the people, saying, 'Micah, the Morashthite, prophesied in the days of Hezekiah, king of Judah, saying,'—'Thus saith the Lord of hosts, Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountains of the house as the high places of the forest.'" (Jer. xxvi. 17, 18.) These words were a literal quotation from Micah iii. 12, and produced the intended effect. The appeal grounded upon them (v. 19) was successful, and the prophet's life was saved. Here, then, we are incidentally furnished with a proof of the authenticity of the book which we now have under the name of Micah, and likewise of the high repute in which the predictions of its author were held within less than a century from the time of their publication.

If it were necessary to multiply remarks of this kind, it might be shewn that Jeremiah* and Micah† contain quotations from Isaiah; and that clear references to the prophecies of Haggai and Zechariah are found in the book of Ezra.‡ But, as the instances already adduced are amply sufficient to prove that the books which we now have under the names of Isaiah, Jeremiah, and Micah, were received as theirs in times almost immediately succeeding those in which it is said that they were written, and as Haggai and Zechariah are acknowledged to have been comparatively late writers, we may here consider the chain of evidence in favour of the antiquity and authenticity of the books of the prophets as terminating, and proceed to make our inferences accordingly.

In the first place, then, we have the independent testimony of Jews and Christians to the existence and genuineness of these books for a space of more than eighteen centuries. This fact, it must be acknowledged, is a highly important as well as interesting one. To set it aside, "we must admit a principle, which, in no question of ordinary criticism, would be suffered for a single moment to influence our understandings. We must conceive, that two parties, at the very time that they were influenced by the

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* Lowth's Isaiah, Introd. Rem. to chap. xv.; Blayney's Jeremiah, note on chap. xlviii. 31, &c.

† Lowth's Isaiah, note on chap. ii. 2—4; Newcome's Minor Prophets, note on Micah iv. 1—3.

‡ Ezra v. 1, vi. 14.

mutual hostility, combined to support a fabrication; that they have
d this combination; that the numerous writers on both sides of the
have not suffered the slightest hint of this mysterious compact to
m; and that, though the Jews are galled incessantly by the triume of the Christian appeals to their own prophecies, they have never
pted to let out a secret which would have brought the argument of
ians into disgrace, and shewn the world how falsehood and forgery
vith their pretensions." * In the second place we have to boast, in
the authority and credit due to the prophetical books, the separate
of the Jews of Palestine and those of Alexandria, as exhibited in
gs of Josephus and the books of the New Testament, on the one
f in the works of Philo and the Septuagint Version, on the other.
s a material point in the question before us, since it proves that we
session of all the testimony which it was possible for the writings
mes to furnish. In the third and last place, the books of the pro-
re acknowledged and appealed to by the Jews in times closely
upon those in which they are said to have been written; a cir-
for which it is quite impossible to account on the supposition that
forgeries. If, then, any faith is to be placed in human testimony,
ound to admit the authenticity of these books. The credibility of
ctions contained in them will form the subject of some future
ation.

W.

THE SCEPTIC AND THE CHRISTIAN.

Toss'd on the world's wide sea of storms,
How helpless toils the Sceptic's bark!
No ardent faith the region warms,
The course is rough—the way is dark!
He views no beacon light on high,
No pilot's skilful hand is nigh,
But doubt stands trembling at the helm,
Till bursting waves the bark o'erwhelm.

See, where the Christian bends his way!
Though wildest tempests swell around,
He follows Heav'n's directing ray,
Which points where safety's port is found.
Fearless, he steers as God commands,
From passion's rocks, and pleasure's strands;
Hope cheers his spirits through the strife,
And bears him on to endless life.

gham. H. H.

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ers's Evidence and Authority of the Christian Religion, chap. vi. p. 165.

REVIEW.

ART. I.—Δευτεραι Φροντιδες. *Second Thoughts on the Person of Christ, on Human Sin, and on the Atonement; containing Reasons for the Author's Secession from the Unitarian Communion, and his Adherence to that of the Established Church.* By Charles A. Elton, &c. Bristol, 1827.

Unitarianism Abandoned; or Reasons assigned for ceasing to be connected with that description of Religious Professors who designate themselves Unitarians. By James Gilchrist. London, 1827.

(Concluded from p. 583.)

IF Mr. Elton, now a deserter from the Unitarian camp, be to be credited as a competent and faithful reporter, the Unitarians are ignorant, crafty, and dishonest men, who are either incapable of understanding the original languages, and comprehending the obvious sense, of the Scriptures, or else deterred by no reverence for the truth, by no sense of shame, by no regard to religious or moral principle, from wilfully perverting their meaning, and publicly professing opinions which they know to be in opposition to their genuine declarations. In his present judgment of them, they are ever ready to resort to the basest artifices to serve their own ends; they scruple not to reject any doctrine which, from whatever cause, they may be disinclined to admit, and to embrace tenets which they believe to be false, merely because they wish them to be true; they have in no case any higher aim than to defend the system which it suits them to adopt, with an utter disregard of the moral character of the means, that, for this purpose, they may find it necessary to employ; they are, in short, if his estimate of them be correct, men who stick at nothing provided only they can succeed in their object, and bring over proselytes to their cause.

We will yield to no provocation to question Mr. Elton's motives in submitting to the change that has taken place in his religious sentiments; but we are utterly at a loss to comprehend by what intellectual or moral discipline he has brought his mind to conceive and his pen to record such "Thoughts" of a body of religious professors, with whose principles and conduct he cannot be unacquainted, and whom, he ought to know, he grossly calumniates. When did this new light break in upon his understanding, and disclose to his astonished vision the dark and foul recesses of the Unitarian character, with all its disgusting appendages of craft, and fraud, and hypocricy? Had it but just flashed upon his eyes from the portals of heaven, when he sat down to proclaim the important revelation? Or, had he this knowledge when his "intimacy of some standing with Unitarians," as an associate and a brother, might have taught him what they were? And does his conscience now, for the first time, accuse him of having partaken their turpitude and merited their condemnation?

In the very first page of his "Second Thoughts," Mr. Elton betrays his anxiety to commence hostilities against the Unitarians. Because, in their controversies with Trinitarians, they have argued that the Athanasian scheme, as held by Dr. Sherlock and others, which alone they recognize as proper Trinitarianism, maintains in effect three objects of worship, they are accused (p. 9) with "a hundred times preferring," with "unwearied perti-

an "imputation a hundred times steadily denied;" and, therefore, "a course of argument illustrating rather the zeal of proselytism virtue of candour." What is the plain import of this charge, but tarians, for a mere party purpose, continue, against their better ge of facts, wilfully to misrepresent their religious opponents? lton must give us leave to ask, whether, as he seems to intimate, a notive be, in all cases, to be assigned to those who charge Trinita- h having three distinct objects of worship? In such case, he will explain with what views the following passages were written, in w before us, acknowledged to be the productions of his own pen.

Catholic polytheism has succeeded what may be called the poly- f Protestants, who worship the *Son* of God, and the attribute of pirit, as equally perfect Gods."*
to the nature of the Trinity, notwithstanding the dogmas and ana- f councils, Trinitarians themselves differ; some, with Dr. Sherlock, that the three persons are *three* distinct infinite minds or intelli- others, with Dr. South, that there is only one infinite mind, with *des* or attributes; or offices, manifested under the three different relations of Father, Son, and Spirit. The former scheme retains *ity* but loses the *Unity*, as it makes distinctly three Gods, which, he Catechism of the Church EXPRESSLY AFFIRMS."†
rality means more than one. More than one, in one godhead, are ersons, who all partake of the same divinity, and are therefore *several Gods*. They are no more one God, because they are combined in one , than the judges of the *Areopagus* were one judge, because they ne tribunal."‡
persons, then, we are to understand intelligent agents; an intelligent in common parlance and acceptation, a proper being; three persons three beings, and three beings, each by himself God, are three

riter of these passages unequivocally asserts, that proper Trinita- ve three distinct objects of worship. We leave it to himself to whether the man who could publish these statements as the result of berate reasonings upon the subject, was pursuing "a course of t illustrating rather the zeal of proselytism than the virtue of "

the frequency with which they are advanced, Mr. Elton would take peculiar pleasure in preferring accusations against Unitarians apering" with the Scriptures, and wilfully mangling and perverting prop up their cause. They are said (p. 10) "to pare down the elf to the very narrowest dimensions of Christian faith." Of a par- nterpretation of a controverted text, it is alleged, (p. 13,) that it e the right one, because it squared with the Socinian hypothesis." g again of the meaning assigned by Unitarian writers to a passage in el of John, the writer thus eloquently and loftily expresses his in- n (p. 15): "After this portentous display of sciolism and of sophis- in the history of theology, and in the philosophy of grammar, no- nich can hereafter be done in the way of tampering with texts, will to excite surprise."—"It is true," the author again writes, (p. 22,) dent Unitarians, taking some of the early 'reputed' (qr. convicted?)

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al, as above, pp. 3, 4. † Idem, p. 18.
arianism Unassailable, &c., 1818, p. 8.
for Unitarians, or Professors of the Ancient Nazarean Faith, 1823, p. 99.
r.

heretics for their models and authorities, have been busy with excinding and italicizing of entire *inconvenient* chapters, and the wholesale condemnation of entire epistles."

In the recital of these passages we are almost tempted to put it to the author, in his own temperate and polite language, whether such flimsy efforts to fix upon Unitarians an odious and criminal accusation, "be calculated to impose even on a savage"! Mr. Elton has himself been an Unitarian, and an Unitarian critic and apologist. We appeal to him whether, whilst he sustained those characters, it was *his* practice to "pare down," and to "temper" with, the sacred writings, and to fix the sense of passages by the sole consideration that "they squared with the Socinian hypothesis"? Would he not have repelled such an insinuation, if directed against himself, with unmingled disdain? Nay, has he not applied the scourge to a false accuser who had anticipated him in this ungenerous and reprehensible mode of attack? We will quote his words; he may, if he so please, transfer the just castigation to others whom it will equally suit.

"With this comparative method of Unitarian criticism staring you in the face, and after thus riveting your eyes on the letter of a *single text*, and refusing to look an inch beyond it, you modestly observe that it is 'one part of the Unitarian system not to take the whole sense of Scripture as it stands, and to believe it (I suppose *without examination*) reconcileable with itself in every part, but to *take away a portion, and make the rest give way to it*;' and you say, 'we have also a strong objection to that syllogistic faith which builds itself up upon *single texts* of Scripture. The Christian should feel that the whole Bible is his creed: whether obscure or clear, mysterious or simple, his faith should comprise all: he should be able to lay his hand upon the book and say, 'I believe in this' and he should see the peculiarities of Christianity not merely grasping for existence in single texts, but living, burning, breathing throughout.' 'Nothing short of this approaches either to the 'full assurance of faith,' or the full assurance of understanding!' What you exactly mean by the latter clause I do not pretend to guess." "But I would observe, on the general statement, that you need not fear (perhaps I should say, you will be disappointed in the hope), that the Unitarians will withhold their concurrence with these postulates, since they have uniformly asserted them and acted upon them for themselves: *with this proviso*, that the Bible on which they are to lay their hands is THE BIBLE ITSELF; *not a favoured translation only*, but the BIBLE ITSELF, UNSOPHISTICATED, UNINTERPOLATED, and PURE. Whether the disciples of the Trinitarian or those of the Unitarian school of Christianity be more notorious for 'taking portions of Scripture, and making the rest bend to them,' for that 'syllogistic faith' (an old expression in the mouth of an Athanasian) which builds itself on 'single texts,' or for supposing the peculiar truths of faith to 'grasp for existence in those single texts,' let the tenor and texture of their respective writings determine." "The Unitarian replaces these *single texts* in the context from whence they are 'torn live-asunder,' and he collates that context itself with other corresponding parts of Scripture: he permits Jesus and the evangelists and apostles to be their own interpreters."

To this passage the following note is appended:

"It is somewhat *remarkably* observed by Dr. C. A. Moysey, Archdeacon of Bath, in a Bampton Lecture, that 'against the general and harmonious evidence of the whole gospel, the Unitarian arrays a *few selected and mutilated passages*, which, if taken *singly*, may *bear a sound* which shall *seem* to concur with his favourite opinions; and he rests his whole system on them, without taking into account the tenor of our Saviour's doctrine in general, as delivered by himself and his apostles.' If the word *Trinitarian* were substituted for *Unitarian*, would not the cap fit as well? I would ask the Rev.

Archdeacon, who has laid aside the candour and courteousness natural to his disposition, in order to pin his faith on the authority of those intrepid creators of facts and sophisticators of quotations, Bishop *Magee* and Mr. *Rennel*, I would ask him whether he means to describe the prayer of Jesus to the Father, 'the only true God,' John xvii. 3; the prayer of Peter and John and the believers, Acts xiv. 24; the sermon of Peter on the day of Pentecost, Acts ii. 14; the sermon of Peter in Solomon's Porch, Acts iii. 12; the oration of Peter for the Apostles before the High-Priest, Acts v. 29; the sermon of Peter to Cornelius, Acts x. 34; the sermon of Paul at Athens, Acts xvii. 22; and the collective Apostolic doxologies, all of which, without a single redeeming exception, are systematically excluded from the liturgy of the Church of England,—I would ask whether he means to describe these as 'mutilated passages' which 'bear a sound' and 'have a seeming'? Yet these (how perverse!) are simply and altogether Unitarian."*

Before we dismiss this class of Mr. Elton's charges we must advert to a canon which he states to be adopted by Unitarians in disposing of the "doctrines received by the Church as those peculiar to Christianity." He arranges this canon under four heads, but the statement is too long to be transcribed. It is, however, in its spirit and tendency, among the most reprehensible portions of the book, as a fallacious and a gross misrepresentation. The fourth division is expressed as follows: "That the writings most opposed to Unitarian *simplicity*, are either spurious, or probably so, or else *it would be better if they were so*." P. 19. To such an insinuation we shall not deign a reply beyond what the writer may find in his own language on another occasion.

"A man who has general fixed principles, whether they be the fruit of habit and education, or of voluntary study and reflection, would naturally *expect* that the book on which he believes these principles to be grounded, should concur, when appealed to, with his previous views. He would naturally see passages in a different light from a man whose pre-established notions are different: but there is no want of candour or docility in this; *it is consistent with perfect sincerity, and an honest desire to know the truth*. Nothing can be conceived more puerile, superficial, and captious, than your accusing such a man of *purposely culling such proofs as make for his hypothesis, and refusing his assent to those that oppose it*."

"It is mere vulgar and ignorant sophistry to call this admitting or rejecting Scripture, according as it favours a system; it is admitting or rejecting a sense *ascribed* to Scripture, according as that particular sense appears, in the judgment of the individual, consistent with, or contradictory to, the collected evidence of the Scriptures at large."

"The heat of controversy, like the fumes of wine, often surprises a man into an unintended betrayal of his own weaknesses; and we generally suspect them of what we are secretly conscious of being prone to ourselves. This only inference, that in their textual interpretation Unitarians are guided by the measure of congruity or discordance in a particular text, could only have occurred to a man accustomed, himself to look on isolated texts as complete and oracular authorities. *We* do not, Sir, regard a text here or a text there as deciding the nature of Christian doctrine; but perhaps *you* are acquainted with those who do."†

Mr. Elton has graced his work with a few other controversial embellishments, which, like some already quoted, are not recommended by their novelty or originality, any more than by their candour and truth. Our readers will have seen that he has revived the designation "SOCINIAN,"

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Mr. Elton has graced his work with a few other controversial embellishments, which, like some already quoted, are not recommended by their novelty or originality, any more than by their candour and truth. Our readers will have seen that he has revived the designation "SOCINIAN,"

* Plea for the Unitarians, pp. 61, et seq. † Plea, &c., as above, pp. 52—54.

as applied to Unitarians and their doctrines. There is nothing in the term, taken alone, of which they can see reason to be ashamed. Could they admit their system to have been the work of a human master, they would not blush to own themselves the disciples of the great men that bore the name of Socinus, who were distinguished alike by their brilliant talents, their exemplary virtues, and their devotedness to the sacred cause of religious truth and religious freedom. But the author knew full well that words have often a magic influence; and that an epithet, happily chosen, will sometimes more avail in confounding and defeating an adversary than a long array of arguments. "Men," he lately wrote, before he had cancelled his first thoughts to make room for his "Second," "men are swayed by *sounds*. The term *Socinian* is considered as in itself a term of reproach." "The *title is now used to stigmatize the proper Unitarians*, though they are not strict Socinians." "They compassionate the ignorance, or despise the hypocrisy, of those who affect to consider a scheme of doctrine which, whether it be apostolical or not, was coeval with the apostolic age, as the heresy of a modern speculation." *

Our author has yet another grave charge to prefer against the Unitarians. In his present view of their principles, they are, it seems, DEISTS! The imputation is again and again, in various forms of phraseology, repeated. "Unitarianism," we are told, "occupies the same ground with Deism, as defined by Lord Herbert, of Cherbury," p. 93. "What the Deist could not do, they" (the Unitarians) "cannot do who wield the Deists' wisdom." They are "philosophical Theists, who," it is added with a sneer, "'are no doubt the people with whom wisdom will die.'" P. 97. "It would appear that the Unitarians *(absit invidia)* are Deists, who are 'almost persuaded to be Christians.'" P. 101. "The Unitarians stand on nearly the same ground with the ancient stoics and the modern philosophical sceptics." P. 102.

We almost feel it necessary to apologize for wasting a word on this hackneyed subject. To attempt at this time a serious refutation of a calumny so groundless and barefaced, were to give it the semblance of an importance which it does not possess. Our readers may, however, be gratified by the perusal of what Mr. Elton could himself write in condemnation of this absurd and odious imputation only four years ago; and what he continued to circulate up to the very hour of the publication of his "Second Thoughts."

"I have now, Sir, done with your *arguments*; your general *abuse* will not detain me long. You attempt to identify as with infidels, because infidels find their way into our religious meetings; where, however you may shew white eyes and lifted palms, I acknowledge that we rejoice to see them. It was your business to prove that they *continue* infidels. Unbelievers, who, in ninety-nine instances out of a hundred, have become so from the shock offered to the heart, as well as the reason, by the unworthy notions of God, the irreconcileable contradictions, and the *demoralizing tendency* of your perverted Christianity, would naturally have their curiosity excited by a sect confessing Christ, yet rejecting the 'traditions which had made the word of God of none effect.' They would naturally repair, if they 'wished to know what these things mean,' to a church where the shackles of one man's faith are not imposed on the judgment and understanding of another, but every man is exhorted, by those who stand to him 'in Christ's stead,' to be 'fully persuaded in his own mind.' But why they should repair thither, if they meant to persist in their infidelity, you offer no reason; you think the public will be satisfied (and

* Appeal, &c., as above, p. 3.

perhaps you are right with the rest of your brethren, that Unitarians are infidels, and therefore infidels will of course be so to them.

"But every man, who reads the New Testament and the world of books, will perceive that the Unitarian is an infidel in a different sense from the Deist; he is an infidel because he believes Christ rather than men. The Deist is an infidel because, as the apostle says, "the natural man" perceiveth not the things of the spirit of God. [illegible] not be found in a Unitarian assembly. He would be treated with indifference or to what he could merely regard as a mistaken display of [illegible] zeal; and in fact, Sir, the rage of your less enlightened brethren, your persecutions and beclouded vision, [illegible] that the infidels of every country are found to [illegible] despised conventicles, but in churches and [illegible] under the religion, whatever it [illegible] fashion. Neither *Hume* [illegible] house: connecting with [illegible] would go to church in England [illegible] towards Dissenters they [illegible] resentment; because Dissenters [illegible] *Bolingbroke*, who, in his [illegible] the bye, one of the most [illegible] Scriptures,) had no objection [illegible] the regulation of popular [illegible] to Nonconformists: and [illegible]

"The Unitarians, in particular, [illegible] are regarded by them with an [illegible] deem 'the hay and the stubble' of Christianity, they cling to the foundation; because they have rescued the Scriptures out of the hands of the Deists, into which the superstition of the orthodox had surrendered them, and contended, with *Locke*, for the reasonableness of revelation. Surely, Sir, you have mistaken the matter, and your recollection, as usual, fails you; or you must remember that it was not with an Unitarian, but with an episcopal defender of the Trinity, that the importer of Paine's bones formed a defensive and offensive alliance: that so far from coveting any companionship with Unitarians, he raised against them the STUPID CRY that they were no Christians; and has entitled himself to the gratitude of the *British Reviewer*, by declaring them OUTLAWS."†

Mr. Elton subjoins, as confirmatory of his own views on this subject, Mr. Aspland's excellent observations, first inserted in the Times newspaper, and afterwards published in the former series of this work, Vol. XIV. p. 708.

Our author has yet one serious objection to urge against Unitarianism. He distinctly intimates (p. 95), that the tendency of its principles is unfavourable to morals; and he insinuates, in no very covert terms, that, generally, Unitarians are not so pure and exemplary in their moral conduct as orthodox believers. He wishes, indeed, to be understood as referring to *principles* and not to *persons*. He admits that "he has found, during an intimacy of some standing with Unitarians, especially with the more eminent of their ministers," "instances of active, benevolent usefulness and moral integrity." These instances, however, are introduced as exceptions to the general rule, and are expressly ascribed to the extraordinary operation of "the grace of God." It affords us pleasure to record this concession, qualified as it is by the author's present theological creed. But we will add another more direct and satisfactory testimony which he wrote when his

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* "See Locke ad locum, Paraphrase on Paul."
† Plea, &c., as above, pp. 170—173.

mind was capable of taking a more calm and dispassionate view of the case than it is under its present apparent excitement.

"Mr. Wilberforce observes on the few claims of the Unitarians to purity of life; and Mr. Wardlaw speaks of the superiority of his brethren 'in the devotion of the closet, the family, and the sanctuary;' 'in sobriety, justice, holiness, temperance, fervency of spirit for the glory of God and the good of man,' and other graces. To these they answer nothing: the lives of Unitarians, who have 'adorned the gospel of God their Saviour,' are on record before men; and to the Searcher of hearts they appeal in secret from the judgment of the *Scribe* and the *Pharisee*."*

To this we shall subjoin the reply of Mr. Elton to an accusation similar to his own, preferred by a writer who had himself upon "second thoughts" deserted the Unitarian standard, and become an "accuser of the brethren."

"As to the insinuated immoral tendency of Unitarian principles, we may reply to Mr. Scott in his own words, respecting the judgment passed on his own sect: 'To adopt every childish cavil, every vague report, *every scandalous falsehood*, and industriously to propagate them, as if these afforded refutation of all the ARGUMENTS, AUTHORITIES, and SCRIPTURAL TESTIMONIES with which we support our sentiments, is no evidence of a *candid, liberal mind*, or of a *sincere desire to know the truth*."†

At parting, Mr. Elton is careful to remind the Unitarians, and to urge it against them as a demonstration of the erroneousness of their system, that the number of their worshipers is small; that the unsoundness of their creed "speaks intelligibly in the echoing silence of the recesses" of their temples, "at the very time that the courts, in which the crucified Redeemer is proclaimed, are thronged with feet that wear the pavement of the sanctuary." P. 109. According, then, to the author's "Second Thoughts," the popularity of a creed is a presumption or a conclusive demonstration of its correctness; and numbers constitute, it seems, an infallible criterion of truth! Tried by this test, where would Mr. Elton's own semi-orthodoxy stand when put in competition with the authorized formularies of the self-designated orthodox churches of Christendom? If the fact be, as he states, that Unitarian preachers have to speak to the "echoing silence" of empty temples, can he account for it by no other reason than the falsehood of their doctrine? As an *argumentum ad hominem*, or an *argumentum ad verecundiam*, if it be nothing better, we will refer him to the following passage in one of his recent publications:

"You attempt to identify us with the world. It seems 'we are of the world, and the world heareth us.' Your zeal, Sir, always outruns your recollection. Have you forgotten our 'echoing walls' and 'deserted pews'? That we have *some* congregations in *some* parts of the kingdom? That an extension of our principles is not to be apprehended? You are right, Sir, in your conjecture, if it mean that we shall not gain proselytes from the world. We hold out no pious compromise to the covetous or the licentious; we have no flattery for human depravity—no covering mantle of vicarious or imputed righteousness: we have no salvo for allowed sin—no gate of faith, at which the unreclaimed reprobate may knock, in his death-cold fit of apprehension, and slip easily into heaven. From our pulpit, Sir, though we proclaim that 'there is one God and Father of all,' we proclaim also that 'what a man sows, that shall he reap.' The ear of the world is not tickled by such preachers as these. The world knoweth its own, but these are not of them."‡

* Appeal, &c., as above, p. 193. † Idem, p. 223.
‡ Plea, &c., pp. 176, 177.

We had marked for observation some other parts of Mr. Elton's book, but we must not trespass on the patience of our readers: and we confess ourselves heartily tired of our remarks and painful task. From the respect we had always entertained for him on account of his talents, and the sacrifice he is said to have made in embracing and publicly professing Unitarian sentiments, we cannot but view his [illegible] with regret. Our concern is infinitely increased when we behold the anger and the disdain with which he looks back on his late associates, and read the contemptuous names, the coarse revilings, and the grievous calumnies, which he has unsparingly heaped upon their principles, their motives, and their character. Angry as they may feel, but cruelly as his own actions, the objects which, with such intemperate zeal, he has endeavoured to affix upon them, the Unitarians will greet him in return with no evil thought or word or wish. They will leave him to his own reflections, with the sincere and earnest hope that he may derive from his new creed and profession a portion of peace, satisfaction and joy which religious principles, conscientiously embraced and honestly reduced to practice, are capable of imparting.

Mr. Elton "recognises," it seems, "the PLAGUE SPOT on the walls of the Unitarian temple, and therefore he turns from its porch." * Such may possibly be the terrific aspect which, in a "second" view, it may present to his sickly imagination. To our eyes the edifice exhibits a more fair and attractive exterior, tempting our willing steps to tread its courts, to join the exercises and share the delights of those "who wear the pavement of the sanctuary." As they are displayed to our view, its walls are "salvation, and its gates praise." †

Mr. Gilchrist's pamphlet, although on many accounts an extraordinary production, will not require more than a brief notice. Indeed, were it not our wish to evince that we are alive to what is transacting in the religious world, we should pass it by in silence, rather than encourage the supposition that we attached importance to its contents, by inserting its title in the pages of our Review.

The author alleges (Preface, p. v.), that there is "internal evidence," in his work, "of his possessing sufficient fortitude to bear much severer criticism, with equanimity," than to be accused of *egotism*. We have no indination to ascertain by experiment what may be his exact capacity of endurance. We much doubt, however, whether it were in the power of any censor, religious or literary, to pronounce upon him a judgment half so severe, and, to a sensible mind, half so agonizing, as he has in these pages passed upon himself.

Mr. Gilchrist, not being able to discover in his copious etymological vocabulary, a definition more true to history and to fact, states (p. iii.) Unitarianism to be, "the theological opinions of Dr. Priestley and Mr. Belsham." Of Dr. Priestley, in particular, he says, in a parody not distinguished certainly by correct feeling or good taste, that he was "the author and finisher of the Unitarian faith." Both these eminent men rank, indeed, deservedly high among Unitarians. Their theological opinions, however, it is no disrespect to them to state, are no more to be considered as the standard of Unitarianism, than are the theological sentiments of Mr. Gilchrist to be regarded as the authorized creed of the General Baptists.

At the head of his title-page Mr. Gilchrist has stamped in broad characters,

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* "Second Thoughts," &c., p. 109. † Isaiah lx. 18.

"UNITARIANISM ABANDONED." This is the superscription which he has placed over the portal of his work to announce to the curious what may be found within. We think it right to apprize our readers, that the words are deceptive. They awaken expectations which must end in disappointment. He who may be drawn by them to enter the inclosure will find, indeed, Mr. Gilchrist's "reasons for ceasing to be connected with that description of religious professors who designate themselves Unitarians;" but he will also soon discover, from the author's own explicit declarations, that he never held the doctrines of Unitarianism, and, therefore, could not have "abandoned" them. He distinctly affirms (p. 19), that he "never was in unison" with Unitarians: he "was always a sort of Nonconformist in opinion among them, a heretic among heretics, and a disbeliever of those very things which are received by them almost with universal consent." The plain fact is, and he is not at all solicitous to conceal it, that through the greater part of life he has been more of an unbeliever than of a Christian of any class or denomination. Throughout his work he takes great pains to shew, that from an early period, when he read "Sandeman's Letters," his mind was painfully agitated by conflicting tendencies to orthodoxy and infidelity: not to the infidelity of the common herd of shallow reasoners, such as Hume, Gibbon, and Voltaire, (pp. 29, 30,) but to ATHEISM, the Atheism of that "intellectual Leviathan," Hobbes. His "great difficulty," the reader will observe, was not as to Trinitarianism and Unitarianism, but "concerning the divine origin of Christianity, or the credibility of the Gospel." "There was," he openly avers, "a considerable tendency to the rejection of Christianity in his habits of thinking and reasoning." "His mind was often so unsettled that he knew not what to think, and it was frequently so reckless that he cared not what he said or wrote." (Pp. 14, 15.) Thus wavering and, as he writes it, *skeptical*, was the state of his mind when he first assumed the *external profession* of Unitarianism, and became an Unitarian minister at Chatham! After this statement, the confession that follows, strange and humiliating as it is, need not, perhaps, excite surprise: "Chatham was the grave of my piety. It had been declining and dying before, but now it might be considered as dead and buried!" (P. 11.)

At Chatham he made no progress in the acquisition of Unitarian sentiments. The Unitarian books which he now read served only to inspire him with contempt for the authors, and to "shake his confidence yet more in the word of God." (P. 13.) Yet, with his faith thus tottering, and his piety entombed, he accepted an invitation to be the minister of the Unitarian Baptist congregation meeting in Worship Street! He had now "rejected Trinitarianism," but had not "*made up his mind to reject Christianity.*" (P. 14.) Being placed in the "focus of Unitarianism," he "could not but act with the Unitarians, *without taking a position for which he was not then prepared*:"—that is, we suppose, without acting upon his honest convictions, and ceasing to be the minister of a religion which he all but disbelieved. "His discourses and writing were," however, "for some time Unitarian," but "merely as Unitarianism is a system of negation." Up to this period, then, it is quite clear from his own account that he was not actually an Unitarian: and, though professedly an Unitarian minister, could preach Unitarianism no further than it was "a system of *negation*," or just as he might have preached Mahometanism, or his favourite Atheism of Hobbes.

In 1814, Mr. Gilchrist preached at Southampton, before the South of England Unitarian Society. The discourse delivered on that occasion is now before us. Were we to judge of his creed from its contents, we should

say that he was now an Unitarian. His aim in it is to demon-
reason and Scripture that Jesus was simply a man. He does not
negations merely, but in direct proofs. This sermon was, be-
sty composition, got up on the spur of the moment. It had
ritten, the author informs us, for the Lecture at St. Thomas's
drecomposed for the Southampton Meeting: it was printed after
ision, and with the appendage of *notes*. It might, therefore, on
t, be fairly taken as conclusive evidence of the author's Unitari-
: Mr. Gilchrist spurns the benefit his pamphlet would have
ı this inference, in giving to the title somewhat of the sanction
d at one stroke, and a fearful stroke it is, demolishes the autho-
proof. The most austere and relentless critic that ever dipped
ıll would not dare, even in reference to the pamphlet now under
›pen and inviting as it is to the severest judicial censures, to say of
hat he affirms of himself by way of apology for printing and pub-
ermon:—"I preached said discourse" (he writes, p. 15) "in a
d bordering on distraction, with doubt and perplexity, (which
quently the case when called to preach Unitarian Lectures,) and
e it out for the press, I may truly say, that *such was the despe-
spirit that I neither feared God nor regarded man!*" Such
ecludes all comment.

rist does not, however, leave us with this measure of evidence,
er was an Unitarian, though sufficiently ample and decisive. A
his pamphlet consists of a kind of *Delectus Sententiarum*, or
xtracts" from sermons preached by him in the last ten years.
ɔt given merely as specimens of his pulpit eloquence, though they
h be curiosities of their kind: they are avowedly selected for the
hewing that, during this period, he did not preach Unitarianism,
ıg very different. Surely, then, nothing farther can be requisite
reasonable mind, that whatever Mr. Gilchrist has "abandoned,"
ıimself being the judge, abandoned "UNITARIANISM."

ɜ "extraordinary change" (p. 76) has taken place in his opi-
re bound on his own authority to believe. We will not assign
to any "base motives," or "to mental weakness and aberra-
76.) But we must leave it to Mr. Gilchrist to reconcile, as he
, to Christian simplicity and integrity, the course of his public
ı avowed Unitarian minister and advocate, with his now declared
nearly all the peculiar tenets of Unitarianism, with his unsatis-
ıs to the divine origin of Christianity, and with the admitted
f his mind to the principles of Atheism.

usal of this tract, it is impossible not to be occasionally amused
cilious and disdainful style in which the author, with singular
ency, delivers his judgment upon those scholars and critics to
earned world had been used to give some credit for erudition

Such pretenders to scholarship and criticism as Geddes and
et hoc genus omne, merit only the writer's unqualified con-
leed, biblical critics are his aversion. "The labours of the
l critics," he writes, p. 3, "were as familiar to us as the pages
uthors; and if we have long ceased to give our days and nights
sole reason was that they did us more harm than good."

ot, however, content himself with the contemptuous treatment
The living come in for their full share of his scorn and personal
ɜ eminent persons against whom these πικροι καλαμοι, these

"bitter shafts" are levelled, need not our feeble defence, and we are sure they will never condescend to repel attacks of this description. But how are we to account for all this morbid exacerbation and rancorous personal antipathy? Does Mr. Gilchrist conceive, is he vain and egotistic enough to fancy, that all mental and moral excellence are cooped up in the narrow circle of SELF? Is he impatient beneath the sound of praise which is wafted above his head to other men, who, by the superior vigour, or more successful application, of their intellectual faculties, have attained higher stations on the ascent to the temple of fame? Among the "popular authors" whom he states to be so "familiar" to him, might possibly have been included one Æsop; and he may remember an apologue of that acute and amusing writer headed in some school editions *De Randâ et Bove*—the Frog and the Ox. We need not repeat it: but we shall quote, in conclusion, the caustic remark of an old Latin annotator, which he gives as the επιμυθιον, or moral of the tale:—

Noli te inflare, ne crepes.

ART. II.—*Catholicism in Austria; or an Epitome of the Austrian Ecclesiastical Law; with a Dissertation upon the Rights and Duties of the English Government with respect to the Catholics of Ireland.* By Count Ferdinand dal Pozzo, late Maître des Requêtes, and First President of the Imperial Court of Genoa.

WE have before observed, that though it has always suited the purposes of the No-Popery politicians to view a concession of the claims of the Catholics to equal privileges as citizens, as an abandonment of the rights of the state to ecclesiastical usurpation, these reasoners have not yet proved that in reality the resisting power of the state would, by any such measure, be at all materially weakened; that every government has not, and would not continue to have, abundant means of restraint upon any *actions* which could be detrimental to its existence; and, moreover, that even Catholics would consent, if left to themselves, to give way so far to the temporal authority of the papal court as in any formidable degree to interfere with the legitimate exercise of the administrative faculties of the state. We observed on the progress that had actually been making in all the principal Catholic states towards what may be called swearing the peace against their spiritual chief, and it appeared to us extremely difficult to conceive, that if a Catholic prince could, without breach of his spiritual allegiance, effectually curb those clerical propensities in his church, from which he apprehended practical mischief, a Protestant prince could not (when he had set himself right on the score of justice to his subjects, and had given them all equal rights and obligations) at least do as much in preventing any inconvenience from the connexions of a minority of his subjects, possessing no temporal power or patronage whatever.

Count dal Pozzo's book comes out very opportunely in connexion with this view of the subject. He is a Catholic, but of the school stoutly opposed to all the temporal pretensions of Rome. He has been brought up under a code which recognizes Catholicism as the state religion, yet tolerates others, and takes especial care to make its own particular favourite behave with propriety and courtesy towards other faiths. He wishes emancipation for the

tholics of Ireland, but only on condition that their king shall take upon him-
f the same civil authority over their proceedings, so far as they could dis-
b civil order, as Catholic sovereigns make no scruple in exercising; and he
oceeds to shew how unreasonable it would be, on their part, to object to
s, when the regulations of the Court of Austria, which have been quietly
ted upon half a century, are taken into consideration. The Emperor, he
serves, is head of the temporal affairs of the churches in his dominions,
hatever be their creed and whatever should be his own; and he sees no
ason why the Protestant King of England, or any other king, should not
: the same.

The Count, in considering the concessions which the Catholics of Ireland
ould make to the state, has involved himself in greater difficulty than
as necessary, by not observing that the Austrian government goes much
rther than the English is asked to go, and that the latter consequently has
ill less occasion for apprehension of dissident creeds. The former not only
lerates, but recognises as established and endowed, several religions in the
me state. It conceives itself to be, *as a government*, properly speaking, of
) religion, but to be bound to protect and keep fair play between all; and
e co-existence of these establishments of course renders many regulations
ecessary, and creates many embarrassments, which can never arise where
l that seceders venture to sue for is liberty of worship and an absence of
escriptions. Count Pozzo, in his reasonings with the Irish Catholics,
rho, by the bye, have never shewn the slightest inclination to be of the
urialist, or high-temporal-pretension, party of the Church of Rome,)
eems to be contemplating all those points of contact with the government
hich arise in his own country, where they form a powerful establishment,
-existent with one or two other less influential establishments, between
hich jealousy might reasonably be expected. In Ireland, the only possi-
e interference which the government could want to exercise, would be to
ovide a few regulations against those actions which should have a tendency
interfere with its internal or external political relations, if any such should
ear worthy of notice in the members of a body without power or institu-
ons capable for an instant of rivalling those of a wealthy and influential
tablishment.

But the Count's book is a curious one, as developing the cunning, des-
otic policy of the Imperial Court, and displaying the mode in which it uses
ligion as a mere state engine, and the degree in which all this is quietly
bmitted to, and, in fact, rendered conducive to the quiet of society and its
emption at least from sectarian jealousies and priestly persecutions. We
all proceed to give, within as short a compass as we can, an outline of the
ustrian code of law as it respects the state's connexion with ecclesiastical
atters; a system founded, as it asserts, on ancient practice and the well-
derstood relative rights and duties of governments, and of the societies
hich unite for religious purposes within its sphere.

The Episcopal Chancellor of Lintz, George Richberg, composed a work,
titled "Enchiridion Juris Ecclesiastici Austriaci," for the use of the clergy
d the civil functionaries of the empire, which had become the more neces-
ry as the laws of Austria had almost altogether rejected what is commonly
lled the Canon Law, compiled with a complete subserviency, as was con-
ived, to the grasping purposes of the Papal court, and founded on preten-
ons which the Austrian court never conceded. This book became a text-
ok in the universities of Germany and in the Italian states under the
ustrian dominion. An Italian translation was published at Venice, in

1819, by authority, and from this book Count Pozzo has published his abridged translation. "It contains," he observes, "a system of doctrine, in the formation of which, under the reigns of Maria Theresa, Joseph II., and Leopold II., the most learned German and Italian political writers, civilians and canonists, have co-operated, which has been maintained in practice a sufficient time to appreciate its effects, and which well deserves to fix the attention of other nations and of other governments. It is a far better system than that of the celebrated Gallican Liberties."

The work is divided into three books:—the first, treats of Ecclesiastical Law in General, and its divisions; the second, of Internal Public Ecclesiastical Law, as it regards the authorities constituted for the internal administration of the church, their mutual rights, duties, &c.; the third, of External Ecclesiastical Public Law, under which head are considered the relations between the church and the state.

The first of these books is of an abstract character; it defines the church to be a society, that is to say, a congregation of men connected by common laws or rules, having a settled object, which is in this life the fulfilment of religious duties, and in the life to come, eternal salvation. Into this church every person is free to enter or not to enter. No means of coercion are permitted on account of matters relating to this society, and the society itself is recognized as having and requiring no other powers than it is proper should be conceded to it as necessary for the internal regulation of any such an association of persons for a common object, sanctioned and approved by the state. Of course, excommunication or exclusion of members is the principal power of this sort which is allowed. Individuals are recognized to have the power of thus associating with a view to determinate objects, and a new social law is, to a certain extent, therefore introduced by the restrictions which such individuals impose on themselves. But this new social law is held to require the approbation of the civil power, and to be only valid on condition that it does not prejudice public liberty and the interests of civil society.

The sources of ecclesiastical common law are next considered. The suspected decisions or assumptions, in modern times of Papal encroachment, are not admitted as legitimate authorities. The decretals of the popes are confined to the limits fixed to their authority as heads of the church, which the Austrian ecclesiastical law confines within narrow limits; and an important division of the sources of ecclesiastical law is assigned to the internal laws, customs, and regulations, of different states, and the decrees of their rulers. The particular laws and customs of Austria for the regulation of the state's relations to the church, are enumerated under this head. It is stated, that all who in Austria are destined for ecclesiastical cures, or even for the administration of civil affairs, are obliged to study the maxims of the government with regard to ecclesiastical matters; and no person can be admitted into the higher orders of the church if he have not undergone an examination upon its canon law.

The second book contains a detailed exposition of the limits and nature of purely ecclesiastical power; of the officers instituted for the maintenance of the social system of the church, and their respective powers and duties. Bishops are recognized, as by regular succession, the principal administrators of ecclesiastical authority, the church having, however, no other means at its disposal of coercing its subjects than those which are requisite to instruct and exhort them, and to exclude the refractory or disobedient from all or a part of the ecclesiastical communion. If

eculiar occasions occur which involve matters of external order and inter-
re with the practice of virtue, "and the church is persuaded that exter-
al measures of coercion may with propriety be employed, they must be
quested of the civil power, to which alone they belong, and not to the
urch."

No jurisdiction exists simultaneously with the bishop's in his own diocese.
new rules of discipline are introduced, each bishop should have the power
examining them to find whether they are suited or not to his particular
urch, and may refuse to receive them. The pope is recognized merely as
e primate among bishops, as the successor, in the Church of Rome, of St.
ter, who is considered the first of the apostles. The Bishop of Rome is
e centre of unity, with whom every bishop should keep up an epistolary
tercourse. He presides in councils; and in the absence of councils is
und to administer matters according to their united intentions, and, as the
ar of all, to ordain, in a provisional manner, whatever is deemed to be
cessary. The controverted questions of jurisdiction between the popes,
uncils, and bishops in their separate dioceses, are fully considered. The
strian government regarding the bishop's oath of fidelity to the papal see
somewhat prejudicial to the civil authority, prescribed, in 1781, that no
th should be taken but on condition that the whole form should be under-
od in the just and original sense of an obedience purely canonical, and
uld be received so as not to clash either with the rights of the sovereign
the duties of the subject, both of which the bishops were, on that occa-
n, to recognize by an oath, to be taken in a form pointed out previous to
e oath to the pope.

Appeals to Rome are prohibited, or are to be judged by a delegate re-
ding in the country to which the parties belong. The powers of dispen-
ion in marriages are required to be exercised by the bishops; the govern-
nt permitting those bishops who had scruples as to exercising these powers
obtain *faculties* from Rome so to do, which that court readily compromised
matter by granting. All papal indulgencies are to be submitted previ-
ly to what is called the "Placet Royal," for the sanction of the state
fore announcement. The legatine authority is of course confined within
e bounds of the pope's own authority; and the civil government has the
wer of examining these letters of legation, of not receiving legates, except
der certain conditions, and of refusing to admit those against whom they
y entertain just objections.

The powers of a bishop in his diocese for the regular administration of
church are strictly defined. They are, as before observed, exclusive and
lependent of every other jurisdiction, save always and excepted a pretty
ilant supervision which this despotic state takes great care to reserve to
elf, while it keeps out all other intruders on the church's independence.
r instance, no pastoral letter or charge, addressed to the clergy of a
cese, can be published without the approbation of government. By the
cient canons the bishops, however, are required to perform nothing of
at importance without the advice of their presbytery, that is, of the
ests of the diocese; from which arose diocesan synods, which the Aus-
n government, in some cases, restored, but probably saw fit to discourage
too popular in their character. All bishops are nominated by the empe-
. By the Austrian laws it is prescribed, that all parochial benefices
uld be conferred on the more deserving candidate upon examination.
e parish priests have the direction of the elementary schools; they admi-

nister, "*by the sovereign's concession*," the property of their churches; "they ought to exhort the people to the observance of the laws; and it is especially enjoined that they should be present at the promulgation of the civil laws, and admonish the people to be also present." The care of orphans, the poor, and of illegitimate children, is confided to them. "They must either personally, or through the schoolmasters, *assist the military conscription*, and furnish whatever information is in their power to give from the parish books."

The third book proceeds to the consideration of the most delicate part of the subject, and discusses the general relations which the church bears to the state. Catholicism is generally treated as solving the questions which have been agitated on this head in a manner subversive of the dignity and interests of the state; but in this respect great difference has always existed in the degrees to which Catholic states have been inclined to give way to clerical pretensions, and even among Protestants the controversy has been by no means without extremes, which it would be equally difficult to reconcile with each other, and with the liberties of the community. Dr. Magee is now thundering against the theories of Warburton on this very point, and our contemporary, the British Critic, No. III., is doing his best to abet the former. The Court of Austria, in the midst of its Catholicism, has found the means of keeping church authority within quite as narrow limits as most Protestants would wish to prescribe, and much straiter than would suit either Dr. Magee or the great authority which he ventures to impugn.

The Austrian ecclesiastical system lays down that the church and civil society are two moral beings or states, essentially different as to their origin, objects, and means; but that they are not contrary to each other, and can even much assist each other. The church can by its precepts render citizens upright, tranquil, and obedient to civil authority, and the state can assist the church by protecting its worship, &c. The church, like any other legal association in the state, has its property, civil rights, &c., and is subject to civil authority, to its laws and burdens. The state, as a state, is not the subject matter of religion; it is not combined with any church; its compact of union with a church or churches is not grounded on the idea that its subjects should profess any one religion in preference to another. The sovereign, like his subjects, is at liberty to enter or not into the society of any church. A sovereign who is a Catholic, has, as a sovereign, neither more nor less rights than a sovereign who professes any other mode of worship.

The state has jurisdiction over all civil matters. The church has no power to do any thing mixed up with civil relations or not essential to its ends, which the civil power deems pernicious, and on that head the state is the sole judge. All temporal jurisdiction on the part of the church over the civil power is of course denied, and contended to be unwarranted by scriptural or other rational authority. No excommunication even is allowed in Austria without the sovereign's consent. Ecclesiastical immunities have also been destroyed, and the clergy are tried like all other citizens. The church is allowed to claim as rights—a right to liberty of action or free exercise of religion; a right to civil protection; and a right to prevent the civil power from obstructing the church's exercise of that obligation to promote religious salvation for which it is formed. But the church has no other power of redress, in case of invasion of its rights, than those of exhortation, prayer, patience, and constancy. The civil power must be predomi-

[illegible] the state. [illegible] church. [illegible] man, and [illegible] of the church.

The [illegible] religious [illegible] asserted [illegible] nounce [illegible] tion over [illegible] nation and [illegible] other [illegible] of their [illegible] mental [illegible]

The [illegible] include [illegible] viding [illegible] does not [illegible] he ministers of religion [illegible] ples to be [illegible] admitted [illegible] nulates the [illegible] and regulates [illegible] marriage, [illegible] solely on [illegible] contract [illegible]

controversies [illegible] often injurious [illegible] has forbidden [illegible] opinions of [illegible]

toleration, and of allowing to all his subjects of different persuasions the free exercise of their opinions, whatever inclination to the contrary a particular church might be inclined to shew. The regulation of the mode and extent of this civil toleration lies with the state. "Religion," it is laid down, "abstractedly considered, formed no part of the social compact, nor could the citizens renounce the natural liberty of exercising what form of worship they pleased, provided no detriment could then arise to the civil community. It may be admitted, moreover, that religion is a matter that cannot be forced, because as soon as restraint begins to operate, religion becomes an external hypocritical cloak to faith and piety." 6. The state has the power of regulating and restricting the number of ecclesiastical persons, of settling their qualifications, and of excluding from ecclesiastical offices persons of whom it entertains just apprehensions. It considers church property as similar in its nature to all other kinds of property which are commonly described as in a state of wardship, and regulates the due application of the proper portion for public purposes, charity, &c. "Aurum Ecclesia habet, non ut servet, sed ut eroget et subveniat in necessitatibus."—St. Ambrose.

A chapter is devoted to the reciprocal relations between the different religious persuasions in a state. It allows to the Catholic church no other mode of propagating its faith but instruction, and that instruction conveyed at a proper time and in a proper place. It forbids such attempts even at proselytism, which it judges to be injurious to public tranquillity, and it

especially denies the church's right to constrain the opinions of any one. In Austria a man may pass from one Christian sect to another, tolerated by law, with certain precautions, having in view to ascertain that he does so by free-will and full knowledge; and it is strictly recommended to the members of different faiths mutually to respect each other, and to live in peace and harmony. The schools are so regulated that youths of different persuasions have their appropriate instructions in religious matters, and have in common those branches which are independent of religious belief.

The religious concerns of the Protestants in Austria are managed by two consistories, constituted and approved by the sovereign, one for the confession of Augsburg, the other for the Reformed Churches of Germany and Bohemia. All pastors are confirmed by these consistories. Of these pastors, some, called elders, are superiors, and preside over the provincial assemblies. The Catholic church, being the most numerous, has greater and peculiar privileges, such as those of bells, steeples, and public entrances fronting squares and streets. The parochial registers are kept by them, to which the Protestant clergy send certificates of the marriages, &c. performed by them, for registration. Towards Catholic processions, &c., the Protestants must pay respect or withdraw; and the Catholic clergy, on the other hand, are bound to abstain from all insulting and satirical expressions. Protestant children attending Catholic schools are allowed to retire when the Catholic catechism is heard. Where the Protestants have no burying-ground they are to be buried in the Catholic grounds without any peculiar rites, and the nearest Protestant minister must be invited to accompany the corpse. The banns of marriage of Protestants are published both in the Catholic church and their own place of worship.

The Protestants are not compelled to contribute to the reparation or maintenance of the Catholic churches. Their pastors perform all rites for them, giving immediate notice to the Catholic priest of the district, that they may be duly registered. If there be no resident Protestant pastor, the Catholic priest baptizes, marries, &c. If the Protestants have schools of their own, they are then under no obligation to contribute to the Catholic schools. It is a duty incumbent on every Catholic parish-priest to be carefully vigilant that the laws of toleration be accurately observed; he is bound to conciliate differences if they arise; to prevent useless disputes; to report on proper occasions all contested matters to the public authorities for their decision, and, at the same time, to provide them with all the requisite proofs and documents.

Such is an outline of the singular system of Austrian regulation of ecclesiastical matters. It is obviously a code of despotic policy, in which the interests and views of the state are the basis of every thing; but it will have been seen that this policy bears with it a considerable portion of what is sensible and enlightened; that the government takes some pains to make every one do his duty, and confine himself to his proper sphere; and is in no way disposed to lend itself either to the bigotry of fanatics or the hypocritical zeal of a corrupt hierarchy.

II.—*Hymns* [illegible]

[illegible]

[illegible]

[

reason. We say difficult, for the idea of addressing a Triune God seems to us to present an almost insuperable obstacle to the grandeur and dignity of sacred poetry.

"TRINITY SUNDAY.

"Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to thee!
Holy, holy, holy, merciful and mighty!
God in three persons, blessed Trinity!

Holy, holy, holy, all thy saints adore thee!
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before thee,
Which wert and art and evermore shalt be!

Holy, holy, holy! Though the darkness hide thee,
Though the eye of sinful man thy glory may not see,
Only Thou art holy, there is none beside thee
Perfect in power, in love, and purity!

Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name, in earth and sky and sea;
Holy, holy, holy, merciful and mighty,
God in three persons, blessed Trinity."

The following is truly elegant, though much too light and airy for the purposes of worship:

"Lo! the lilies of the field,
How their leaves instruction yield!
Hark, to Nature's lesson given
By the blessed birds of Heaven!
Every bush and tufted tree
Warbles sweet philosophy;
'Mortal, fly from doubt and sorrow:
God provideth for the morrow!'

Say, with richer crimson glows
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we, poor citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily;
Mortal, fly from doubt and sorrow!
God provideth for the morrow!

One there lives whose guardian eye
Guides our humble destiny:
One there lives, who, Lord of all,
Keeps our feathers lest they fall.
Pass we blithely then the time,
Fearless of the snare and lime;
Free from doubt and faithless sorrow—
God provideth for the morrow!"

As a specimen of a totally different style we insert a very bold Hymn for the first Sunday after Trinity, and shall close our extracts by the beautiful and nearly perfect address, for Hymn it cannot be called, to Jerusalem:

"FIRST SUNDAY AFTER TRINITY.

"Room for the proud! Ye sons of clay,
From far his sweeping pomp survey,
Nor, rashly curious, clog the way
His chariot wheels before!

Lo! with what scorn his lofty eye
Glances o'er age and poverty,
And bids intruding conscience fly
Far from his palace-door!

Room for the proud! But slow the feet
That bear his coffin down the street:
And dismal seems his winding-sheet
Who purple lately wore!

Ah! where must now his spirit fly
In naked, trembling agony?
Or how shall he for mercy cry
Who show'd it not before!

Room for the proud! In ghastly state
The Lords of Hell his coming wait,
And flinging wide the dreadful gate
That shuts to ope no more,

'Lo here with us the seat,' they cry,
'For him who mocked at poverty,
And bade intruding conscience fly
Far from his palace-door.'"

"TENTH SUNDAY AFTER TRINITY.

"Jerusalem, Jerusalem! enthroned once on high,
Thou favor'd home of God on earth, thou Heav'n below the sky!
Now brought to bondage with thy sons, a curse and grief to see,
Jerusalem, Jerusalem! our tears shall flow for thee.

Oh! hadst thou known thy day of Grace, and flock'd beneath the wing,
Of Him who call'd thee lovingly, thine own anointed King,
Then had the tribes of all the world gone up thy pomp to see,
And glory dwelt within thy gates, and all thy *sons* been free!

And who art thou that mournest me? replied the ruin grey,
And fear'st not rather that thyself may prove a cast away?
I am a dried and abject branch, my place is given to thee,
But woe to every barren graft of thy wild olive tree!

Our day of Grace is sunk in night, our time of Mercy spent,
For heavy was my children's crime, and strange their punishment;
Yet gaze not idly on our face, but, sinner, warned be,
Who spared not his chosen seed, may send his wrath on thee!

Our day of Grace is sunk in night, thy noon is in its prime,
Oh turn and seek thy Saviour's face, in this accepted time!
So, Gentile, may Jerusalem a lesson prove to thee,
And in the new Jerusalem thy home for ever be."

Y.

CRITICAL NOTICES.

ART. IV. — *Addresses, with Prayers and Original Hymns, for the Use of Families and Schools.* By a Lady, authoress of "Devotional Exercises for the Use of Young Persons." London. Hunter. 1826.

THIS is a praiseworthy attempt to supply a deficiency in our theological literature. All persons engaged in the religious education of the young must have felt the want of something more brief, intelligible and interesting than the majority of sermons for family reading. These Addresses, twelve in number, are not by any means all we want, but, as far as they go, they will serve a useful purpose, and, we hope, will open the way for further attempts in the same direction.

Among them the first, sixth, and seventh are particularly calculated to impress.— Here and there we have remarked a passage somewhat too speculative, as at p. 142, and rather too confident an assumption of a disputed and non-essential doctrine, as in the Address on "the Character of Christ;" but every family of young persons, where religious instruction is conducted on *general* Unitarian principles, will find this little book a valuable present. On the whole, it is perhaps superior to the Author's Devotional Exercises, which have been already favourably received by the public.

ART. V. — *Hints to Parents; with Exercises for exciting the attention and strengthening the thinking powers of Children, in the spirit of Pestalozzi's method.* Nos. I. II. III. IV. and. V. Darton and Harvey. Price 1*s.* each.

TWELVE years have now elapsed since Mrs. Hamilton, in a very sensible and strong appeal to the patrons and directors of *schools*,* endeavoured to shew how much the benefit of the Bell and Lancaster modes of teaching "might be increased by a partial adoption of the plan of Pestalozzi." That are sorry to say, appears to made with little effect. It sti too much the custom to te: dogmatically, and to feed them without examination or dev the capacity for receiving tl yet too much our habit to de: ideas; we talk to children wrong, of being good and bei but if persons engaged i would take the trouble to i would soon find that there i mentable ignorance in their respect to *the limits* of goo that while extreme and g which are of rarer occurren haps, marked out pretty their minds as things to be greatest confusion prevails to the more common error life. Mrs. Hamilton has v out the absurdity of denom mentary instruction in readi ting, education: she shew improvement of moral pe the point at which we oug she knew that it was necessa and cultivate the affections before this could be done; recommends the Pestalozzia preference to any other.

In the same spirit is co little work now under notic appeal to mothers, to whoi office of superintending the of children belongs; and it pressing upon them the in paying attention to the exer velopment of the faculties, fi earliest period at which the of the child are directed t ward objects. It is no nev burthen the minds of child oppressive load of learning, dually strengthening proce all their powers will be en quire energy, readiness, and According to the Pestalozzi a child is early led to m observations on external o number, form, and prop name is early associated wi When an instructor receives prepared, how different is that of him who finds his

* Hints to the Patrons and Directors of Schools, by Mrs. Elizabeth Hamilton. Longman and Co.

ot ignorant merely, but torpid—who iscovers after a long and laboured les-n, to his utter despair, that the whole is been rendered incomprehensible by e child's having appended a totally fferent meaning to some one word th which he set out!

We know not the author of the Hints to Parents," but they are evi-ntly the productions of a person well ormed on the subject of education, d deeply interested in the formation the Christian character. In execu-n they are rather desultory and ram-ng—but valuable lessons may be arnt from them, and a reader who is ally desirous of acquiring a knowledge the author's aim, will find with a tle exercise of patience that every les-n, exercise, or hint, however uncon-cted it may seem, has a bearing upon e same object. One grand good to derived from examining such a little ork as this, is, that it sets parents and achers immediately *to work*. Many a other, it is to be feared, conceives her-lf to be in a very satisfactory state, if e is holding herself in readiness to ap-y her moral and religious principles to e purpose of her child's instruction on hat she deems fitting occasions.* Now, cording to Pestalozzi, she is thus rievously wasting time: the more con-tantly, vigorously and justly she culti-ates the powers of her child in every irection, the more she is superseding he necessity for dry, moral instruction; he is leading her pupils to feel and hink aright upon all points; and while onnecting every object, every fact, every iscovery with some correspondent emo-on of gratitude, faith, and love, to the upreme Being, she is establishing a abit and laying a foundation which annot be overthrown.

ART. VI.—*A Charge delivered to the Clergy of the Diocese of London, at the Visitation in July*, 1826. By William, Lord Bishop of London. 8vo. pp. 40. Rivingtons.

EPISCOPAL Charges have descended om the stately quarto to the modest tavo; and this change has been ac-companied by another of greater mo-ment, namely, a lower tone in the as-sertion of ecclesiastical claims and the condemnation of dissent. The word *schism*, which used to stand forward in capitals in every page of a bishop's ad-dress to his clergy, is now rarely used, and never with its ancient offensiveness. It is perceived by our mitred orators that in the present state of society the Church of England can retain her hold of the people's affections solely by reason and charity; and certainly the use of these instruments of subjection are un-speakably more likely to retain the mul-titude in quiet submission, than fulmi-nations against spiritual rebellion and woes on the heads of the abettors of heresy and separation.

The Bishop of London's Charge has suggested these reflections: it is sensi-ble, temperate, and charitable. The greater part of it is taken up with mat-ters belonging only to the diocesan and his clergy; on these we have no dispo-sition to remark: but there are some passages relating to the Roman Catho-lics and the Protestant Dissenters which are interesting to the general reader, and which we point out with the more satisfaction because they indicate that improvement in the spirit of episcopal charges to which we have adverted.

The Right Rev. Prelate naturally re-fers to the controversy now in agitation between the Churches of Rome and England. He states fairly the points of difference between the two communions. He traces the Reformation to the con-viction in the mind of the nation "of the necessity of separating from a com-munion which required the sacrifice of liberty and truth by the acknowledg-ment of an usurped power, and the pro-fession of a corrupt faith." P. 11. He accounts for the silence so long main-tained on the controversy; owing to which the people had become indifferent to the question and ignorant of its true grounds, and some were led to imagine that a change had been insensibly wrought in the religion of Rome, and that in fact it had become more humble in its pretensions and more catholic in its spirit. This conclusion, he says, is now proved to be erroneous, and the Romish Church is avowedly unchange-able and intolerant. For this reason the Bishop calls upon his clergy "to resist an usurpation which would despoil them at once of" their "faith," their "liber-ties," and their "sacred character." But this, he adds, is not to be done "by

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* Selon Rousseau, il faut attendre et saisir le moment favorable pour placer une instruction, pour inculquer la moralité : selon Pestalozzi, le moment est toujours là, ce moment embrasse tout la durée de l'enfance.

retaliating misstatements, invectives and calumnies, or *crudely asserting an unqualified right of private judgment*, but by reference to primitive antiquity" and the Holy Scriptures. (Pp. 17, 18.) We know not whether his Lordship means to concede that the Protestant ground of "the right of private judgment" cannot be maintained by the Church of England in controversy with the Church of Rome. Some of the Romanists have fought with signal success on this arena, and almost driven the Church-of-England men to occupy for a moment the Unitarian position. We must, however, give the Right Rev. author the benefit of his qualifying epithet "crudely," which in some degree saves his Protestantism. Against the pretensions of the Church of Rome, he maintains for himself and clergy a "mission from Christ" (p. 19); but the Nonconformist would remind the Bishop that he can prove his "mission" only through the Church of Rome, which stoutly denies that she has parted with the least drop of her holy unction to the apostate Church of England.

Of the Dissenters, his Lordship says, pp. 19, 20, that "the great body" (a bishop would not have used such a phrase in such a connexion in former times!) "shew no symptoms at present of particular acrimony against the church—that many are unsound in the faith, indisposed towards spiritual authority, and actuated by passionate zeal for their own tenets; but many there are who differ little from" the clergy "in doctrine, entertain a respect for the church, and have too much of real piety to thwart the views of the clergy, when they tend to the public good." We are glad to see this tenderness towards the *soi-disant* "orthodox" Dissenters; but even they, as far as they are Dissenters, must be unsound in the Bishop's faith, and opposed to all episcopal authority; though certainly neither they nor the "heterodox" Dissenters would as a body thwart the clergy in any honest scheme for the public good. Their complaint is, that the clergy give them so few opportunities of co-operation in such schemes.

We were a little alarmed when we found the Bishop recommending, p. 20, that the "motions" of infidels "should be jealously watched," fearing that he was about to appeal to the vigilance of the Attorney General, or the justice of peace or the constable; but our apprehensions were relieved by the explanation that infidel motions should be "repressed in their commencement by sound reason." By nothing else assuredly can unbelief be put down.

The Bishop indulges in the conclusion of his Charge, p. 39, in an anticipation of the ultimate triumph of his church over superstition, enthusiasm, and infidelity, and, as the consequence or the means, we suppose, of such triumph, of her "gradually throwing off *the dross which is generated by human corruption in her own bosom*"—to all which we, Dissenters as we are, cordially say, So Be It.

ART. VII.—*An Essay on the Perpetuity of Baptism, with an Appendix on Infant Dedication.* By R. Wright. 12mo. pp. 62. Liverpool, printed and sold by F. B. Wright; sold by D. Eaton, and Teulon and Fox, London. 1*s.*

MR. WRIGHT has been employing the leisure which he has obtained by his retirement from Missionary labours in scriptural investigations. Amongst other subjects he has examined the question of the Perpetuity of Baptism, lately raised with so much zeal and even eagerness by some of our Antipædobaptist brethren. He commenced his inquiries a Baptist; he has concluded them with the conviction that baptism is not a Christian institution. The following is the author's own "Summary View" of the argument:

"1. Baptism was not a new institution, first brought into practice, when John the Baptist came preaching in the wilderness of Judea, Matt. iii. 1, much less during the ministry of Jesus and his apostles; for Proselyte baptism already existed among the Jews, who received converts to their religion from among the Heathen by baptizing them.

"2. What John administered was Proselyte baptism; it was not a Christian ordinance, and was only intended, like the whole of John's ministry, to prepare the way for the ministry of Christ, and the introduction of the gospel dispensation: consequently, John's ministry and baptism were alike in their duration, both temporary.

"3. No proof can be produced from the New Testament that baptism was instituted by Jesus Christ, during his personal ministry. It was evidently Proselyte baptism, such as previously existed among the Jews, that was adminis-

y the disciples of Jesus at that and, being previously practised the Jews and by John the Bap- could not be regarded as a new ion. The adoption of baptism at ne no more proves it to be a gos- linance, than the conformity of rd, or of his disciples, to any ewish rite,—for instance, to the passover,—proves such Jewish be a gospel ordinance.

There is no proof that our Lord, is resurrection from the dead, ed baptism as an ordinance to be ed by his church, after that should be completely formed and hed. The direction which he the apostles of the circumcision, tinue to baptize the Proselytes ade, related to the plan they were st in collecting converts to form urches, not to what was to be s those churches when actually . The commission which in- aptism related to what was to be introducing the gospel dispensa- ot to what was to be done after ully introduced.

It was Proselyte baptism only s practised by the apostles during ministry. All the persons of baptism we have any account in w Testament were Proselytes, ither Judaism or Heathenism, to nity, and chiefly the former. single instance can be found of tism of a person who had been up in the profession of Chris- and lived in the previous enjoy- f its privileges; nor can a pre- direction, any more than pre- be found for the baptizing of rsons.

It appears an undeniable fact, ul had no commission to bap- that the gospel of the uncir- on committed to him, to preach entiles, did not include baptism; he received that gospel by reve- from Jesus Christ, Gal. i. 12. ptism been properly an ordinance ospel, of universal and perpetual n among Christians, surely Paul have been commissioned to bap- tism would have been included ospel as committed to him, and d not have thanked God that he tized so few persons, giving as the reason, that Jesus Christ sent him not to baptize, but to preach the gospel, separating the preaching of the gospel to the Gentiles from the Jewish mode of receiving Proselytes by baptism.

"7. The writer of this Essay entered on the examination, an old Baptist, expecting to find that baptism was instituted by Jesus Christ, though some doubts had forced themselves upon him as to its perpetuity, and he was anxious to have those doubts removed, either by finding proof of its designed perpetuity, or by being convinced that it was not intended to continue beyond the apostolic age; he is not aware of any thing in the New Testament, which has a bearing upon the subject, that he has not carefully examined; and he closes the examination with a full conviction that baptism was never instituted by our revered and honoured Lord and Master; but merely adopted by him as a proper mode of receiving proselytes during his personal ministry, and that of the apostles of the circumcision, and that we have no authority from the New Testament to baptize those who have been brought up in the profession of the gospel, nor any other persons in the present day. Thus by the force of what appears to him to be clear and decisive Scripture proof, he is constrained to relinquish what he has for many years regarded as an ordinance of the gospel, and to avow a change of opinion on a subject which he was ever ready to defend, on all proper occasions, so long as it appeared to him consistent with truth and duty to do it; and he hopes never to be too old to subject all his views in religion to the test of Scripture, and honestly to avow what he believes to be consistent with the New Testament."—Pp. 50—54.

Such of our readers as feel interested in this question will of course read this little Essay; and we venture to say that whatever be their judgment upon the question at issue, they will be pleased with Mr. Wright's frankness and Christian integrity, and with the simplicity and kind-heartedness in which this recantation is written,—so different from the manner of some other recantations, and also of some other writings upon the subject of baptism, which are fresh in our memory.

OBITUARY.

The Right Hon. George Canning.

During the early part of the last month the public mind was greatly agitated by intelligence of the severe and alarming illness, and subsequently of the death, of Mr. Canning, who had recently been raised to the high office of Prime Minister of Great Britain. His disorder terminated fatally, at the Duke of Devonshire's house, Chiswick, at ten minutes before four o'clock on the morning of Wednesday, the 8th of August. The following statement will be found to comprise the chief facts of his private and public history.

"Mr. George Canning, the father of the subject of the present memoir, was an Irish barrister of respectability, who was related to the family of Garvagh (for the present representative of which, the late Prime Minister, a short time since, procured an Irish peerage); and having displeased his wealthier relatives at an early age, by what they considered an imprudent marriage, he came over to this country, where he lived in great poverty, and died, leaving his widow and family entirely destitute of provision. While in Ireland, and when he was first at the bar, Mr. Canning the elder had produced some poetical pieces; these, however, though not devoid of taste and merit, met with no material success. In London he changed his course, and attempted to carry on the business of a wine-merchant; but this effort was not prosperous, and it is generally believed that he died of dejected spirits and a broken heart, brought on by the loss of all his early prospects and the subsequent miscarriage of several endeavours at ameliorating his condition. After her husband's death, Mrs. Canning attempted the profession of the stage, and performed *Jane Shore*, in in Rowe's tragedy of that name, to Garrick's *Lord Hastings;* but her talent was not sufficient to command a London engagement. She afterwards acted in various provincial companies, and eventually married a person in the same pursuit, of the name of Hunn. The Garvagh family, though deeply displeased with Mr. Canning's marriage, relented so far, at his death, as to take care of his son George's education, and the future Prime Minister was placed at Eton, where, while yet a boy, he exhibited considerable indications of genius, and contributed several pape riodical publication called *The* the first number of which wa in 1786. The essays signed those written by Mr. Canni work, and the poem, *The Greece*, may be quoted as a fa of their general merit.* Mr. Canning went to Oxford studied at Christ Church, a guished himself principally scholar, gaining several pri from thence, coming to Lond tered himself a member of Inn, and proceeded in due c a view to being called to th this time, however, the fri Sheridan, who was then in suggested another career t career of politics; and at twenty years of age, he took Parliament, as member for t of Newport, in the Isle of Wi to the commencement of h prospects, and while he wa for the bar, Mr. Canning, private societies, had acquire able reputation as a speaker

[* This periodical paper w by a few of the senior schola in 1786. The first numbe lished, as stated above, on M 6th of November, in that ye subsequent numbers followed sion, every week, till Mond 1787. The fictitious editor w Griffin, Esq.; the real condu derstood to have been M The other principal writers John Smith, afterwards of lege, Cambridge; Mr. Rol Mr. John Frere, and Mr. J lish. Other occasional were, Mr. B. Way, Mr. Littl Lord Henry Spencer. In th ing paper, the Editor, und of a last will and testament each writer the papers co him. Mr. Canning's are, N 12, 18, 22, 26, 30, 32, 39. to one of these is the po "Slavery of Greece," whi cumstances have brought notice. Considering his age in the Microcosm did Mr. Ca credit, and gave indications rior talents he afterwards di lively and elegant writer. E

indeed, as to induce Mr. Pitt, who bably could have little other very ent motive for befriending him, to r him the post of Under Secretary- p of State, which he accepted in 96, and was accordingly returned for Treasury borough of Wendover. t he was some time in the House be- e he assumed courage to speak, al- ough so strongly supported; for he s returned to Parliament in 1793, and first effort was the speech in favour the subsidy proposed to be granted in 94 to the King of Sardinia, which s not at all in his best style, and met th a reception more favourable than intrinsic merits, perhaps, deserved. out five years afterwards, in 1799, the ung orator married Miss Scott, the ter of the Duchess of Portland, with om he obtained such a fortune as ve him more standing in the country an he had heretofore possessed; and continued a vehement supporter, and casionally an *ultra* one, of Mr. Pitt d his measures, until the latter went t of office in the year 1803. The ort administration of Mr. Addington d his colleagues was determinately posed during its whole existence by r. Canning, whose talent for ridicule hausted itself upon the Premier's rson, while the political measures of e Ministry were assailed by his logic d his oratory. At this time he sat for e borough of Tralee; and as he had me out of office with Mr. Pitt, so he turned with that Minister in the new tuation of Treasurer of the Navy, hich office he continued to hold until Ir. Pitt's death in 1806. On the death f Mr. Pitt, Mr. Canning went into op- osition again; but his talents rendered im invaluable to any Ministry which ould obtain his assistance; and it was ot long before he found himself again power with an accession of rank, aving joined the Duke of Portland, as ecretary of State for Foreign Affairs. t was in this capacity that he made his umous speeches upon the bombardment f Copenhagen and the seizure of the anish fleet. And he also fought a uel, upon a dispute arising out of the onduct of the Walcheren expedition, vith the late Marquis of Londonderry, hen Lord Castlereagh, who was the ecretary for War and Colonies, which erminated in Mr. Canning's being wounded, and in both parties going out f office. It was Lord Castlereagh who ave the challenge; and at six o'clock n the morning of the 21st of Septem- er, 1809, the parties met near the elegraph, Putney-heath. Lord Castle- reagh was attended by the present Marquis of Hertford, and Mr. Canning by Mr. Ellis. After taking their ground, they fired by signal, and missed; but no explanation taking place, they fired a second time, when Mr. Canning received his adversary's ball in his thigh. He did not fall from the wound, nor was it known by the seconds that he was wounded, and both parties stood ready to give or receive further satisfaction, when Mr. Ellis, perceiving blood on Mr. Canning's leg, the seconds interfered. Mr. Canning was conveyed to his house, Glocester-lodge, at Brompton, where he was for some time confined; but as the bone of the thigh was not fractured, he recovered sufficiently to attend the levee on the 11th of October, and resign his seals of office, as did Lord Castlereagh also.

"The quarrel excited a considerable sensation among the friends of both parties at the time; and it was understood that his late Majesty expressed his strong disapprobation of the practice of settling ministerial disputes by sword or pistol. Mr. Canning addressed two letters to Earl Camden (which were published), defending the part which he had taken in the affair; but the result was, his separation from the party with which he had acted; and not long after he made that which may be considered as his first demonstration in favour of popular principles, by offering himself as a candidate for the representation of Liverpool, for which place he was elected in 1812. Mr. Canning stood four times for Liverpool, and was each time elected, but never without a strong opposition. On the first occasion he had four antagonists, and his majority was 500; the numbers being for Mr. Canning, 1,631; for General Gascoyne (the second member), 1,532; for Mr. Brougham, 1,131; for Mr. Creevey, 1,068; and for General Tarleton, 11. The second election took place after Mr. Canning's embassy to Lisbon, and very great exertions indeed were made to throw him out; but he was nevertheless returned after a struggle of three days, by the retirement of his opponent, Mr. Leyland; whose name, indeed, had been set up by the hostile party, in spite of his personal declaration that he was desirous not to serve. The third election, of 1818, was distinguished by an extraordinary quantity of electioneering manœuvre, eighteen *nominal* candidates having been set up, on one side and the other, in addition to the four real ones; the majority, however, of Mr. Canning, was greater than on any occasion be-

fore. The last election of 1820 was less warmly contested, his chief opponent being a gentleman of the name of Crompton, who succeeded only in obtaining 345 votes. During the latter years of his life, the termination of Mr. Canning's political career seemed problematical, though few persons, even but a short time since, would have anticipated its coming so early to a close. In 1818 he came into office as President of the Board of Control; but left England and abandoned his place, in preference to taking part in the proceedings against her Majesty the late Queen. Subsequently, in 1822, he was named Governor of India; and was on the point of again quitting the country, having actually taken leave of his constituents at Liverpool, for the purpose of proceeding to Bengal. At that very moment, however, the death of the Marquis of Londonderry suddenly opened the situation of Secretary for Foreign Affairs to him, a post which he accepted, and held until the change consequent upon the recent illness of the Earl of Liverpool, when it was his fortune to attain that high station to which his talents pre-eminently entitled him, and in which a long list of valuable services to his country have, we feel little doubt, been cut short by his premature and regretted death. It is a curious circumstance, that Mr. Canning died in the same house in which Mr. Fox breathed his last; and, like that distinguished statesman, but a few months only after his last acceptance of office. He has left two sons alive, and a daughter. The latter is the present Marchioness of Clanricarde; the elder son is a captain in the navy; the younger a lad still at school, who was brought from York during his father's illness. As Mr. Canning has been repeatedly attacked upon the subject of the pensions granted to other members of his family—to his mother and sisters—it becomes fair to add what he has said in his defence. His answer to this charge was, that when he first retired, in 1803, from the office of Under Secretary of State, he was entitled to a pension of 500*l.* a year; and that, instead of taking that sum himself, he requested to have it settled upon his relations."

"Mr. Canning evinced over the companions of his boyhood a superiority of quick intelligence, to which there could not be fairly applied the usual term 'precocious.' There was nothing premature in his early talent — nothing fallacious, forced, or disappointing. The [illegible] which he took when a child, he maintained through the intellectual tilts of youth, and through the sterner struggles of ambitious and unyielding manhood, until, after some partial defeats and vicissitudes, for which he was more to blame than fortune, he reached the *ne plus ultra* of a British subject, and fell while the civilized world still cheered him with shouts of applause and felicitation.

"To the prompt and sensitive excitability of Mr. Canning may be traced the impediments which retarded his final success, and which more than once threatened to frustrate his most aspiring efforts. If Mr. Canning could have subdued for a while the indignation under which he wrought against Lord Castlereagh, by means which afforded his personal enemies a pretext for representing him, though falsely, as an intriguer, the feelings of other members of the Portland Cabinet would have co-operated with him and with the public voice, and have expelled, with something like contempt, from office, the incompetent author and director of the ruinous Walcheren expedition. The issue of this indiscreet quarrel with Lord Castlereagh was, their simultaneous loss of office, and Mr. Canning's long exclusion. The more plausible and measured temperament of Mr. Canning's adversary introduced him again to power under Mr. Perceval, in the department of Foreign Affairs, in which situation he had the good fortune to inflict on Mr. Canning the deep disgrace of an overpaid and unnecessary embassy to Lisbon. This was the real blot on Mr. Canning's political emblazonment—one, indeed, which we are ready to acknowledge that a series of illustrious services have long since compensated and redeemed, if they have not entirely obliterated; but which the faith and moral use of history impose upon us the reluctant duty of here affixing to the name of Mr. Canning.

"That the earlier portions of this statesman's life exhibited no evidence compared with that which has flowed from every week and hour of its more recent progress, on which could be established any of Mr. Canning's now indefeasible claims to the reputation of a friend of human liberty, may be accounted for by the subaltern order of those duties which, until within these three years, and since the overthrow of Buonaparte, he had been called upon to discharge. An exception of course will be made for the time during which he filled a Cabinet office under Mr. Pitt and the Duke of Portland; but then the

great interests of the war swallowed up all questions on which might hinge the fame of a statesman for his free or despotic principles; so that it was not until his acceptance of the post of Foreign Minister, after the self-destruction of Lord Londonderry, that Mr. Canning had at once the forces wherewith to act, and a field on which to display them.

"Try the departed statesman by a test like this, and then let every Englishman determine how much he gained by Lord Londonderry's death, and what he has lost in Mr. Canning!

"England was disengaged from the trammels of the Holy Alliance, almost before the familiars of that body could look round them and discover the hand which set her free.

"An invasion of Spain, which no reasoning could palliate, was rendered, by Mr. Canning's dexterity and spirit, little more noxious in its result than it was defensible in its origin; and the world saw contrasted an outrage by France upon the Spaniards, which will bring about its own termination and punishment, with a blessing conferred by England on the Americans, which is at once its own guarantee and reward.

"Constitutional Portugal has been upheld against the invasions of the House of Bourbon, by diplomatic skill and military energy, so directed, disposed, and justified, as to protect, according to all reasonable calculation, the civil rights of the people of that kingdom, through the same means and on the same political and international obligations which Mr. Canning has made subservient to the independence of King Pedro's crown.

"The spirit through which the whole south of Europe must one day vindicate the liberties which belong to man, has been, though not ostentatiously encouraged, kept alive, and ready for seasonable exercise, by the mere notoriety that Mr. Canning was Minister of Great Britain.

"At home, whatever has been attempted by his Government has been attempted well, though, thanks to his enemies and those of the people of England, it has not been so well accomplished. The principles which he would have realized, had life and power been granted, were those under which the poor man's food would have been increased, and the national expenses economized.

"Of the ornaments and accessories of the deceased Minister, whether as a member of the senate or of society, it is not strictly our design to speak. His eloquence—that much and dangerously overvalued art in England—his eloquence was perfect in its peculiar kind; but that kind was not the most admirable. Grace and elegance, wit and spirit, copiousness and harmony, were all comprehended in it; they formed its distinctions and its attractions; but they are characteristics of a secondary rank. In our minds Mr. Canning was not the foremost, though among the foremost, of contemporary speakers. Brougham is more sarcastic, more impetuous, more fruitful and discursive—Plunkett more logical, more original, more forcible, and impressive. Nowhere does there now exist the profound, the terrible, or sublime.

"In private life, and its endearing and sacred relations, Mr. Canning bears the repute of having been an estimable and exemplary person. The friends of his youth seem to be attached and devoted to him, while he is said to have been gaining rapidly on his friends of more recent acquisition.

"Sooner or later, even in this world, justice is rendered to most of us before we die. Let the respective partisans of Canning and Londonderry now meditate for a moment the place which each of these Ministers of the same kingdom fills in the heart of the people. Let, we say, the lesson be studied, and sink deep. The memory of the one is embalmed by his countrymen in unaffected sorrow: the remains of the other were loaded with execrations, and pelted with ordure at the grave." *(Times.)*

We add the following paragraph from another public journal.

"Mr. Canning had assumed almost a Tory mania; and, in 1798, in conjunction with Mr. Frere and Mr. Ellis, he became the conductor of *The Anti-Jacobin; or, Weekly Examiner*—a work which administered to the virulence of party, and to which nothing but the wit and elegance of Mr. Canning, and the ardent spirit of the times, could have given currency or a temporary fame. In this celebrated vehicle of party animosity, wit, sarcasm, irony, vituperation, and every possible weapon, were used to degrade and misrepresent the French leaders, and to render the liberal party in England ridiculous, if not odious, in the eyes of the country.

"In this also he published his 'New Morality,' a severe satire on the reigning follies and vices, in the style of the Imitations of Horace, or rather of Juvenal, which had so well succeeded with Gifford and others.

"A sense of humiliation marked his Parliamentary demeanour to the death of Lord Londonderry. All his speeches

during that interval are tinctured with a degree of morbid impatience, and a sort of personality in his political hostility, which rendered him more an unpleasant than a formidable adversary. He did not either see or take heed of the impressions which the arrows of his satire would make upon others, although no one appeared to be so poignantly sensitive to such attacks as himself. He has been repeatedly accused of alluding to human suffering with a levity inconsistent either with a proper degree of sympathy for the misfortunes of his fellow-creatures, or a decent respect for the feelings of the public. The supposed expression which he made use of, in allusion to an unhappy sufferer under the suspension of the Habeas Corpus Act, has been made the theme of many a violent attack on Mr. Canning, and the "revered and ruptured Ogden," has been more than once thrown in the teeth of the Right Hon. Gentleman. The author of an anonymous Letter to Mr. Canning, which has been ascribed to Mr. Hobhouse, and which, as a specimen of forcible writing, would not shame the pen of Junius, accuses the speaker of having in this instance committed a monstrous outrage upon his audience; adding, 'that the stupid alliteration was one of the ill-tempered weapons coolly selected from his oratorical armoury.' However, there is some doubt that the epithets in question had been ever used by Mr. Canning. The letter of which we have just spoken, excited a very strong sensation throughout the country. It probed Mr. Canning to the quick, for he dispatched a short letter and a friend to the publisher's, inviting his literary antagonist to a contest with more serious weapons than those of pen and paper. Several years afterwards the arrow still rankled in Mr. Canning's heart—he took all opportunities of insulting Mr. Hobhouse in Parliament, and one night had the rashness to allude to him, and his colleague, as 'the Hon. Baronet and his man.' For these offences Mr. Hobhouse, on a subsequent occasion, introduced, into a speech on the question of Reform, a very elaborate portrait of the Right Hon. Gentleman, which more than revenged the previous insults."

In copying from the public journals the preceding account of Mr. Canning, we must not be understood as pledging ourselves to the opinions of the writers on every part of his character. There are some points on which we decidedly differ from them: they need not be specified. In respect to religious liberty, the chief evidence we possess of Mr. Canning's sentiments is his advocacy of the cause of Catholic Emancipation. This he had latterly supported on very broad principles. The case of Protestant Dissenters he seems never to have understood, and when brought under his notice, to have treated with very unbecoming levity or contempt. He had expressed his opinion, that since the passing of the Annual Indemnity Bills, the Dissenters had no cause of complaint in consequence of the stigmas and proscriptions of the Corporation and Test Acts. It is, however, pleasing to add, that his mind was daily liberalizing in relation to religious as well as to civil freedom.—His speech on the Unitarian Marriage Bill (see above, p. 549), did him great honour. And his declaration as to the late application to Parliament for the repeal of the Sacramental Test, was probably forced from him by a momentary irritation. His threat of hostility, as subsequently explained, was meant to apply to the present time, and not to future, and, in his view, more eligible opportunities.

Rev. David Davis.

Lately, at *Llwyn-rhyd Owen, Cardiganshire*, in the 83rd year of his age, the Rev. David Davis, for nearly sixty years one of the most eminent and popular of the Dissenting ministers, in the Presbyterian connexion, in South Wales. His father was a respectable farmer residing at Goetre-issa, near Lampeter, where Mr. Davis was born on the 14th of February, 1745, O. S. The first elements of his education he received at the village schools of the neighbourhood. For about a year and a half he was placed under the instruction of his relation, the Rev. Josiah Thomas, of Leominster, the father of the late Rev. Timothy Thomas, of Islington. On his return to Wales he went to Llanybydder, to Mr. David Jones, who had been educated at the Carmarthen Academy, and was deemed a man of excellent abilities and a good classical scholar. From hence he was removed to Llangeler, to Mr. Thomas Lloyd, a clergyman of the Establishment, who was considered a sound scholar, a very exact and critical teacher, and a severe disciplinarian.

Mr. Davis being intended for the Dissenting ministry, was sent, in 1763, to Carmarthen to the grammar school, kept by Mr., afterwards Dr., Jenkins, who was also assistant tutor at the Academy. Mr. Davis remained here only a quarter of a year, being admitted a student on the foundation after the Christmas vacation of 1763. At this time the excellent and learned Mr. Samuel Thomas held the

Divinity Tutor. His age and infirmities compelling him to in the summer following, Dr. was appointed by the Presbyte- rd to succeed him as sole tutor. ly to his removal to Carmarthen ins had kept a school at Llanfyl- North Wales, where the late Dr. n Rees was his scholar. The hen Academy was at this time reputation. Among Mr. Davis's oraries were many ministers who rds held very respectable situa- th in Wales and in England, be- any who have acquired eminence ymen in the Establishment; for hen customary to educate in this on young men designed for orders church. In the number of the ng ministers may be named the . Matthew Anstis, of Bridport; Howell, for some time tutor of e Academy at Swansea; the Rev. wards; Mr. John Philipps, bro- the late Mr. Philipps, of Clap- ho went to the bar, and was Mr. Fox's counsel in his cele- Westminster contest; and the siah Rees, of Gelligron, in Gla- shire. These all preceded him grave. Three survive of his Dis- fellow-students, the Rev. John of London, the Rev. Theophilus s, of Taunton, and the Rev. John of Stockton-upon-Tees. Among rivors of his clerical fellow-stu- ay be enumerated the Rev. Mr. he estimable clergyman of Lewis- Kent, and the venerable Arch- Beynon, of Golden Grove, in thenshire, who has been his inti- d steady friend through life.

after completing his studies at demy, Mr. Davis accepted (on the anuary, 1769,) an unanimous in- from the congregations under , to be the co-pastor of the late vid Lloyd, father of Dr. Charles of London, a man of pre-eminent and in his day the most distin- of the Presbyterian ministers of Wales. Mr. Lloyd died on the February, 1779, universally re- leaving behind him a professional on, which yet survives in the s of the Principality.

years afterwards, Mr. Richard a son of Mr. David Lloyd, was ed with Mr. Davis as his col- He inherited his father's talents ularity. On the removal of Mr. Gentleman from Carmarthen, he een to succeed him, and here he the prime of life and the zenith of his popularity.* Mr. Davis united to the laborious duties of a Welsh Dissenting minister, officiating to three or four distant congregations, the occupation of a schoolmaster. From early life he had accustomed himself to tuition, having been for some time assistant in Dr. Jenkins's school whilst he was a student at Carmarthen. He was deemed a very correct and sound Greek and Latin scholar, and an excellent and successful teacher. It may probably be said of him with great truth, that no other individual in the Principality ever made more good scholars. His pupils were not confined to the Dissenters. A considerable number of the most learned and respectable among the Welsh clergy owed their eminence in a great degree to his instructions. For many years a large proportion of the candidates for orders in the diocese of St. David's were young men from his school. Dr. Horsley, after coming to that see, was soon apprized of this fact. The candidates were universally found to pass creditably through their examination; but it was not to be longer endured that the clergy should be indebted to Dissenters for their education. His Lordship apprehended that pupils coming from such quarters would be tainted with theological heresy as well as political disaffection. He consequently established a rule, since rigidly acted upon, that no candidate from a Dissenting school should receive ordination. Certain clerical schools were *licensed*, as those alone from which candidates should be *eligible*. And these licensed schools are now likely to merge, as to this privilege at least, in the new College at Lampeter, which owed its foundation to the pious zeal of the present Bishop of Salisbury.

The Presbyterian Board were once desirous of engaging Mr. Davis's services as the tutor of the Carmarthen Academy. But he declined the appointment. His brother, Mr. Benjamin Davis, afterwards of Evesham, had before held the situation of assistant tutor in that institution under Mr. Gentleman.

At an Association of Dissenting Ministers, held at Llechryd, in Cardiganshire, in 1791, soon after the disgraceful Birmingham riots, Mr. Davis moved a series of resolutions, expressive of their

* Another son of Mr. David Lloyd's was Mr. Thomas Lloyd, a learned and amiable man, who was for some time classical tutor at the Swansea Academy. He died of a consumption at an early age.

abhorrence of such outrages, and of their condolence with Dr. Priestley in his sufferings and losses. These resolutions were afterwards transmitted to Dr. Priestley by the late Rev. Josiah Rees, of Gelligron. The proceeding was highly creditable to the parties engaged in it. For they consisted of Trinitarians and Arians, there not being present probably more than one Unitarian at most. Many of them were strongly prejudiced against Dr. Priestley on account of his religious sentiments; but they acted on public grounds.

Mr. Davis was warmly attached to the principles of civil as well as religious liberty. His principles were, however, those of the British constitution, considering that to be the best adapted to the state of society in this country. Being with many other excellent men of the time, friendly to the French Revolution, whilst it promised to issue in the establishment of rational liberty, he was soon reported by some political bigots to the higher authorities as a man to be marked and watched. The hint was taken, and the surveyor of taxes for the district was instructed by the Treasury to keep an eye upon his proceedings. The surveyor having mentioned his instructions to a respectable clergyman to whom Mr. Davis was well known, was informed that he might be perfectly easy on this subject, the clergyman assuring him that he would pledge himself for the constitutional loyalty of his principles and the correctness of his political conduct—and here the matter ended!

As a preacher Mr. Davis possessed uncommon powers. His mind was clear and capacious; he usually took a comprehensive view of his subject, and he was generally very happy in the arrangement of his thoughts. When he took pains in the study and delivery of his sermons, his pulpit eloquence was remarkably striking and effective. His appeals to the understandings, to the consciences, and to the feelings of his auditory were at such times resistless. These excellencies were, however, mingled with some defects. His composition and delivery frequently wanted the correction and polish of a cultivated taste. The character of his auditors, who were for the most part small farmers and labourers, and his confidence in his extemporaneous command of language, rendered him too often careless in the preparation of his public discourses. His pathos, which was among his chief excellencies, and acquired great power from the rich and deep tones of his fine voice, was sometimes pushed to an extreme which greatly weakened its effect. His favourite topic was the love of God to his creatures. And this was a theme on which he displayed his eloquence to the greatest advantage.

He was distinguished by great sensibility and warmth of feeling. This gave elevation and fervour to his devotional addresses, which rendered them peculiarly interesting and animating to his hearers.

Mr. Davis possessed a very happy talent for conversation. His rich humour, his ready wit, and his exhaustless store of anecdotes, caused his company to be much sought. His own delight in society, and the pleasure he imparted to every circle, sometimes led to a dissipation of his time, which prudence and a regard to more serious duties could hardly justify; but it is due to him to say, that his morals were always pure and irreproachable.

The attention demanded by his duties as a minister and a schoolmaster left him little leisure for literary composition. In early life he published a translation, in Welsh, of Scougal's treatise on "The Life of God in the Soul of Man." At the request of Mr. Archdeacon Beynon he began a translation of Dr. Taylor's Key to the Epistle to the Romans, but he made little progress in the work. He frequently employed his pen in the composition of short poetical pieces in the Welsh language, and wrote many excellent hymns. He also translated some favourite English poems. His principal poetical pieces were lately collected and published in one volume duodecimo, under the title of *Telyn Dewi*, or "David's Harp;" to which there is prefixed a portrait of the author. He was esteemed a very good Welsh poet and critic. In the Analytical Review, Vol. VII. pp. 295, &c., is an article by him on the Welsh Poems of Davydd ap Gwilym. Mr. Archdeacon Beynon lately said of him at a public meeting at Carmarthen: "Mr. Davis', of Castle Howel, is the nearest approach, in my opinion, to good poetry of any in the language. Some of his poems are exquisitely beautiful, particularly his translation of Gray's Elegy. This is equal to any thing in any language whatever. If that extraordinary man had been introduced in early life into polished society, and had enjoyed the advantages of an University education, he would, doubtless have proved one of its brightest ornaments."

The following little piece, in one of the Welsh metres, was composedon an anni-

ıg lady, who died after the birth
st child:

ɔr Mariam cepit; in lectum
ıctu recessit:
tuba hanc excitabit,
Maria salva sit.

after the publication of Dr.
's work on Materialism, Mr.
rote the following *jeu d'esprit*,
r. Price afterwards read to Dr.
, who was much pleased with

e lie at rest,
aken chest,
ether packed most nicely,
bones and brains,
h, blood and veins,
soul of Dr. Priestley.

avis was buried in the ground
to the chapel of Llwynrhyd
The funeral was accompanied
mmense concourse of people,
to testify their respect for the
of the departed. There were pre-
teen Dissenting ministers and
rgymen. Mr. Jones, the classi-
r at the Carmarthen College,
l on the occasion, and delivered
lent and appropriate discourse
'eter i. 8, 9. Mr. Davis educated
n for the ministry, two of whom
him; viz. Mr. D. Davis, late of
nd Mr. Timothy Davis, of Eves-
le has also left a widow, his
and affectionate companion for
) years.

JOHN HUGH WORTHINGTON.

ł, in the 23rd year of his age, the
N HUGH WORTHINGTON, one of
isters of Cross Street Chapel,
ster. In our next number we
re some further account of this
mable young minister.

HENRY WANSEY, Esq.

', in his 76th year, HENRY WAN-
l., of Warminster, F. A. S. He
an of cheerful piety, of warm
ve benevolence, and a sincere
) civil and religious liberty. En-
lways a large share of health
its; possessed of great vigour
and mind, being always a very
er, and making diligent use of
s, he succeeded in obtaining a
ock of general knowledge, and
l himself a very useful man in
ration, always actively engaged
ing and promoting schemes of
tility and private good. He was
al disposition, mixed much with
d, and enjoyed an extensive ac-
ce among men of eminence in
various walks of science. Though ever ready with his pen and in his conversation to advocate his own religious opinions, as his tracts and the publications of the day evince, he maintained friendly intercourse with many of different and opposite persuasions, and with some of the highest rank in the Establishment; and he had many friends whose attachment to him continued unabated through the whole of his long life.

He took an active part in most public works in his neighbourhood, was zealous and useful in the conduct of charitable institutions, for which he frequently received well-merited thanks. He was a frequent writer in the periodical publications of the day, and published several works himself. His work on America, written at a time when that country was much less familiar to us than it is at present, possesses much merit, and was well received.

His frequent journeys to foreign countries, and familiar intercourse with strangers, imparted to his mind something of a romantic character; and he often spoke of the pleasure he experienced at Rome in receiving, in common with other Englishmen, the thanks of those who were redeemed from Algerine slavery, in whose liberation he had been instrumental.

He was the first to propose, and the principal contributor to, the establishment in his native place, of a Dissenters' burial-ground for the use of all denominations,—an advantage to Nonconformists, that relieves them from the necessity of conducting that service in a manner and form at variance with their opinions, and from a reluctant submission to an expense which they often find burdensome.

Mr. Wansey was a devout and a sincere Christian, and a conscientious Unitarian Dissenter; possessed of cheerful views of the Divine providence, and a firm believer in a future state. His end was as tranquil as constant health and spirits had made his life generally happy. He had a paralytic stroke on the 10th July, and died on the 19th, gradually sinking under his disorder, and calmly resigning his breath, without apparent pain.

MRS. SARAH HIGGINGSON.

August 10, in the 46th year of her age, after a long and painful affliction, which she sustained with the fortitude, resignation, and hope of a Christian, SARAH, the wife of the Rev. Edward HIGGINSON, of Derby.

INTELLIGENCE.

Unitarian Marriage Bill.

We resume our account of the proceedings on this Bill. By some means, alterations have been made in the preamble and in the addition of the last clause for which we are unable to account. Nothing was said on the subject in the debate. The public will readily *guess* whence they come, and will only learn still more to appreciate the cunning which, where it cannot prevent, strives to mar every thing that does not square with its own bigotry. Of course such a clause as the last is not one which will be tamely submitted to, and several other alterations (made either in ignorance or in a desire to render the measure as troublesome as well could be) will have to be revised in another session.

HOUSE OF LORDS,

THURSDAY, JUNE 28th.

The House having, on the motion of the Marquis of LANSDOWNE, resolved itself into a Committee, the Bishop of CHESTER proceeded to move several amendments, relating to minor points of detail.

On his moving that a justice "being a clerk in holy orders" should not be required to act, Lord KENYON proposed to move a similar exception of "peers." He saw no reason why they should not have their feelings respected as well as the clergy.

Lord ELDON said, he had always held that a lay magistrate had as much right to be regarded as a clergyman.

The Bishop of CHESTER said, if these sort of amendments were to be attempted, they had better at once move to throw out the Bill altogether.

Lord LANSDOWNE contended that it was a benefit to the community, not to these Dissenters, to provide securities. It never could answer to turn them adrift.

Lord KENYON only meant to contend, that a peer who was a justice had as good right to have his feelings consulted as a clergyman. He thought it very unchristian to call on a Christian magistrate to perform such acts.

Lord ELLENBOROUGH concurred with Lord Kenyon that the feelings of a layman were as much entitled to favour as a clergyman's. If there was degradation, it was as much so to one as another. He confessed he did not like this dispensing with all religious ceremony; he liked the former plan better of leaving marriage to the Unitarian ministers, and he thought it would perhaps be better now to require that the parties should first go through some religious ceremony and bring a certificate of it to the magistrate.

The Bishop of CHESTER reminded the House that a Dissenting minister was in their view only a layman, and therefore a marriage by him was in their eyes marriage by a layman. There was the same objection, therefore, to registering a marriage by an Unitarian minister as one had before a magistrate. He saw no difference in principle.

A Noble LORD (we believe Lord Redesdale) observed, that a great deal of the inconvenience of the machinery of this Bill seemed to him to arise from an anxiety somewhere to retain the fees. He did not approve the plan at all, and thought if they did any thing they should only do as they did with the Jews and Quakers. He for one should feel no scruples as a magistrate if the State ordered it, but he could easily conceive that others might, and if they were relieving one man's conscience, they had no business to load another's. He thought that these persons ought to be excepted as the Jews and Quakers were, providing, however, that they should in some way celebrate the marriages in their own congregations. He did not think the present Bill adapted even to their own wishes and feelings. They were not adverse, as he understood, to a religious ceremony, but rather desired it.

Lord MALMESBURY thought they were committing themselves by thus discussing minor amendments in this clause, where he for one should oppose it altogether in every way. Was it considered that if the Bill received these amendments it was to go forth as sanctioned in that state by the House, or was this only *pro formâ*?

Lord HOLLAND. The question before them was on the amendment for excepting *clerks*, to which it had been proposed to add *peers*. The amendment of the Bishop of Chester was only to meet Lord Eldon's objection against the clergyman's being required to do as a justice what was not imposed on him as a clergyman. Then came the question whether it was expedient to receive all the amendments, in order that the sense of

: House might be taken after it was
:n what the friends of the measure
›posed. He must be allowed to give
›rief history of the machinery of the
L. The first method proposed was
omit part of the liturgy; this was
: most simple plan, and was sanc-
ned by Lord Liverpool. But the
rchbishop of Canterbury opposed it,
d his arguments convinced him (Lord
lland) that the plan was not desirable
r reasonable to expect; but the Arch-
›hop then conceded the principle of
lief. Then came a bill proceeding on
e principle of the law of Ireland, al-
›wing the Dissenting ministers to marry.
› this it was objected, Where are these
›rriages to be registered? There were
›o other difficulties raised, and consi-
rable pathos was shewn in lamenta-
›ns that the clergy would lose their
›s. Well, the framers of the Bill,
›ving no wish to degrade or injure the
›rgy, wishing only to learn the objec-
›ns in order to try to remove them,
›vised another plan, that of legalizing
eir own marriages, and carrying a cer-
›cate to the Church to be registered.
›n again the same objectors (who,
›er all, are in reality opposers of the
›asure *in toto*) cry out, "Oh! this is
›king the Church the handmaid of
›sent." Well, then it is suggested to
›se Dissenters that they should make
e marriage a civil act before a magis-
›te, and that the clergyman cannot
›n have any difficulty in registering
e magistrate's acts. What is the
›nsequence? Why, the very persons
›o set them upon this, make it the
›und of a new opposition. Really he
›uld not conceive how this Bill, or the
›n of it, was after all of the conse-
›ence that was attached to it. But he
›s so desirous of yielding to the con-
›ientious scruples of such a body of
›n as these, and of ceasing thus to
›fle with them, that he hardly cared
›w it was done. He must say he very
›uch preferred the former plan, but he
›ve way to the objections raised to it;
›d it was too much now for men who
›ere, in their hearts, against the thing
›ogether, to make this very yielding to
›eir objections the ground of a new
›pposition. The measure was analo-
›us to the law of Ireland and Scotland,
› the ancient law of England, and to
›e present law regarding Jews and
›akers. It was a convenient course
f not strictly a formal one) to amend
e Bill according to the views of its
›ends, that all parties may know what
proposed. The Rev. Prelate had
›ndly offered to do this without the
›use being called on to pledge itself to
the measure which it might afterwards reject. It became them to take some such course after thus defeating the parties three or four times on these cavils about details. If four plans were all rejected, let a fifth be brought forward; but justice to an honoured and respected branch of their fellow-subjects required that they should not thus go on trifling with them by acknowledging the principle, and yet perpetually turning them round on minor points.

Lord ELDON concurred that it would be better, as the House had for *that* Session sanctioned the principle, to leave the friends of the measure to add their amendments,—print the Bill, and come to the consideration of it next Session; no one being to be considered as committed by it. He solemnly in the face of the country declared, that he would no longer continue a magistrate in a country where he should be required to do the acts imposed by this Bill.

Lord MALMESBURY observed, that if the clergy were justified in objecting to act in this matter as magistrates, he saw no reason why he as a magistrate was not to be allowed the same scruple against doing the clergyman's duty in marrying people.

Lord LANSDOWNE. The necessity of regulations on marriages was a matter purely civil. It was undoubtedly further desirable to give the marriage tie the sanction of a religious ceremony. The parties had themselves asked to be allowed to do so, and it had been objected to.

Lord ELLENBOROUGH mentioned the great difficulties which the general Committee on the law of marriage had found in devising any plan for giving relief to Dissenters. He was rather disposed, if they could, to unite the principle of the former Bill with this, by requiring a previous religious ceremony before going to the justice.

The Bishop of CHESTER. The intervention of two parties in that way would only occasion great inconvenience, and he could not help suspecting that the object of so many objections was to throw difficulties in the way of the measure altogether. What was the use of passing a law to compel Dissenters to adopt a religious ceremony? The petitioners, whose petition (a very improper one he thought it) the Noble and Learned Lord read on Tuesday, made it the ground of *their* objection that marriage was made a religious ceremony at all. It seemed quite ridiculous to pass a law to compel them to make it a religious rite. If they wished it to be so, there was nothing in this Bill to prevent their

so celebrating it, and it might be safely left to their own feelings on that head. With the present countless variety of Dissenters it was next to impossible to leave the matter entirely to them, or to have any hope that they would duly attend to registration. But if any plan could be devised providing for regularity in registration, through a notary or otherwise, he saw no objection to leaving all Dissenters to celebrate their own marriages.

Lord TENTERDEN (the Lord Chief Justice) was one of those who voted in the minority against this Bill. He at any rate should suggest an amendment in the declaration requiring it to be shewn that the parties were actually members of a Unitarian congregation. He also objected to making it imperative on the magistrate. He thought he should only be authorized, not required. In populous places there would be no difficulty in finding a magistrate who would act.

Lord ROSSLYN. If the parties were previously married at their own places, they need only *declare* before the magistrate that they *had* so been, which would take away all appearance of his performing the ceremony. He was friendly to the Bill in any way.

Lord REDESDALE thought that making the office optional with the magistrate would remove many difficulties. He still objected to the form as not being, even according to the parties' own views, of a binding character.

The LORD CHANCELLOR referred to the clause which made it binding. He read the Irish statute permitting Dissenters to celebrate marriage. All the principles objected to in this Bill had been recognized, and were the law of Ireland without any complaint. No religious ceremonial was by our own law considered necessary. The consent of the parties gave marriages validity. In some countries of Europe where it was acknowledged that no religious ceremony was necessary, yet marriage was binding, as it would be declared to be by this act. The question was not what the parties *considered* binding.

Lord REDESDALE explained that his observations were only addressed to the supposed desirableness of giving such a sanction to marriage, as, according to the religious views of the parties, was likely to have that effect.

The Bishop of CHESTER's amendment as to "Clerks in holy orders," was then agreed to, and several others proposed by him. At the clause as to payment of fees he observed, that he had not expected to hear the observations which had been made. In many cases they constituted a considerable source minister's income. It was their duty to provide for the interests o persons, and not the less so they themselves were silent on t ject.

Lord ELLENBOROUGH and Lor TERDEN made some observation the possibility of improving and ing more certain the transmissio magistrate's certificate, by his se himself, or by some person autho him.

Lord REDESDALE observed, th better and more general regis very desirable; perhaps nothing quired attention. Greater publi very desirable. The parochial re the bishops were he believed very fect. It was of great importance sider whether a better general of marriages, baptisms, and burial not be established.

The Report was then ordere taken into consideration the nex

FRIDAY, JUNE 29th.

The Report of the Commit taken into consideration. Lord T DEN made his proposed amend the declaration, and the Bill dered to be printed and read time that day fortnight. By means it goes over to next Sess cording to the arrangement of before.

We subjoin the Bill as amen the Lords. We refer to our obse at the commencement of our R the proceedings, and would on that any practical suggestions may be usefully addressed to the tor of the Association.

A Bill [as Amended] by the Committee, intituled an A granting Relief to certain dissenting from the Chur gland, in respect of the M celebrating Marriage.

The words printed in 'Italics' wer by the Lords' Committee; Words at the Bottom of the Pa those which stood in the Bill as by the Commons, but were left the Lords' Committee.

Whereas* *it is expedient to ma*

* in the Nineteenth Year of th of His late Majesty King Geo Third an Act was passed, intitule Act for the further Relief of Pro Dissenting Ministers and Schoolm and in the Fifty-third Year of H late Majesty an Act was passed

n for the Marriage of the Members of *sin Congregations of Protestant Dis-* *rs, usually assembling for Divine Wor-* *in certain Chapels or Places duly en-* *l and registered according to Law,* *deny the Doctrine of the Holy Tri-* *as it is declared in the Articles of* *gion mentioned in the Statute made in* *Thirteenth Year of the Reign of Queen* *abeth, and who therefore scruple to be* *ied according to the Office of Matri-* *y in the Book of Common Prayer:* it therefore, enacted by the King's t excellent Majesty, by and with the ice and Consent of the Lords Spi- l and Temporal, and Commons, in present Parliament assembled, and he Authority of the same, That at Time after the passing of this Act, never the Banns of Marriage shall : been duly published Three several lays in the proper Parish Church or rches, Chapel or Chapels, as required Law, between any Two Persons g* *Members of any such Congregation foresaid*, who shall be desirous of ng the Benefit of this Act, without Cause or Impediment having been ered against such Marriage, it shall awful for the Rector, Vicar, Curate, fficiating Minister of each and every ish or Chapelry in which such Banns Marriage shall have been published, he is hereby directed and required, ive a Certificate in Writing under his d, certifying the due Publication of Banns, and that no Cause or just ediment had been declared why the les should not be joined together in rimony, such Certificate being in the n specified in the Schedule to this marked (B.), with such Variations Circumstances shall require: Provided rtheless, that both the Parties shall previously sign a Declaration in Writing, in the Form specified in the Schedule to this Act marked (A.), with such Variations as Circumstances may require; *and such Declaration shall be also certified and attested, in the Form specified in the said Schedule, by the Officiating Minister of such Congregation, if any such there be; and also by Two Elders of the same Congregation, being Housekeepers; and in case there be no Officiating Minister, then by Three Elders of the same Congregations, being Housekeepers; and in which Declaration and Certificate the Place of Abode, and also the State, Profession, or Trade of every Person signing the same, or therein mentioned, shall be truly set forth:* Provided also, that previously to giving such Certificate as aforesaid, the Rector, Vicar, Curate, or Officiating Minister and Clerk of the Parish or Chapelry in which the Woman intending to be married shall be resident, shall be entitled to and shall receive from the Party applying for such Certificate, such and the same Fees, Duties, and Emoluments as might by Law or Custom be demanded for *publishing such Banns and* solemnizing such Marriage in the Parish Church or Chapel of such Parish or Chapelry.

And be it further enacted, That it shall and may be lawful to and for such Persons so proposing to intermarry as aforesaid, or any Person on their Behalf, to carry such Certificate or Certificates of the Publication of Banns, or their Licence, in case the Marriage shall be had by Licence, and to leave the same, together with the said Declaration, *and Certificate thereto subscribed*, or another Declaration *and Certificate*, in the same Form, and signed as aforesaid, with any Justice of the Peace, Mayor, Alderman, or Magistrate, authorized by Law to act as a Justice of the Peace within the* Division, City, Borough, or Corporate Town or Place wherein the said Parties or either of them reside; and such Justice, Mayor, Alderman, or Magistrate, *not being a Clerk in Holy Orders*, shall and is hereby required thereupon to name and appoint a Time, within the Hours appointed by Law for the Celebration of Marriages, and not at a less Distance than the Second Day thereafter, nor a greater Distance than Four Days from the Receipt of such Certificate or Licence and Declaration, *and Certificate thereto subscribed*, at which Time, and at some suitable and convenient Place to be also appointed by such Justice, Mayor, Alderman, or Magistrate, the Parties so proposing to intermarry shall and may appear; and such Justice, Mayor, Alderman, or Ma-

d 'An Act to relieve Persons who agn the Doctrine of the Trinity from sin Penalties:' And whereas several lis Majesty's Subjects, being Protes- Dissenters from the Church of En- d, entertaining conscientious scru- with respect to Belief in the Doc- : of the Trinity, and commonly called arians, regard the Necessity of so- nizing Matrimony according to the e of Matrimony in the Book of Com- Prayer as a Grievance repugnant to : Religious feelings, and have at va- s Times petitioned Parliament to be ved therefrom: And whereas it is dient to grant some Ease to scrupu- Consciences in this respect, without nging on the general Policy of the relative to Marriages: Protestant Dissenters of the Unita- Persuasion,

* County,

gistrate is hereby required and authorized thereupon to attend and take the Declaration of the contracting of Marriage, and to permit such Parties to intermarry before him in the Presence of such Witnesses as are required by Law for the Celebration of Marriages; which Marriage, as the Form thereof, shall be had and declared in Manner and according to the Form following; the Man to be married, taking the Woman to be married by the Hand, shall plainly and distinctly pronounce these Words,—

"I, A. B., do take *and acknowledge* thee C. D. for my wedded Wife* before these Witnesses."†

And then the Woman, taking the Man by the Hand, shall plainly and distinctly pronounce these Words,—

"I, C. D., do take *and acknowledge* thee A. B. for my wedded Husband‡ before these Witnesses."§

Which said Words and Acknowledgment of Marriage shall be fairly written or printed at the Foot of or indorsed upon the Certificate of the Publication of Banns or Licence, as the Case may be, and shall be signed by the Parties married, and attested by the Justice and other Witnesses present thereat, according to the Form following:

"*Parish of the Day of in the Year*

"*We, L. M., One of his Majesty's Justices of the Peace of the County, Division, or other Place, and usually acting in the said Parish as such Justice, do hereby attest that the before-mentioned Words were pronounced and signed by the said A. B. and C. D. in our Presence, at the Time and Place before-mentioned.*

"*N. O. of*
"*P. Q. of*

And such Marriage, so to be had and declared, shall thereupon be as valid and effectual in the Law to all Intents and Purposes as if the same had been solemnized in the usual Manner in a Church or Chapel by a Minister of the Church of England, and according to the Office of Matrimony in the Book of Common Prayer, and no further or otherwise; and it shall not be necessary thereafter to give in Evidence the Delivery of such written Declaration or Declarations, Certificate or Certificates, *or Attestation*, or to prove that the Parties were Protestant Dissenters of the Persuasion aforesaid, in support of the Validity of the said Marriage upon any Occasion whatever, nor shall any Evidence be received to prove the contrary in any Suit touching the Validity of the said Marriage: Provided always, that no such Justice, Mayor, Alderman, or Magistrate shall proceed upon Certificate of Banns to the Marriage of any Two Persons, both or one of whom shall be under the Age of Twenty-one Years, not being a Widower or Widow, when and in case he shall have Notice of the Dissent of the Parents or Guardians of the Party under Age; neither shall such Justice, Mayor, Alderman or Magistrate, in any Case where a Marriage shall not be had within Three Months after the complete Publication of Banns, proceed to the Marriage of the Parties, until the Banns shall have been republished on Three several Sundays, in due Course of Law, or unless by Licence duly obtained.

And be it further enacted, That Two other Copies of the said Acknowledgment of Marriage and Attestation shall be made and signed immediately after such Marriage, One whereof shall be delivered to each of the said married Parties.

And be it further enacted, That no Licence for a Marriage to be had according to this Act shall be granted without the Production of such Declaration and Certificate thereto subscribed as are herein required to be delivered to the Person granting a Certificate of the Publication of Banns, and that a Copy thereof shall be indorsed on such Licence, and certified to be a true Copy by the Person granting such Licence.

And be it further enacted, That a Fee of Two Shillings and Sixpence shall be paid to the Justice before whom such Marriage shall be had, or his Clerk.

And whereas it is expedient to provide for the regular Registration of such Marriages, and for facilitating the Means of Proof thereof; be it therefore further enacted, That the Justice or other Person as aforesaid, before whom any such Marriage shall be so had, shall immediately thereafter * *return the Acknowledg-*

* and do here, in the presence of God, and

† promise to be unto thee a loving and faithful Husband.

‡ and do here, in the Presence of God, and

§ promise to be unto thee a loving, faithful, and obedient Wife.

* make out, sign, and deliver to such Parties a Certificate of such Marriage being had, for which a Fee of Two Shillings and Sixpence and no more shall be paid, and which shall be subscribed by the said Parties, and by at least Two of the Witnesses present thereat, and shall be in the Form specified in Schedule (C.) to this Act, with such Alterations as Circumstances may require, in which Certificate shall be expressed that the Marriage was celebrated by Banns or Licence, and in case of the Marriage being by Licence, if both or either of the Parties so married by Licence be under Age, (not

' *Marriage and Attestation thereof.* ...efore required to be made on the ...ificate of the Publication of Banns ...ner, to mean that of the Witnesses ...at such Marriage, to be in such ... delivered to the Parish ... Vicar, ..., or Curate of the Parish in which ...man shall be resident, shall, at the ... of the Parties, or either of them, ...ay One of the subscribing Wit... on Production and Delivery of *Acknowledgment of Marriage and ...ate*, which shall be deposited and ... the Parish Chest or Registry. ... Fees usual and customary to be ... Marriages having been duly paid ...sting the Certificate of Banns as before mentioned, or being paid ... the Registration in the Case of ...es by Licence, forthwith ‡ cause § *Copy of such Acknowledgment and ...ate to be made and entered* in the ... Book of Marriages provided and ... Law, which Entry shall specify ...nes of the Magistrate; and ‖ such Entry * of such Marriage shall be as effectual and valid for all Purposes of Proof of the said Marriage, as the Entry of any Marriage duly had and solemnized, and registered according to the Usages of the Church of England, and according to the Provisions of the Laws now in force relative thereto.

Provided always, and it is hereby enacted and declared, That † the *Persons entrusted* with such *Acknowledgment and Attestation* shall procure such Entry or Registration to be made of such Marriage within the Space of ‡ *Three Days* thereafter, but that the Neglect thereof shall not be construed to affect or invalidate the said Marriage; and that in case of Default in § *procuring* such ‖ *Entry* within the Space aforesaid, ¶ the Man so ** *entrusted* shall be liable to forfeit and pay the Sum of Twenty Pounds, one Half whereof shall be paid to the Informer, and the other Half to the Overseers of the Poor of the Parish in which the said Marriage ought to have been registered, and shall be recoverable by Conviction on Information and Summons before any Justice of the Peace having Jurisdiction within such Parish, who shall have Authority to mitigate the said Penalty, nevertheless, to any Sum not less than Five Pounds, and to levy the same, by Warrant under his Hand and Seal, on the Goods and Chattels of the Offender, who shall be at liberty to appeal against such Conviction to the next General Quarter Sessions of the Peace, on entering into a Recognizance, with a sufficient Surety, to prosecute such Appeal and pay such costs as shall be awarded by the Justices at such General Quarter Sessions, who shall also have Power to mitigate the said Penalty: Provided always, that no such Conviction shall take place, or such Penalty be recoverable or inflicted, after the Expiration of Six Calendar Months from the Commission of any such Offence.

Provided nevertheless, and be it further enacted, That nothing herein-before contained shall operate or be construed so as to annul, defeat, or alter the Provisions of any existing Law relative to the previous Publication of Banns, or the obtaining of Licences, or any other Qualifications, Ceremonies, Forms, or Proceed-

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... Widower or Widow, such Cer... shall state the Marriage to be by ... of the Parents or Guardians, as ...pear by such Licence; and
...rtificate as last mentioned,
‡ make or
...be made from the said Certificate, ...y of such Marriage in the usual ...tive Order
...the Witnesses subscribing the said ...ate, shall be signed and attested ... Minister with his proper Addi... and shall be made in the Form or ...ffect following, with such Varia... Circumstances may require, that

..., B. of { the / this } Parish and C. D. { the / this } Parish were married { Banns, / Licence, } with Consent of { ...rents, / ...ardians, } the Day of ...e Year 18 , according to the ...te Eighth George Fourth,

... M. { Justice of the Peace. / Mayor. / Alderman, &c. }

... Presence of
E. F.
and G. H.
Registered by me,
L. S. Rector, &c.

... said Minister in every such Case ...y directed, empowered, and re... to make such Alterations in the Forms required by Law for the

---

Registrations of Marriages as are specified and authorized by this Act; and

* of the Registration
† the said Parties so intermarrying
‡ One Week § delivering
‖ Certificate
¶ for the Purpose of procuring such Registration,
** intermarrying

ings, whatsoever requisite for Marriages, except so far as the same are expressly altered or dispensed with in this Act.

Provided always, and be it further enacted, That in case the Parties propose to intermarry by Licence, and not by Banns, it shall and may be lawful for them, on Presentment of the same Declaration *and Certificate*, signed by the said Parties, as is mentioned in the Schedule marked (A.) to this Act, to sue out a Licence in the usual Manner, and under the Restrictions provided by Law in such Cases, which Licence shall and may (with such Alterations of the Form thereof as shall be required for the Purpose or the Circumstances of the Case) express that the same is for the Purpose of authorizing the Minister, Parson, Vicar, or Curate, to register, instead of to solemnize the said Marriage, on Production of the proper * *Acknowledgment* of the said Marriage, *and Attestation subscribed thereto*, and such Licence shall and may, within the Time limited by Law for such Licences remaining in force, be produced and delivered by the Parties to the Magistrate before whom such Marriage is to be contracted, instead of the Certificate of Banns. †

And be it further enacted, That all and every the Penalties appointed and declared by Law for or against the making of false Entries, or the forging or counterfeiting of any Entry in Registers, or of any Licence for Marriage, or for destroying any Register, shall and are hereby declared to extend and be applicable to the falsely making, altering, forging, counterfeiting, or destroying any Entry, Licence, or Register of any Marriage,‡ *or any Declaration, Certificate, Acknowledgment, or Attestation*, to be made, signed, given, or granted under the Provisions thereof, or any signature thereto, or to acting or assisting therein, or knowingly uttering or publishing the same, or any Copy thereof, as true.

Provided also, and be it further enacted, That this Act shall extend to England and Wales, and to the Town of Berwick-upon-Tweed.

And be it further enacted, That Two printed Copies of this Act shall, as soon as conveniently may be after the passing thereof, be provided by His Majesty's Printer, and transmitted to the Officiating Ministers of the several Parishes and Chapelries of England and Wales, and the Town of Berwick-upon-Tweed respectively, One of which Copies shall be deposited and kept, with the Book containing the Marriage Register of such Parish or Chapelry, in the Chest or Box provided for the Custody of the same.

Provided also, and be it further enacted, That nothing in this Act contained shall be deemed or taken to alter or abrogate any Law now in force relating to the Doctrine of the Holy Trinity.

SCHEDULES TO WHICH THIS ACT REFERS.

Schedule (A.)

WE, the undersigned A. B. *of* , and C. D. *of* , do hereby declare, That we are *Members of a Congregation of* Protestant Dissenters * *who deny the Doctrine of the Trinity, and who usually assemble for Divine Worship in a certain Chapel or Place situate at* in the *Parish of* , *and duly entered and registered acccording to Law*, and that we are desirous of taking the Benefit of a certain Act passed in the Eighth Year of the Reign of King George the Fourth, intituled "An Act for granting Relief to certain Persons Dissenting from the Church of England, in respect of the Mode of celebrating Marriage."

As witness our Hands,

A. B.
C. D.

We do hereby certify and declare the Truth of the above-written Declaration, and that the same was signed by the said A. B. and C. D. in our Presence.

As witness our Hands.

E. F. of { *Officiating Minister, or one of the Elders of the above-mentioned Congregation.*

G. H. of { *Two of the Elders of the same Congregation.*

I. K. of { *Two of the Elders of the same Congregation.*

Schedule (B)

I, [Rector, Vicar, Curate, or Officiating Minister,] of the Parish or Chapelry of in the County of do certify, That the Banns of Marriage have been duly published Three several Times between of [or of this Parish,] and of [or of this Parish,] the last of such Publications being made on the Day of One thousand eight hundred

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* Certificate of the Celebration

† and shall, after the contracting of the said Marriage, be re-delivered by the said Magistrate to the Parties, with the Certificate of the Marriage, and shall be produced and delivered, together with such Certificate, to the Parson, Minister, Vicar, or Curate, on the Registration of the Marriage.

‡ under the Provisions of this Act, or any Certificate

* from the Church of England, of the Unitarian Persuasion,

id that no Cause or just Impedi-
been declared why such Parties
ɔt be married according to Law.
s Day of One
eight hundred
• I. K.

NOTICES.

ıext Half-yearly Meeting of the
and Dorset Unitarian Associa-
be held at Dorchester, on Wed-
Sept. 5. The Rev. S. W. Brown,
ewater, has consented to preach
ɔcasion, and it is expected that
ll be an evening service.
er, Aug. 10, 1827.

ıext Session of *Manchester Col-*
k, will begin on Friday, Sept.
ıe evening of which day ALL the
are required to be present.

Subscribers and Friends to the
ınd Foreign Unitarian Association
rmed, that the *Second Annual*
s just published, and will be
ıd for general distribution. It
ı be had at the Office of the
ion, 3, Walbrook Buildings; or
. Hunter, 72, St. Paul's Church-
Mr. D. Eaton, 187, High Hol-
ıd of Messrs. Teulon and Fox,
ɛechapel, London.

IRELAND.

Synod of Ulster.

shall here present our readers
ıretty full report of the proceed-
the reverend body named above,
ıay, we think, be ranked among
t extraordinary that have taken
any association of ecclesiastics

• SCHEDULE (C.)
.. B. of in the County of
). of in the County of
rried by { Banns, / Licence, } with con-
Parents, / Guardians, } this Day of
ı the Year One thousand eight
, according to the Sta-
ıth George Fourth,
Before me, L. M. Justice of the
for
Mayor, / Alderman, / or, Magistrate, } of
is Marriage was had between us,
A. B.
C. D.
: Presence of us,
E. F.
G. H.

for the last century and a half. The zealous pleaders for the purgation of the Synod of its corrupt and corrupting Arian members, must no longer complain of the persecuting spirit of the Church of Rome, nor accuse it of arrogance and bigotry in confining salvation to those who are within its own pale. It is curious to observe, in some of the speeches on this occasion, the pious concern for orthodoxy, mixed up with a prudent anxiety about the opinion and the feelings *of the Government!* What proportion of the zeal so ostentatiously displayed was occasioned by "the Royal Bounty"? After the termination of the discussion here reported, an animated debate followed, on the question of adopting a test in the Synod, as to the belief of the members in the doctrine of the Trinity. Want of room obliges us to postpone an account of it to a future number.]

The Annual Meeting of the Synod of Ulster, for 1827, was held at Strabane, (County Tyrone,) on Tuesday, June 26th, and following days.

The Rev. Dr. WRIGHT, of Annahilt, Moderator for the preceding twelve months, preached from Col. iii. 14: "*Above all things put on charity;*" and constituted the Synod by prayer.

The Rev. JAMES SEATON REID, of Carrickfergus, was chosen Moderator for the ensuing year, and expressed his intention of enforcing the standing orders of the Synod.

When Mr. ORR, who was assisting the clerk, proposed to read the usual entry, "That Mr. Porter be continued clerk,"

Mr. MAGILL, of Antrim, advanced into the body of the Meeting-house, and placing himself in the aisle, in front of the Moderator, proceeded to address the assembly on a motion he was about to make. He held in his hand a copy of The Fourth Report of the Commissioners of Irish Education Inquiry; and, in the first place, inquired from Mr. Porter, whether the report of his evidence before the Commissioners of Inquiry, was correct?

Mr. PORTER replied, "The evidence is correctly given, so far as my recollection will bear me out."

Mr. MAGILL was about to read the particular parts of Mr. Porter's evidence, on which his motion was to be founded, when,

Mr. PORTER said, that he hoped the entire minutes of his examination would be read, and no garbled statement made to the Synod.

Mr. MAGILL then read the whole of Mr. Porter's examination, which may be

found at page 136 of the Fourth Report. He complimented Mr. Porter for his readiness in giving his evidence; and expressed his anxiety that the mind of man should be left "free as the wind;" but regretted that this body should have been wounded through the effects of Mr. Porter's evidence. He said he was the sincere friend of the Belfast institution; and regretted that it had been wounded through the Arianism of the Synod; and not by Arianism in itself. "It would appear," said he, "that we have Arians in this body, more real than professed ones. In the name of Christ, let us see who are these masked characters, who hide themselves in the waters of infidelity. (Hear, hear.) It had been said, 'they were few in number;' the 'thinking few.' He trusted they would be few indeed — like some poisonous plants, which, though placed at the distance of a thousand miles from each other, yet withered and destroyed all around them." Mr. Magill then inquired for the Arian creed: and compared a High Arian and a Low Arian to a high-way and a low-way robber—for they robbed the Son of the Eternal God of his crown of glory. He contrasted the minutes of the Synod of 1824, with the assertion that Arian principles had been progressive since 1726; and proceeded to inquire by what spiritual freemasonry these Arians knew each other? For, it appeared, their clerk was their grand master. (Hear.) After stating, that unless he were to raise up his voice in the cause of the holy gospel of the Lord Jesus, he could not enjoy the repose of his pillow; and that this being the first time an Arian had avowed himself to be such in that assembly, they should view it like the fabled Salamander, and crush it. He made some allusion to the people of India, Africa, and the South Seas, fixing their eyes on the Synod of Ulster, and proceeded to move, that "Mr. Porter, having avowed himself an Arian before the Commissioners of Irish Education Inquiry, be no longer continued clerk to the body."

The motion was seconded without comment, by the Rev. Mr. Simpson, of Dublin.

Mr. R. Dill, Sen., supported the motion in a speech of considerable length.

Dr. Wright, of Annahilt, expressed his sorrow that the motion had been made; protested against Arian principles; eulogised Mr. Porter's fidelity as a clerk to that body; expressed his regret that Mr. Porter had been compelled to give evidence; advocated the propriety and honesty of his telling the truth, when he was on his oath, and concluded by moving, "That although this Synod as a body highly disapproves of Arianism, yet that Mr. Porter, having always discharged his duties as clerk with ability and fidelity, be continued in his office."

Mr. Henry Montgomery rose, and avowed himself an Arian, and expressed his willingness that any one should take up his avowal, and deal with him as might be deemed right. Until some one had procured a patent of infallibility, he had as good a right to maintain his opinions, as others had to state theirs. Whilst some ministers of that body thought it right to join the clergy of the Established Church, and were assisting them in their labours of conversion; and whilst ministers of both sects were constantly urging on their Roman Catholic brethren the right of free inquiry—surely it would be only common honesty to grant him what they were offering to others. The measures, now proposed, were calculated to lead to absolute Popery in the Presbyterian Church. He spoke with the highest respect of his Roman Catholic brethren,—no one could mistake his meaning, but it was the principle he referred to. He then read from the Synod's code an extract:—"it is the right and duty of every man to read and examine the Scriptures," and contended, that even the Jews were invited by Christ and his apostles to read and examine the Scriptures. We had but one Lord and Master, even Jesus Christ; and should the Synod of Ulster usurp his place, and deprive them of what Christ freely gave to the unbelievers of his day? If ever the instructions or example of Christ were to be regarded, he could see no grounds for the Synod adopting the motion. He spoke of Mr. Porter's talents, honesty, purity of heart, and uprightness of life; and asked, what crime he had been guilty of? "We are not," said Mr. Montgomery, "charging him with any dereliction of duty as our Clerk, but we are about to punish him for having, when on his oath before a parliamentary commission, honestly confessed what he believed to be the truth. We are about to injure a man for his honesty! Oh, fathers and brethren, is this the conduct of the followers of Christ? Pause before you so commit yourselves, as preachers of Christian mercy and peace among men." He felt no personal anxiety about the issue of the question; it was for the character of the Synod he was alarmed. He referred to secret measures which had been adopted against Mr. Porter; condemned the vulgar and low humour exhibited on this occasion, and asked, would any member of this body use his common servant in this way?—would he turn him out of doors without an hour's

otice? Surely the Synod would not
e a brother minister worse than they
ould a common servant. The manner
f the thing proved the malignity of the
pirit in which it was engendered.—No
otice had been given to Mr. P. of the
ntended motion.

Mr. MAGILL observed, that he had re-
ived the Commissioner's report so very
ortly before the meeting of Synod, that
e had not time to write. [Mr. Mont-
omery then put some questions to Mr.
lagill, regarding his having consulted
ith Lord Ferrard on this subject; and
appeared that Mr. Magill had obtained
f him a copy of Mr. Porter's evidence
n the second Tuesday of May.] Mr.
lontgomery then went on to observe,
at it would be well if the clergymen
id members of the Established Church
ould purify themselves, before they cast
stigma on them. He lamented the aspect
f affairs in that Synod, and asked why
Ir. Porter should be punished for doing
hat Mr. Cooke had done?—[He then
ad an extract from Mr. Cooke's evi-
ence, in 1825, in which he had said,
at "very few of the Arian members of
ie Synod were willing to avow it."]
You accuse Mr. Porter of bringing a
harge of hypocrisy against you, and yet
Ir. Cooke had done the same thing
elve months before without remark.
n the name of consistency, what do you
ean? It is now a century and a year
ince you drove out one portion of your
ody; and you are now about to place
moral stigma on your character, which
ges cannot remove." Mr. Porter was a
ivil officer, paid by Government; and
hat body had no right to interfere in an
ecclesiastical manner, and punish such
fficer for matters of opinion. On these
rounds he opposed the motion.

Mr. PORTER said, that his personal
eelings dictated that he should have re-
nained silent, but this might be constru-
d into disrespect. He denied that the
present motion had been rashly made,
nd said that for many years it had been
n a state of concoction. He said that
hese were not random assertions, for
here were two gentlemen in the house
who had been solicited to join in the
abal against him. Still, however, as
the season drew near, their courage began
to fail. It was found that no effective
strength had been collected. The good
work was of course necessarily delayed
till a more convenient season; and the
mortification of seeing Mordecai the Jew
seated at the king's gate, had to be a
little longer endured. He said the season
for the attack had at length arrived: and
although some were dissatisfied with him
on account of religion, and some on ac-
count of politics, yet he felt satisfied, the
whole of the present proceedings had
their origin in personal hostility. Mr.
Magill and Mr. Simpson were mere tools
in the hands of designing men. Mr.
Porter felt assured that no political feel-
ings had their share in producing the
present procedure; and that his advocacy
of Roman Catholic Emancipation had
been partly instrumental in producing
the present motion: and entered his pro-
test against the unjust and unpeerous
principle, that he was to be held ac-
countable, as their clerk, for any thing
not illegal or dishonourable, which he
might conceive himself called on to say
or do, as a free-born Irishman. He de-
clared himself favourable to Catholic
Emancipation: and protested against be-
ing made a victim to party for having
merely avowed himself friendly to a mea-
sure which had on three several occa-
sions received the stamp of the Synod's
approbation. The present procedure
against him could hardly originate in
that; and as to the prejudice which might
exist against him on account of his reli-
gious sentiments, he had Mr. Cooke's
authority for stating that he held those
sentiments with between thirty and forty
members of the body.—Differences of
opinion had long existed; and he would
not insult the body by supposing, that so
long as it retained Arians in communion,
it would exclude them from offices of
ecclesiastical emolument. The Synod had
chosen for its Moderators, Dr. Campbell,
Dr. Crawford, Dr. Nelson, Dr. Dickson,
Mr. Cuming, who was Mr. Porter's im-
mediate predecessor in the Clerkship,)
Mr. Shaw, Mr. Bankhead, Mr. Dunlop,
Dr. William Nelson, and Dr. Malcolm,
who were all deceased; he would not
name the living man, of new-light senti-
ments, who had been chosen to fill their
chair, as it might be considered invidious;
but as the Moderatorship was a spiritual
or ecclesiastical office, and as men of
those sentiments had been chosen to
that office, without detriment to the reli-
gious character of the body, surely their
admission to the secular office of clerk
could not be injurious. But the salary, the
money to be derived from the situation,
that was the rub against the grain, which
had set on end ministers' sanctimonious
bristles. They admitted men of openly
acknowledged new-light principles to mi-
nisterial communion and places of spiri-
tual trust, but were quite horrified at the
idea of appointing a person of that de-
scription to a civil situation, if it happened
to be lucrative. Mr. Porter contended
that the situation of clerk was always
held during life or good behaviour; and
although the words, "Mr. such-a-one

hat, by exciting the sympa-
people, on account of the
the case, they would give
s of Arianism a firm hold.
thing but mischief in the

(of Ballymoney) could not
either the motion or the
His doctrinal opinions
known to be opposed to
and he could not conscien-
ort the amendment, because
ep Mr. Porter in the clerk-
could not bring himself to
it would be acting like one
another—" for I will call
Christian."
IR. "I am much obliged to

. If they were to dismiss
is situation, without suffi-
he suggested the propriety
ion and amendment being
and wished a declaration to
in the Minutes, that the
next year proceed to the
another clerk. He hoped
ynod closed its sittings, to
dopted which would enable
next Synod to know more
h other's opinions on this
was anxious that an active
d be set on foot, and that
be prepared to meet the
t year.
rusted that Mr. Park's view
view of the Synod. He
r that the question should
e spirit of Christian charity
t session, and that Mr. Por-
mily should not be kept in
Ir. Porter's principles were
ally known at the time of
He (Mr. H.) was his op-
a candidate for the situation
t it was not fifteen minutes
appointment when he as-
m the duties of his office.
erefore, speak pretty accu-
conditions on which he re-
d he felt the understanding
unless he was guilty of a
ity, he should not be re-
. He did not think Mr.
of a breach of *duty;* and,
Arians in the Synod,
n sworn to by more than
ld be hard to visit the
Mr. Hay put it to the
dy whether Mr. Porter
e, with feelings deep-
eleven years' faithful
.
It his duty not to give
e was in the habit of
Mr. Carlisle much Chris-

tian instruction; and if he (Mr. Carlisle) could convince him of one thing, he (Mr. Cooke) would have nothing more to say. Mr. Carlisle had observed that the Bible was sufficiently powerful to purify a man before he entered into the door of the church. If it would effect this at the door, why not inside the house? If they found that an enemy's army had, under false colours and assumed clothing, entered into a garrison, would they not use all their exertions to have them driven out, lest they conquered and overthrew the citadel? If they plotted, should they not counterplot? If they mined, should they not undermine? If they found that men had come into the church without passing through the Bible at the door, should they not drive them out as an enemy that had come into the garrison under false colours? Let those persons be tried by the Bible, and let them see who were the enemies. Let Mr. Carlisle convince him that the enemy should be retained, and he (Mr. Cooke) would yield to him. If a wolf had gotten into the fold, in sheep's clothing, should the shepherds not drive him out? Should he be allowed to remain and destroy the flocks and the young lambs? Surely not. Let them then try the flock, carefully inquire who were the wolves that had crept into the folds of Christ's flock, that they might drive them out; or, if they were too strong for them, that they might withdraw from them, and take their flocks with them. He had heard much about the unity of the spirit in the bond of peace. Before God, he could not silently stand by and contemplate a unity of the spirit between men who assert Christ to be a mere man, or a little more than a mere man, and those who believe him to be the Eternal Son of God, the Supreme God over all. What unity could there be between the man who looked on Jesus Christ as an exalted angel, and he who worshiped him as the Supreme and Divine Head of the Christian Church, the Everlasting Father, the Prince of Peace? Could persons who held such different opinions about the means of eternal salvation, hold the unity of the Spirit in the bond of peace? No, never. Let them withdraw from them; that they might, in sincerity and in truth, give unto their Lord and Master, even the Lord Jesus, that divine homage without which there could be no unity of the Spirit. They had been told that they had been in the habit of choosing moderators and clerks who were Arians. But if they had been wrong in doing so in past times, should they continue to do so? Should they retain in their household physicians whose skill could not cure their own diseases? Physicians, heal yourselves:

continued clerk," were annually printed, yet he challenged any one to shew that they were not words of mere form. On this consideration he had been appointed to the office, and if fidelity had hitherto been regarded as the tenure by which the situation was to be held; and if the adoption of a different principle were now contemplated, then, Mr. Porter contended, the Synod were bound, as men of honour and fairness, to give him timely warning of the intended innovation. Even those who had brought forward the motion, had not the candour or manliness to apprize him of the meditated attack; and he called on persons present to say whether the Synod had not been secretly searched for support—but he had solicited no man's vote; he relied on the honour of the Synod of Ulster. Should he be removed from the office, the loss would fall on him and his family; but the disgrace would remain with the body. He had done nothing of which he should be ashamed; his religious opinions were as well known to his brethren the day they appointed him to office, as they were at the present moment. He had practised no deception, he had betrayed no trust, nor would he bend his body to one unmanly stoop, nor his spirit to one unworthy concession. Should the Synod's confidence be now withdrawn from him, he should ever regret the privation; for their confidence was a possession which he prized most highly; but he had no retractation to make; no time-serving apology to offer. For eleven years he had officiated as their clerk; with what ability, it was not for him to determine; but he would say, that with greater fidelity those duties never had been, and never would be discharged.

Mr. BROWN, of Aghadowey, urged, that Mr. Porter's feelings were warm, that he had made an incorrect report of the proceedings of the Synod, that he had a body of men of certain known religious principles always about him reporting the proceedings. He should, therefore, be removed from the clerkship.

Mr. ELDER, Sen., said, that he had voted for Mr. Porter to be appointed clerk; but he did not then know he was an Arian. From the time he saw the minutes of the Education Commission he had changed his opinion. He said he could not look on an Arian as a brother; because the Arian denied that the Lord Jesus was God over all. Mr. Elder then quoted a long list of texts of Scripture in support of his opinions; and went on to lament the present state of the Synod; imploring it to consider in what light it must be looked on by government. They were, he observed, a body of non-s ers; and whilst subscription ha Arianism had been gaining grou Bruce had said it was gaining g the Synod: Mr. Porter had av same; and, therefore, he (Mr. join in voting him out of the c He had been forty seven years a he might never again be hear assembly; and he would, theref raise up his warning voice, plore them to purge Arianism o Synod; for as the cause of Ari creased, the cause of the Lord clined. He lamented to hear t bers of that body declare th Arians; and deplored the stat congregations. If the Synod them longer to remain in it, th infect the whole body; and they c expect to enjoy the glorious bl eternal joy through the Everlas of their Church. For, should th as they were, how dreadful mus situation, at the great day of j before the throne of the Most I in the congregation of saints an

Mr. R. DILL would have su motion to separate the Arians fr as a body; but would not s measure which went to punish th on account of the peculiar feat sented by that body. He woul the amendment.

Mr. MORELL supported th ment on the same grounds.

Mr. MAGILL would hereaf for the expulsion of the tw Arians; meanwhile the Sy choose a clerk.

Mr. BLECKLEY (of Monaghan tended to give a silent vote; b compelled publicly to state tha sincerely wished for the exp Arians from the body; yet, he bring himself to vote against h being continued clerk, becaus given his evidence conscientiou oath. He wished Arianism dr the Synod, for it had withere best interests of the Christian

Mr. CARLISLE (of Dublin) his firm belief in the Trinit trines; condemned the can were the foundation for Mr giving his evidence; opposed tion as having never purified a would have every man tried by alone; expressed his belief th ism was on the decline; inqu opinion the world would fo Synod if it dismissed Mr. Po being clerk, and yet kept him of its body; spoke of the inj would be done to Mr. Porter i gregation by this measure;

convinced, that, in exercising the liberality of the people of Scotland in the harshness of the laws that [illegible] the doctrines of Arius [illegible] He saw [illegible] measure.

Mr. PARK [illegible] agree with [illegible] amendment. [illegible] were [illegible] Arianism [illegible] tiously support [illegible] it was [illegible] ship; but [illegible] believe, that [illegible] Christian [illegible] Mr. Porter's Character.

Mr. PORTER. [illegible] you."

Mr. PARK. [illegible] him from [illegible] cient notice. He suggested the propriety of both motion and amendment being withdrawn; and whether a declaration might be entered in the Records, that the Synod would next year proceed to the election of an Clerk. He hoped before the Synod rose they might find a plan adopted which would enable them at the next meeting to vote correctly each other's principles on this subject. He was sorry that an angry canvas should be set on foot, and that they should be prepared to meet the question next year.

Mr. HAY trusted that Mr. Park's view was not the view of the Synod. He wished rather that the question should be met in the spirit of Christian charity at the present session, and that Mr. Porter and his family should not be kept in suspense. Mr. Porter's principles were pretty generally known at the time of his election. He Mr. H. was his opponent, and a candidate for the situation of clerk; but it was not fifteen minutes after Mr. P.'s appointment when he assisted him in the duties of his office. He could, therefore, speak pretty accurately of the conditions on which he received it, and he felt the understanding to be, that unless he was guilty of a breach of duty, he should not be removed for life. He did not think Mr. Porter guilty of a breach of *duty;* and, if there were Arians in the Synod, (which had been sworn to by more than Mr. P.,) it would be hard to visit the crime on him. Mr. Hay put it to the feelings of the body whether Mr. Porter should be sent home, with feelings deeply wounded, after eleven years' faithful and useful services.

Mr. COOKE felt it his duty not to give a silent vote. He was in the habit of receiving from Mr. Carlisle much Chris- [illegible] [illegible] [illegible]

preachers, preach unto yourselves; and when you have purified yourselves, then will your preaching unto others be pure, even as was the preaching of the Lord Jesus. The conduct of the Established Church towards this body had been forced into their debates. The Established Church had indeed of late taken great interest in their concerns; and the numerous conversions it had made, through the outpouring of the glorious Gospel of God, had cast a stigma on them and their labours, as servants of their Divine Master. But there had been no interference, except through motives of personal kindness. More had been done, within the last twenty or twenty-five years, to make the reformed churches better known to each other, than for centuries before. This body as a church had also become better known, through the labours of their missionaries in the South of Ireland, and their preachers in England and Scotland; and the circulation of the Bible had made them all better known to each other, and enabled Christ's children to know each other. They were to be known, also, by their public officers. If they had an officer, therefore, who had publicly avowed himself an Arian, should they, knowing it, retain him in office? Now that their eyes were opened, let them separate the wolves from the sheep. Let them divide, and let Lot's flock take the right bank of the Jordan, and Abraham's the left; but, in God's name, let them divide their flocks. He wished the clerkship to be held in abeyance; and he would, next day, propose a measure for the separation of this Synod. He illustrated his arguments by referring to an ambassador at a foreign court, who openly avowed his disloyalty to George IV., and inquired if this rebel would still be retained as the king's ambassador? How much more necessary was it, therefore, to dismiss an ambassador who had openly avowed himself the enemy of their Heavenly King? He thanked his God he was not of the "thinking few" who would rob the Lord Jesus of his eternal glory; and called on the Synod, in the name of God, and of his holy Son, and by all the terrors of the day of judgment, to rouse themselves from their slumber of death, to renew their faculties, and to become "the thinking many."

Wednesday, June 27th, 10 o'clock.

Mr. HOGG said, that he wished to explain his reasons for not voting on the present question. Mr. Porter was an upright and honest man; and though he (Mr. H.) was satisfied that these secret Arians should be dragged into the light and exposed to the eye of government, yet he would not support a measure which would sacrifice Mr. Porter to atone for the errors of others.

Mr. S. DILL said he should deem himself unworthy of the character of a preacher of the word of his Divine Master, if he did not stand forward and bear testimony to certain doctrines of the Christian religion. Though he felt no desire to tyrannize over the mind of men—for opinion should be free as the wind—yet great care should be taken of the religious qualifications of the members of that body. Liberality had too long been the watch-word of scepticism; and he much doubted whether the liberality now contended for, did not partake of that character. He contended, that Calvinism and Arianism could not both be the doctrine of the Scriptures; for the poles could not be more opposite than they were. Therefore, Arians and Calvinists should neither worship in the same temple nor give each other the right hand of fellowship. In fact, they did not worship the same God; for, if any doctrine were more clearly revealed in the Scriptures than another, it was, that Christ is God. Christ was the corner-stone of their religion; remove it, and the entire fabric tumbled into ruin. Mr. Dill then entered into a lengthened investigation of the scriptural proofs of Christ's divinity; and observed, that Arianism led to the principles of Atheism. (Order, order.)

Mr. STEWART defended Mr. Dill as being in order; and Mr. Montgomery trusted that if Mr. Dill were allowed to pursue this train of argument, gentlemen on the opposite side would be granted a similar privilege.

Mr. DILL said, that if these were speculative principles, then he should be sorry to adopt this course; but so far from being speculative, they were the vital principle from which all religious practice must proceed. The Scriptures placed principle as the very ground-work of practice; salvation depended on principle, and on the very single principle now under discussion. "He that believeth, shall be saved; and he that believeth not, shall be damned." "If (said Mr. Dill) what I have now said have any foundation in the Scriptures, Arians and Calvinists cannot live in the bond of fellowship." He then proceeded to eulogize the labours of the Established Church, in the works of which he saw the outpouring of the Spirit. He also saw something of the same kind kindling in that body. Not long since there was a death-like silence in the South of Ireland; at present they perceived the

orkings of divine influence in that
iarter. He referred to the allusion
ade to the peace and calmness of the
ynod for many years, and said, that
iat peace was the silence of death, and
ot the peace of God. That peace might
e compared to the peace which pre-
ailed in the cave of Æolus, when the
inds were striving for mastery; but
ie hour had at length arrived when
ney must be loosened from their con-
nement. There must be now no neu-
rality—the cause they contended for was
he cause of their heavenly Father; and as
ne portion of that body believed Christ
o be God, and another, that he was a
nere man, there could not now be a neu-
rality between them, nor could they give
ach other the right hand of fellowship.
Ir. Dill bore testimony to the manliness
f character and purity of motive which
haracterized Mr. Porter; but there
ere some circumstances connected with
he publication of the minutes of that
ody, independent of Mr. Porter being
n avowed Arian, which should not pass
nnoticed.

Mr. Porter was supported by Mr. Reid,
f Rathmelton, in the correctness of his
ninutes.

Mr. PORTER then appealed to the
neeting, whether these were the grave
harges for which he was to be removed
rom his situation; and said, that such
onduct would shew to the world the
ature of the present proceedings.

Dr. HANNA begged to remind the Sy-
od of the length to which the discus-
ion had gone. He was well pleased
rith Mr. Dill's address as an able *exposé*
f their doctrines; but he (Dr. H.) was
nxious that they should come to the
nerits of the question. He had yester-
ay breathed a sigh to think, that of late
hat Synod could never meet without a
onstant recurrence of such unpleasant
nd distracting discussions; and it should
e borne in mind, that when Mr. Porter
ave his evidence, he was on his oath.
Ir. Porter was a man of whom all who
new him had the highest opinion, and
hey must give him the fullest credit for
his talents as a clerk to that body, and
for his best intentions to do his duty
faithfully. But it appeared that the pre-
ent charge was not on account of his in-
correctness as a clerk, but because he
had avowed himself to be an Arian. In
uch circumstances it might be well that
a measure were brought forward to clear
that body of the charge of Arianism;
nd this he would not object to. Allu-
ions had also been made to dividing
the Synod; he deprecated all such at-
empts, as calculated to increase the very
hing they wished to destroy. Drive the
Arians from amongst them, or withdraw
from them, and they would be adopting
the very way of establishing and confirm-
ing Arianism. Gentlemen who wanted
to purify the body, should recollect that
division was not the way. He was satis-
fied that Arianism was dying a natural
death, and he wished for some measure
to be adopted, more agreeable to him
than the motion or amendment, which
would clear the Synod from the charge
made against it of countenancing Arian
principles.

Mr. N. ALEXANDER said, that it ap-
peared to him to be a most injudicious
measure to encourage any view which
would go to effect a division of the Sy-
nod of Ulster. In regard to the opi-
nions of the gentlemen who had indulged
themselves in such virulent attacks on
those persons who differed from them
on doctrinal points, he must say, that he
totally differed from them when they
asserted that Calvinists and Arians do
not worship the same God. They wor-
ship the same God, but they were divided
in opinion on the subject of the attri-
butes of Christ. For his part, he had
examined the Scriptures most carefully,
and he could not discover that one uni-
versal belief, with regard to the nature
and substance of Christ, was essential to
salvation (hear, hear); but he had found
in the sacred writings that he who loveth
not his brother, is not in the way of sal-
vation. Mr. Alexander then proceeded
to speak of the manly virtues of Mr.
Porter, and observed, that he was about
to be punished, not on the ground that
he had thought for himself, but because
he did not perjure himself and conceal
his real sentiments.

Mr. M'ALDIN was strongly inclined to
coincide with the opinions of Dr. Hanna.
Mr. M'A. avowed himself opposed to the
Arian doctrines, but condemned the con-
templated separation of the Synod. He
would exhort the meeting to treat their
brethren who differed from them with a
spirit of kindness and forbearance, and
to melt down all asperities in the cruci-
ble of charity and concord!

Mr. —— DILL felt assured, that un-
less they had a clear understanding with
one another, it would be impossible that
they could spread abroad the true princi-
ples of the Gospel. They should not fear
differences of opinion arising amongst
them. There was a division took place
amongst the apostles. Peter was sepa-
rated from his brethren, and Paul with-
stood him to the teeth. He denied that
high Arianism approximated to Calvin-
ism, and insisted that those two bodies
in the Synod hung like a dead weight
about the necks of each other. They had,
to be sure, long agreed on minor mat-
ters; but they had kept the doctrines out

of sight, lest they should bring shame on themselves. He spoke in the highest terms of Mr. Porter's character and uprightness as a man, and felt opposed to making a sacrifice of Mr. Porter, on account of the divided state of that body; but he would hold no union with his fathers and brethren if they differed from him regarding the unity of the spirit in Christ Jesus. The time was now come when they must separate from them. They had brought shame upon themselves by putting up these men in the high places of the synagogue. They had published sermons to the disgrace of that body, shewing them forth to the people of England and Scotland as a body of Arians. Now was the time for them to shew forth to the world, that they were not men arrayed in hostility against their Lord and Saviour. Let them go forth from them with the banner, "Christ and him crucified." Those "thinking few" in the South, who were sent there to preach the Arian doctrines, had been scattered to the winds by the word of the Lord.

Mr. PORTER rose to complain of his principles being misrepresented by several of the speakers. He then read an extract from a sermon, which he had preached on a sacramental occasion, when some persons then in the Synod were present, containing a statement of his opinions on the subject of the Trinity, and which represented Christ in the most exalted station in which he is held by High Arianism.

Mr. —— DILL (in continuation) did not look upon Mr. Porter as at all the object which they had now in view. The eyes of all the world were upon them, and they should at once come to a decision on the subject. [Some other members also disclaimed any intention of misrepresenting Mr. Porter, or involving him in the great question at issue.]

Mr. DILL said, that if the Arian preachers of that body were expelled, their pulpits would for ever be hermetically sealed against the introduction of Calvinism. As he believed Arianism was on the decline, he would prefer to see it expire by a natural death.

Mr. MORELL said, that the question had assumed a new aspect; the business relative to the clerkship was altogether laid aside, and they had now entered on the subject of doctrine. He therefore felt desirous that they should proceed to business in a regular manner, by appointing a clerk; and, before they separated, they could pass such a resolution, as would express their disapprobation of Arian principles. He accordingly read a proposition to that effect; when

Mr. STEWART (of Broughshane) rose, and read a resolution which he said had been prepared on the preceding evening by a number of elderly clergymen, assembled for the purpose. The motion was to the effect that the Synod deny the correctness of Mr. Porter's evidence, that there are more real than avowed Arians in the Synod, but that they do not think it expedient to dismiss him from the clerkship, in consequence of the faithful manner in which he discharged the duties of his office. He, (Mr. S.,) however, differed from those persons who wished to have the motion passed; and would rather see the original motion adopted. He viewed the question in the same light as Mr. Bleckley—they ought not to discharge their clerk, because he had fearlessly and manfully told the truth; but they should change him, when they found that a person holding his opinions, and acting as their clerk, was injurious to their interests. It was nonsense to say, that because a clerk was continued from year to year, such a practice should become law. He next argued that Mr. Porter should not be viewed as the minister of Newtownlimavady, but as the clerk of the Synod; and adduced in confirmation of this argument the dismissal of Mr. Cuming;* he denied that he had joined any party to effect Mr. Porter's removal; but he had as good a right to ask his friends to vote against Mr. Porter, as he (Mr. P.) had to solicit his friends to support him in his situation. It was the first time he had ever heard of a body dead to its reputation and character; for they ought to use their best endeavours to stand well in the opinion of government, from which they received so great support. Indeed, of late years government had paid more than ordinary attention to that body; and perhaps the very examination of their clerk was in consequence of its anxiety to become better acquainted with them. He then instanced the case of a faithless ambassador, who had misrepresented the ministers and the government which sent him to a foreign court; and asked, would that ambassador be retained in his situation, after his faithlessness had become known? They had heard it stated, that a certain church had become very friendly to them of late, and there were some who had been kind enough to tell them, that there was a time when the members of that body were more united in the bond of peace. Perhaps this calm of peace was in 1726; perhaps it was in the golden

* *Mr. Cuming never was dismissed.* He was clerk of the Synod from the hour of his election to that of his death. —*Note of the Christian Moderator.*

age. But the stillness to which they had referred, was the stillness of death. They found that more than one hundred seceding congregations had started into existence, independent of this Synod; had the members of this body done their duty, this might have not been the case; they might now be double their present number.

Mr. HAY read the Minutes relative to the case of Mr. Cuming, and contended that the case was irrelevant.

The MODERATOR observed, that the Synod had gone into a charge not contained in the motion; and hoped the discussion would soon draw to a close.

Mr. PORTER defended his motives, when he said there were "more real than professed Arians" in the body. He did not mean to charge the members of the Synod with hypocrisy; but to state that they kept back from avowing their entire sentiments on this point of doctrine.

Mr. R. DILL rose and said, that every additional circumstance which came forward, went to serve Mr. Porter. His (Mr. Dill's) opinions on the doctrine of Arianism and Calvinism were well known: he had often preached against the Arian hypothesis, because it was subversive of the best and dearest principles of Christianity; but what had these things to do with the office of clerk? The clerk held a civil situation; his opinions could not be brought to bear on his duties. He filled a mechanical station—to take down the proceedings of the body—to preserve their papers. Had he been faithful in all these things? Had his religious sentiments infused themselves into their records? No, their *Clerk* was a nonconducting substance. Under these circumstances, it would appear, in the eyes of the world, a species of persecution to dismiss him for the expression of his opinions. As to a declaration on the subject of Arianism, he would unite with his brethren in their expressions on that subject, but never would give his consent to the motion now levelled against Mr. Porter. He therefore would vote for the amendment.

Mr. DENHAM, Sen., approved of giving Mr. Porter due notice of the intentions of the framers of the motion. He would support the amendment which had been put into Mr. Stewart's hands by some of his elder brethren. The clerk read Mr. Stewart's amendment, which was in substance,—

"That the Synod had heard with deep regret, from the printed evidence of the Rev. William Porter, their clerk, given before the commissioners of Education Inquiry, on the 17th of October last, that although he set out in life with orthodox sentiments he had become what was commonly called an Arian; that he should have felt himself called upon to state, as his opinion, that there were more real than avowed Arians in the Synod; thus widely disseminating a charge of deception and hypocrisy against several of the brethren; that Arianism was gaining ground among the thinking few; and that a comparison of the new code of laws with the sentiments of the Synod in the year 1726, the period when the members of the Presbytery of Antrim were expelled, shewed that new-light principles had been progressively advancing among them, and that the prevalence of orthodox sentiments, among the young men reared in the Institution, was owing to the popularity of those sentiments among the laity;—the Synod feel it to be their duty to express their warmest indignation against those statements of opinion, and declared their conviction that they were not founded in fact; yet, as the removal of their clerk from office on this account, might be construed into persecution for the sake of opinion, and in consideration of the able manner in which he had generally discharged the duties of his office, they did not consider it expedient to remove him from it."

Mr. PORTER again rose and said, that any trifling error, or supposed error, which had been made in publishing the Minutes was commented on with scrupulous severity, but not a word was said of the great improvements he had made in their arrangement and publication. It was a common remark that the good men did lived not after them; but his was likewise to be buried before him. The amendment proposed by Mr. Stewart was calculated to crush him to the dust; and the moment it passed he would resign the clerkship. So long as the Synod confined itself to an expression of dissent from him on disputed points, giving him credit for sincerity, he could not complain. But the proposed amendment was calculated to wound his feelings and injure his character. It was an insult; and to an insult he would not submit. The evidence he had given before the commissioners of Irish Education Inquiry had been made the pretext for removing him from his situation; but insinuations had been made, and whispers had gone abroad, about twelve months ago, that such a measure was contemplated.

Another discussion ensued, which it is unnecessary to detail; at the close of which the following amendment passed by a majority of 32, chiefly ministers.

"Resolved, That this Synod has heard with the deepest regret, from the printed evidence of the Rev. W. Porter, their

clerk, given on oath before the Commissioners of Education Inquiry, on the 17th of October, 1825, that though he set out in life with orthodox principles, he is now what is usually called an Arian :—that he should have stated it as his opinion in that evidence, that there are more real Arians than professed ones in this body; and should have farther expressed his opinion, that a comparison of the New Code of laws with the proceedings in 1726, when the members of the Presbytery of Antrim were expelled, shews that new-light principles have been progressive amongst us; and that Arianism is gaining ground among the thinking few; and that the prevalence of orthodox sentiments among the students reared in the Institution is owing to the popularity of those sentiments amongst the laity. The Synod feel it their duty, while they admit the honesty and sincerity of Mr. Porter, to express their high disapprobation of those statements of opinion, and to declare their decided conviction that they are not founded in fact. Yet as the removal of their clerk from office on this account might be construed into persecution for the sake of opinion, and in consideration of the able manner in which he has discharged the duties of his office, they do not consider it expedient to remove him from it."

Thursday, June 28th.

After some routine business had been gone through, Mr. Cooke gave in a protest signed by 48 members against Mr. Porter's appointment to the clerkship, and moved that it be entered in the minutes. The motion was seconded by Mr. Dill. After some discussion, and the substitution of the words "continuance in office," for "appointment," it was carried by a majority of ten, a number of members not voting. The protest was as follows :—

"We the undersigned members of the General Synod of Ulster, do most solemnly and decidedly, yet respectfully, protest against the foregoing decision, and beg leave to assign the following reasons :

"1. Because we conceive it to be inconsistent with the original constitution, and injurious to the religious interests, of this Church, that Arians should be members of its courts, much more that they should be appointed its chief and most confidential officers.

"2. Because public bodies being judged chiefly by the character of their official members, and Mr. Porter's character as an Arian being matter of notoriety and record, we conceive his continuance in the office of clerk to be deeply injurious to the religious character of this body.

"3. Because, while we are fully convinced of the sincerity with which the great majority of this body have expressed their abhorrence of the principles of Arianism, yet we conceive Mr. Porter's continuance in office calculated to neutralize the influence of these distinctions, and to support the cause of Arianism in this body."

[We congratulate Mr. Porter and his friends, that the worst crime which his adversaries could prefer against him was his honest and manly avowal and defence of his religious opinions.]

CORRESPONDENCE.

Communications have been received from Crediton, from Mr. Alexander, Mr. G. Dyer, J. C. M., &c.

Some articles of Intelligence are unavoidably postponed.

The following Notices arrived too late for insertion in their proper places :

"Part of the congregation, late under the pastoral care of the Rev. Mr. Horsey, of NORTHAMPTON, have seceded from the old Presbyterian Chapel, on account of the introduction into it of Trinitarian worship and Calvinistic preaching, and have taken the lease of a chapel late in the occupation of the Wesleyan Methodists. This Chapel has been fitted up anew, and will be opened for Unitarian worship on *Friday, the 21st of September*, when a sermon will be preached in the morning, at the usual time, by the Rev. ROBERT ASPLAND, of Hackney. There will be a religious service also, in the evening. A Plain Dinner will be provided. On the following Lord's-day, Mr. Aspland is expected to conduct the services of the Chapel."

"The Southern Unitarian Fund Society will hold its Annual Meeting at Portsmouth, on Thursday, the 20th of September. The service in the morning will be at the General Baptist Chapel in St. Thomas's Street, at Twelve o'clock; after which the business of the Society will be transacted. The Sermon addressed to the Society will be delivered in the High-street Chapel, in the Evening, the service to begin at a quarter before Seven o'clock. The Rev. T. W. Horsfield, of Lewes, has kindly engaged to be the Society's preacher this year."

It is stated that there was an error in the Report of the Manchester College Examination inserted in the last Number, the Prize for Classical proficiency in the second year having been awarded to Mr. Charles Davidson.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. X.

OCTOBER, 1827.

BAVARIAN CATHOLICISM AND CLERICAL EDUCATION.

We have lately noticed the restraints imposed by several Catholic governments upon ecclesiastical tendencies to interfere with the interests of the State, and we may perhaps usefully follow up the same subject with some particulars as to the regulations imposed by the Bavarian Government on the education and qualifications of the clergy of its establishment, for which we are indebted to an article in the Revue Encyclopédique for May, 1827.*

The education of the clergy has always been a subject of considerable solicitude among the German princes. The Austrian reforms under Maria Theresa, Joseph II., and the present Emperor, are generally known. The grand dutchy of Baden, Wurtemberg, and Bavaria, have followed the example. In Bavaria, in particular, a regularly organized system has been established in accordance with the fundamental principles in ecclesiastical matters recognized by the constitution, and with the concordat of 1817.

It should, in the first instance, be observed what are the general principles which in Bavaria regulate the relations between the Church and the State.

In the first place, the Catholic religion is declared to be the religion of the State, but all other modes of faith and worship are free. Every citizen, whatever be his creed, has the same rights, civil and political, and is equally admissible to all public employments and privileges.

In the second place, the articles of the concordat concluded with the See of Rome, are in their application declared to be subordinate to the regulations and principles of the fundamental law on which the constitution is founded, and especially to the edict concerning matters of religion which forms part of that law.

Thirdly, every thing which concerns public instruction and study is considered in Bavaria as forming part of the higher administrative police under the controul of the government. The ecclesiastical authorities cannot interfere except when the introduction of a new catechism or other manual of religion is under consideration; but they have not even the right of publishing a new catechism without the special approbation of the king.

* [The following communication has in part been anticipated by a note in our last, p. 633, but as the subject is interesting, and our readers may wish further details, we have thought it best to give the additional statement. Edit.]

Fourthly, the ecclesiastical authorities cannot of themselves proscribe any work as hostile or injurious to religion. It is the government which must decide on such matters, after having examined and declared the book which the clergy have denounced to be really dangerous.

Fifthly, the ecclesiastical authorities have no concern with, or jurisdiction over, any matters but what are purely religious; for instance, such as concern the modes and rites of public worship, the administration of the sacraments and of matrimonial affairs *between Catholics*. But even in these things they can *execute* none of their decisions, without obtaining the *placet royal*.

On all these points an excellent "Manual of Ecclesiastical Law" was, in 1823, compiled by M. Brendel, Professor of Law in the University of Wurtzburg. It is one of the most important works which Germany has produced of late, and is particularly directed (like the works of the Austrian writers on similar subjects) to combating ultra-montanism and the false pretensions by which the Papal Court has sought to make religion subservient to political or pecuniary views.

The theological studies by which pupils are gradually prepared for and admitted into the ranks of the pastoral clergy, are arranged as follows:

1. Those young men who intend to devote themselves to the clerical state must begin by following the preparatory courses of study in the public schools of the kingdom, exactly as those who are destined for other professions. They must, therefore, have successively passed through all the classes of a royal gymnasium, and have obtained, after the usual examination an authority to pass to a university. Those who have gone through the preparatory studies in a foreign country, must also be examined and have the proper certificate. At the university the candidates for theology must frequent the courses of philosophy and literature, the same as other students. These courses comprise logic, metaphysics, mathematics, physics, universal history, and Greek and Latin literature. After terminating each course, the pupil passes an examination and obtains a diploma which attests his diligence and points out the degree of his proficiency.

2. It is only after having acquired this general instruction that students can pass on to the peculiar study of theology. The faculty of theology thus comprises the following courses: 1. What is called the Encyclopædia of Theological Studies. 2. The interpretation of the Holy Scriptures, or Exegetic Theology. 3. Ecclesiastical History. 4. Ecclesiastical and Canon Law. 5. Morals. 6. Dogmatical Theology. 7. Oriental Philology.

The students must also frequent the pædagogic and esthetic classes. There is no positive order of study laid down, but they must remain in the faculty of theology at least during six academic half-yearly courses. They must be examined by the professor of each science which they cultivate, and obtain a certificate. Those who aspire to the degree of Doctor in Theology have a much more rigorous course of preparation and qualification.

The faculty of theology in the universities ranks equally with others. The ecclesiastical authorities have nothing to do with the appointment of the professors, and the latter owe neither to them nor to the bishops nor vicar-general any account of their teaching or doctrines. If the latter think the doctrines of any of the professors heterodox, they may complain to the government, furnishing the grounds and proofs of their denunciation.

3. Those theological students who have terminated their academic pursuits can alone be admitted into the episcopal seminaries. These last are not in general organized in Bavaria according to the direction of the Coun-

of Trent. They are establishments in which the young theologian prepares himself for the exercise of the functions and duties of the priesthood. He there learns what is called pastoral theology; he exercises himself in preaching, in catechizing; in short, he learns the practical duties of a pastor. In general the students pay for their maintenance in these establishments; but there is a fixed number of gratuitous admissions.

The number of students which can be received into these seminaries for the formation of the pastoral character being limited, their reception is subjected to strict regulations. Once a year a meeting takes place for the admission of candidates. An inquiry is there held before a Committee composed of the professors of theology, the ruler of the seminary, and a counsellor appointed by the government, who presides. The certificates received in passing from the gymnasia upwards, to the completion of the academic courses, are here produced. Certificates are also required of irreproachable moral conduct, and (if gratuitous admission be sought) of the insufficiency of the student's means. An examination takes place in all the branches of study, and the Committee reports to the bishop and chapter on the merits of the candidates. The bishop names those whom he sees fit to admit, but the admission is complete only on the assent of the minister of the interior. Immediately on their reception, the theologians assume the clerical habit.

4. The heads of the seminaries are named by the bishop, but must be approved by the king. The young ecclesiastics must remain there two years. Those who have not previously finished their course of theology, complete it by continuing to frequent the university.

The rector and sub-rector themselves teach pastoral theology, &c. The young men pursue the necessary branches of study, and have discussions in the different branches of theology and pulpit exercises, in which the bishop often takes part. The royal edict requires that they should during six months attend lectures on the arts of teaching and elementary instruction. They leave the seminary on taking holy orders.

5. The young priests must exercise the functions of vicar eight years (or at least six, when they get a dispensation from the longer service) before they can aspire to a *cure*. They are every three years examined by the vicariat. Cures are only bestowed on those who have shewn their merit in an open session or meeting, which lasts three or four days, and is held under the direction of the government. The judges at this session are the counsellor of the circle, and the professors of theology who are specially summoned. The government commissioner presides; and the bishop is invited to send a delegate. Each commissioner reports his own ideas of the merits of the candidates, and all the reports are thus collected and forwarded to the minister of the interior, who distributes the young priests into six classes of merit, the three first of which give a title to cures. As occupiers of cures they are charged with the school belonging to their cure, of which they are also inspectors, and are responsible to government as public functionaries.

Such are the principal details of the education which the Bavarian clergy receive, from which some idea may be formed of the general line of policy adopted by the government in matters of religion, resembling in fact, in all important particulars, that adopted by the Austrian administration.

e.

MR. CAISSON'S APPEAL.

To the Editor.

SIR,

I HAVE read with great interest the little address of Mr. Caisson to his brethren, which is briefly reviewed in your August Number. Allow me room for a few observations upon the same subject.

There have been, and in our day still are, enthusiastic interpreters of the Scripture prophecies respecting the Jews, who would really seem to intimate that the salvation of that one particular nation is the primary object of the Divine Mind; that, instead of its being the chosen instrument by which Providence began and will perhaps complete its grand designs towards the whole world, the whole world and all its complicated interests are to be subordinated to the single purpose of teaching, guiding, and restoring the lost sheep of the house of Israel.

While protesting against this narrow view of the Divine counsels, it is impossible not to allow that the conversion of the Jews to a belief in "him whom they have pierced," is held out in the sacred books as an event of no trivial importance to the world. A spirit of affectionate interest in the welfare of these our elder brethren must, if we are attentive readers of the Bible, be the result of our meditations upon those many beautiful passages in which the compassion and solicitude of God for his people are portrayed. There we find it hinted, and in no obscure terms, that to the Gentiles will one day be committed the grateful task of restoring her through whose "diminishing" *they* have obtained "riches," to the possession of more than her former blessings. It is said that the Gentile hand and heart shall not be slow in this work of righteous retribution. How careful should we be then to cherish in our hearts such feelings towards this interesting portion of the human race as may be in conformity with the prophetic declarations, in conformity with the spirit of affection which Christ himself displayed, when he beheld the devoted city and wept over it!

A Christian will even be disposed to look with some tenderness on every effort, however mistaken, which bears upon its general aspect an appearance and profession friendly to the peace of Jerusalem; but this will not blind his eyes, nor deaden his understanding. He will not throw the darts of ridicule among any men or sets of men who may be associated together for the purpose, as they think, of performing the duties enjoined on them towards this people, nor will their failures excite either triumph or merriment, but they will dispose him to inquire fairly what the nature of the case demands from him.

Nothing that I have read from the pen of any member of the Jewish nation seems to me more calculated to do good both to Christians and Jews than Mr. Caisson's little tract. It is the production of one who is both Jew and Christian, one who is most anxious to convert his brethren to a belief in Jesus as the Messiah, but stoutly maintains (why may he not?) the necessity of remaining steadfast in the observance of the law in which he was born. He contends for the superiority of a form of worship of confessedly divine origin over any of mere human institution so strongly, and puts the case as it applies to himself and his brethren so forcibly, that I cannot see how it is easy for some of those sects of Christians which lay a great stress upon mere ritual observances to withstand his arguments. The only tenable ground for Gentile believers, when disputing with a Jewish Christian, seems to be *that* which the language of our Saviour to the woman of Sa-

naria would authorize us to take: "Woman, believe me the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father. * * * * But, the true worshipers shall worship the Father in spirit and in truth." Against a system of rites and ceremonies it is of little use to oppose other rites and ceremonies as matters of necessity. These the Jew well knows can claim no authority or antiquity of origin comparable to his own; the only question is, whether Christ came to substitute a spiritual for a ceremonial religion, or whether, while insisting on the former, he meant also to require a continuance of the latter. That he at least meant to *permit* its continuance, I cannot but think very evident.

E.

ON THE USE OF THE TERM UNITARIAN.

To the Editor.

Sir,

In your last Number (August) are some remarks by "A Unitarian" on a previous communication by T. F. B. respecting the use of that appellation, which appear to me more harsh than the occasion required. The objections of T. F. B. seem to have originated in an amiable desire of doing more good by removing a supposed obstacle to the attendance of many on worship which he thought calculated for their improvement, and should not therefore have been treated as "striking at the root of fair and honest dealing." Christian practice is of more consequence than Unitarian or any other profession, and it should be our object to bring as many as possible to righteousness. At the same time I agree with "A Unitarian" in much that he has said. It is now too late to inquire "whether it was good policy or consistent with just principle to adopt a name assuming for the basis of a religious denomination a decision of a great theological question." I for one should have been glad if some denomination had been fixed on which, without implying offence to others, and without expressing decision on any point of controversy, would have simply denoted *freedom of inquiry* as our distinguishing principle, and would have pointed us out as Christians who seek the truth in the Holy Scriptures without respect for persons, acknowledging no mere human teacher as a guide, but looking unto Jesus, the author and finisher of our faith. But whatever I might desire, I do not see the possibility of change; the term Unitarian is stamped upon us in characters which cannot be erased. If the use of it was objectionable, the evil has been done, and we have now only to use our efforts that, with the Divine blessing on our labours, this evil, like others, may be productive of good. If we must, indeed, be distinguished by an *ism*, I do not know any less objectionable than Unitarianism, if properly understood. The terms Arianism and Socinianism which were previously used, were not only less comprehensive, but were inaccurate, because they referred to sects or individuals who had many opinions in which those to whom the name was applied could not concur. We should object on the same grounds to be denominated from Clarke, or Priestley, or Belsham, or any other eminent writer, however much we might esteem the individual; and we conceive that we have just cause of complaint against many of our opponents, because they try to connect with Unitarianism the opinions of individuals who have exercised their

right of free inquiry, but were neither authorized nor even professed to speak for others. Our opponents have connected what they deem most valuable in religion with the doctrine of the Trinity, and all who receive Jesus Christ as the eternal God associate together as brethren, however they may differ in other points. This should be a lesson to us, and the term Unitarian applied to our places of worship should be understood as denoting nothing more than that all prayers are strictly addressed to the One God and Father of all, admitting a difference of opinion respecting the doctrine of the pre-existence of Christ, the atonement, and other subjects. Those who reject the equality of Jesus with his Father and our Father, with his God and our God, and who at the same time receive him as their Master, and the Scriptures as the rule of their faith, should be connected together by the term Unitarian; but if it be applied to Humanitarians alone, as some have proposed, it may be so far descriptive of those to whom it is applied, but it will convey the erroneous notion of being descriptive of them alone, when equally applicable to other worshipers of *One* God.

As to the term *Philadelphian*, proposed by T. F. B., I think there are more serious objections to it than to *Unitarian*, because it would either be no distinction, and therefore would want the use of a name, or it would intimate that brotherly love was confined to our party. This divine quality may, however, be found in Christians of every varying denomination, as I fear it will also be found wanting in some of every sect, not even excluding Unitarians. I conclude with observing, that though we are called Unitarians, we enter into no pledge to continue so. We pretend not to infallibility, and if convinced that Unitarianism is an error, we will renounce it; but whilst we believe it to be the doctrine of the gospel, we need not shrink from the denomination.

A.

SONNET.

O NOT to other worlds, poor child of earth!
Alone for comfort and for peace repair:
Believe it, heav'nly bliss must here have birth,
And that must bud below which blossoms there.
True—fitter soils, and more delicious air,
And brighter suns, above, may impulse give;
But thou, the while, must inward strength prepare,
That future life, even now, begin to live.
And look for heav'nly peace! since happiness,
Shed from above, is free for all—for thee;
And, if thine inmost heart delights to bless
And commune with the God of Purity,
Earth has no bonds thy spirit to retain,
And Heav'n no bars thine entrance to restrain.

E.

URNAL OF A RESIDENCE OF TEN WEEKS AMONG THE WALDENSES, IN THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER, 1826. BY G. KENRICK.

(Continued from p. 569.)

Valleys of San Martino and Peyrousa.

NOVEMBER 8th. San Martino and La Peyrousa are often spoken of as nly *one* Valley, the second being a continuation of the first, in a somewhat ifferent direction. In this excursion, I had for my guide, for the first day, young man from La Tour, with whom I had some conversation respecting circumstance which had lately occurred to one of his companions, and had xcited much interest in the Valleys. *Pierre Chenonon*, aged 18, a youth rought up entirely in the higher mountains, where he tended cattle, had ome down to the village of La Tour to purchase some articles at a shop pposite the house of M. Bert. While he was standing in the shop, near e door, *a procession*, consisting only of a priest and two or three boys, assed by, bearing the host to a sick person. Not observing that it was the ost, and, he says, not knowing that he was *obliged* to take off his hat, (as e laws of Piedmont require all persons to do, *within thirty yards' distance*, think,) the covered head of the rustic heretic caught the zealous eye of the riest. The mistress of the shop snatched off the hat which endangered the ead that wore it, but the young man put it on again. The consequence as, that as he was on his way back to the cottage of his parents, he was *rrested* by the gens d'armes, whom the priest had not failed to inform, and e was shortly afterwards conveyed to Fenestrelles to prison, for the term of *iree* months. Here he would have to remain during the depth of winter, ithout any fire or provisions, but such as his friends, at thirty miles dis- ance, might furnish him with the means of purchasing. My companion epted as he spoke of this, but did not make any reflections against the priest r the government, only lamenting the "misfortune" of his friend. The ccuracy of his statement was afterwards confirmed by M. Bert, who added, hat he himself had written to the intendant of the district, to ask pardon in ehalf of the young man, for an offence committed through ignorance or oughtlessness, but without any success; and he remained imprisoned at the me of my leaving La Tour, seven weeks afterwards.—I spent a day at La 'eyrousa, the principal village in the Valley of the same name. This being n the *eastern* bank of the Clusone which traverses this vale, contains no 'rotestant inhabitants, they being limited by law to the *western* side, which next to the mountains, and less fertile than the eastern. I had here an pportunity of hearing a Catholic Missionary preach, it being a festival day, nd on this and other occasions was much struck with the contrast between he manner of delivery and style of preaching of the Vaudois and those of eir Catholic neighbours. The *latter* declaim with loud vociferation and lmost frantic vehemence. The *former* are generally animated, but employ nly mild persuasion. On Friday afternoon, November 10th, the younger ephew of the late moderator, Peyrani or Peyran, as the name is usually alled, came to see me at the inn, and to propose my accompanying him on visit to M. Vinçon, of Pramole, which I accepted, and had much pleasure M. Peyran's conversation. He is quite a young man and of strong onstitution, yet even he finds the duty of the two churches of Manelli and lacelli, in the Valley of San Martino, to be exceedingly arduous. After

preaching at Manelli, he is obliged to proceed immediately to Macelli, four miles of craggy and often dangerous mountain road, choaked up with deep snow nine months in the year. In order to reach Pramole, which is on the side of a glen forming part of the Valley of La Peyrousa, we had to mount up into the snow. From the 2d to the 6th of November we had had constant *rain* at La Tour, but it had fallen in *snow* on all the high grounds, and I was told the winter might be considered as set in, although the ten days which succeed the 7th or 10th of November are almost uniformly so fine in the Valleys, that it is called (partly by way of humour) the summer of Saint Martin.

On our way to Pramole I informed M. Peyran that I was an Unitarian Christian, i. e. that I believed in the strict personal Unity of the Deity, and that Jesus Christ was the Messiah, highly excelling in office, powers, and honourable distinction, all the former messengers of God, but in *nature* resembling them. The doctrine did not appear at all new to him. The Vaudois, he said, had only one object of worship, and did not address any prayers to Christ. He said, "the Liturgy of Neûchatel was used at Macelli, that of Bâsle at Pralli, that of Lausanne," I think, "at Pomaretto." "I have heard the Geneva Liturgy read," I remarked, "and heard no prayers addressed to Christ; but are there none in the other Liturgies you have mentioned?" "*None*," he replied, "*in any of the Liturgies used in the Valleys.*" The diversity of Liturgies," he added, "arose, not from any diversity in religious opinions in the pastors or people; but in the year 1630, when the plague had swept away nearly all the native Vaudois ministers, they were obliged to have recourse to the Swiss Universities to supply the vacant cures. Each pastor brought with him the respective Liturgy of his own church, and the book becoming the property of the parish, the use of it was continued from that time to the present."

Arrived at Pramole, which we reached with some difficulty, owing to the depth of the snow, we had a cordial welcome from the warm-hearted pastor, who told me nothing occasioned them greater pleasure in the Valleys than the visit of a stranger from England. During my stay I was lodged at the house of a Catholic curé, who is a very worthy and liberal man, and lives on terms of intimate friendship with M. Vinçon,—I believe the only instance of the kind in the Valleys, a formal acquaintance being the *ne plus ultra* of social intercourse between the opposing parties in other parishes. Before I went away, the good old curé told me, that as there was no inn at Pramole he was always glad to see any stranger at his house. He added, that we had the same Master, and ought to take every opportunity of shewing kindness to one another, that Catholic and Protestant were both Christians, but *they* were *not* Christians who did not fulfil the law of charity. In conversation with *M. Vinçon*, he remarked, that the denomination to which I belonged approached the nearest to the Vaudois of any English sect. He informed me, that on the Saturday evening in particular, the Vaudois always read the Scriptures together, and that many *stables* were then full of readers and eager listeners, who, having no apartments sufficiently large, got together in any place that could contain them. The next morning, hearing some voices, he said, "Hark! they are *reading the Scriptures in the sun!*" "May it not be some other book?" said I. "*No, no,*" was his reply; "*les notres ne lisent rien d'autre,* our people read nothing but the Scriptures." While I was present the post brought a letter for M. Vinçon. On reading it, he clasped his hands and looking upwards, exclaimed, "Thank Heaven! *our schools*

can *now be kept open a fortnight longer.*" I found that the occasion of the good man's heart-felt delight was the unexpected arrival of a donation of ninety francs for charitable uses. "This I shall economize," said he; "all the masters must keep their schools open a fortnight longer. Had this been for myself it would have given me far less pleasure, for it must have gone *there*," pointing to his kitchen; "whereas *this* remains." The simple-hearted disinterestedness of this worthy and laborious pastor, who has the charge of a parish of twelve hundred persons, and is "passing rich with forty pounds a year," made a lasting impression on my mind. Nor was I less affected with the kind-heartedness of one of his rustic parishioners. While M. Vinçon was preparing his sermon, which the Vaudois pastors always commit to memory, I took a stroll along the mountain side until I came to a place where there was no track in the snow to enable me to proceed any further, and stopped a few minutes at the door of a solitary house, the owner of which, an old man, took my visit to be intended expressly for himself. The tears came into his eyes as he spoke: "He was rejoiced to see a stranger from England, because they were the *brethren* of the Vaudois, who did them good. He was sorry he had nothing but potatoes to offer me, but he would dress me some immediately." I offered him some money, but he declined it in so decided a manner, that I was unwilling to wound his feelings by repeating the offer.

On Sunday M. Vinçon's church was well filled, and as he passed to the pulpit the whole congregation who were already *seated*, and not standing at the door as at La Tour, bowed to him, some rising a little from their benches, and others not, but each awaiting the moment of his passing nearest to *their* part of the church. The text was from Luke x. 41, 42, "Thou art troubled about many things, but *one thing is needful.*" The preacher began by observing, that the grand design with which the "word of God became flesh and dwelt amongst us," was, that he might set us an example of every virtue which he recommended. The application he made of his text was, that Christians, in the present day, were troubled about *many* things, some eagerly maintaining one set of notions and some another, each party uncharitably condemning the other, and all wasting their time in unprofitable debates; whereas *one* thing was needful, to obey the commands and copy the life of our Master. In concluding his discourse, in speaking of Christ, he said, "*To whom, with the Father and the Holy Spirit, be all honour. Amen.*" This was the *only* occasion on which I heard *any* orthodox form of words employed by the Vaudois pastors. He assured me, in conversation, that he considered the Father to be the only object of worship to Christians, agreeably to what I heard from other ministers.—Being apprehensive that any additional fall of snow might render my way impassable, and wishing to sleep at the foot of the mountain on the other side, where I was to enter on the Valley of San Martino, I took my leave in the afternoon. There is only one service at Pramole on Sunday. In most of the churches there are afternoon prayers; or, if the church be too far distant from the greater part of the parish, prayers are read in the several schools of the Quarters by their respective schoolmasters. It being the *northern* side of the mountain which I had to cross, in order to descend into the Valley of *San Martino*, the snow lay there very deep. An elder of the church, and two other members, volunteered their services to go before me and track the path well, that our "bienfaiteur Anglois," as they were pleased to call me, might not be incommoded by it. I accepted an offer which I was told I should have offended them by de-

clining. Surmounting the higher part of the *Col*, as it is called, by a quarter before five o'clock in the evening, the most stupendous prospect opened before me towards the Valley of *San Martino*, which lay lost in gloomy night beneath my feet, while the setting sun was still shining with the intensest brilliancy on the summits of the mountains above my head. All around me was the pure white of newly fallen snow, except the dark vale, which presented the appearance rather of a *gorge* or *defile* among the rocks, suited to the habitation of wild beasts, than a *valley* inhabited by the human race. The deep black colour, the majestic forms and threatening aspect of these rocks, rendered this by far the wildest and most singular of the scenes I had yet contemplated in the territory of the ancient Vaudois. Is it credible, thought I, that the fire and sword of the persecutor have ever penetrated even into such hidden recesses as this? When we arrived at the hamlet of *Clos*, in the centre of the Valley, my companions recommended me to proceed half an hour's walk further, and to take up my quarters with the pastor of *Villa Secca*. I proposed that we should, at any rate, rest ourselves, and take a little wine at the small inn at Clos, and then I could determine whether it would be a sufficiently comfortable place to sleep at or not. Our little party consulted together, and then one of them said to me, "*Why should we go to the inn when we have none of us any desire to drink? We will accompany Monsieur wherever he pleases, but we do not want to drink.*" I, however, persuaded them, with considerable difficulty, to enter the inn, and to accept of some roasted chesnuts and a tumbler of wine each. But when I offered a trifle to the lad who had carried my knapsack, he *steadily* refused it, saying, "*No, no, it was not for that he accompanied Monsieur.*" The landlady, however, interposed and told him, he had better accept it as I wished him to do so. I mention these little traits of Vaudois character, because mountaineers in general have (along with many overbalancing good qualities) the failing of being great drinkers; and as they see but few strangers, they often appear to consider much too eagerly how to make the greatest advantage of them. In these Valleys, however, I uniformly found that a stranger had at his command, without the hope of remuneration being at all entertained, whatever the poor inhabitants had to give, their time and attention, their poor thin wine, their bread and cheese, or, if they had nothing else, their chesnuts. I sometimes accepted to avoid further importunity, but very often declined offers of this kind. I found that there was truth as well as poetry in the invitation which Virgil represents Tityrus as giving to his friend, of the *first* part of which, however, I had fortunately never any occasion to avail myself, "Hic tamen hanc mecum poteris requiescere noctem,

> "*Fronde super viridi:* sunt nobis mitia poma,
> Castaneæ molles, et pressi copia lactis:
> Et jam summa procul villarum culmina fumant,
> Majoresque cadunt altis de montibus umbræ."
>
> *Virg.* Ecl. i. l. 80—85.

I determined *not* to encroach on the hospitality of the pastor of *Villa Secca*, and taking up my quarters at the little inn at *Clos*, I found that the room in which I slept contained (not pictures of the Virgin, crucifixes, and a small vessel to contain holy water, as at the inn at *La Peyrousa*, but) the stock of the *district Vaudois Bible Society*, comprising not only Bibles, but a large quantity of tracts on the *Divinity of Christ*, and other translations in French, from the most orthodox English writers, sent as presents by Mr.

gham, Mr. Lowther, and other evangelical gentlemen, who have y taken it into their heads, that the Waldenses, although generally . to be the most ancient Christian church now existing, are even, at sent day, *unconverted*. I have heard an Englishman, or evangelical nts, and a Vaudois "*Monsieur*," uniting to deplore what they called ldness of the Valleys." "if the Lord," said they, "would be pleased to mpression upon them, and to shed forth his spirit in the Valleys as he doing at Geneva, at Lausanne, at Nice! Human means can do little n, but the *distribution of tracts* must not be neglected." Well mean- at mistaken enthusiasts! In which of the "*fruits of the spirit*" do : objects of your pity already excel the majority of their Christian n? One of its distinguishing characters, that of a "*sound mind*," I y will be in much danger of losing under their new instructors in the

In one of the translations I alluded to, texts are put together in a genious manner from the Old and New Testament in one paragraph, e it appear that Jesus Christ and Jehovah are the same being, e. g. e Word of the Lord were the heavens made. And the Word was od, and the Word was God. And this Word was Christ." Another ntended for the instruction of children, opens with an account of a ld receiving from her mamma the intelligence that her father had been the battle of Waterloo, and being asked by her "*if she did not thank or having taken him to himself.*" Her mother being ill at the same the infant disciple was asked by a zealous relative, "*If God should ay your mother, too, would you not love him still more on this t?*" Thus are the sentiments of piety exaggerated and distorted by ders of the tracts which now issue from the teeming presses of the *ormed Church*" of Geneva, for the conversion of the Vaudois.

Monday morning, Nov. 13th, I had a call from the pastor of Villa the moderator "*adjoint*." His appearance, I am sorry to say, was f great poverty, which it was highly painful to observe in a very y man. Though poor in wealth he is rich in cures, having *five* villages his charge. He kindly invited me to accompany him to one of these, Rioclareto, where he was that morning to hold an examination of the f religion in that portion of his flock. This invitation I accepted with eatest pleasure. The village stands pretty high up the mountain, on uth side of the glen of San Martino, and the snows lay deep all around We conversed on the subject of religion, chiefly on the person of . I told him at the first (as I always did in my conversations on ese subjects) that I was an *Unitarian Christian*, that I considered our ur to have been only the Messiah, and not superior in nature as well as ce to the other ambassadors of the Deity, and to have had no existence : he appeared in the world; adding, that I regarded the Father as the Deity of Christians, and the exclusive object of their worship. He re- d that the Vaudois also addressed their prayers to One God, in the of Jesus Christ, but that there were many passages which were con- d to justify the worship of Christ. For instance, "*Before Abraham I am.*" I remarked that our Saviour *was before Abraham*, inasmuch took greatly the precedence of him in point of importance, authority, e design for which he lived, and that, things being said in Scripture ge to exist or to have taken place which God had *destined* to do so, viour might be said to have had an eternal existence, inasmuch as he

so existed in the counsels of the Deity. "Very true," observed M. Rostaing; "he was prophesied of before Abraham *was*, at the beginning of the world, when it was said, 'The seed of the woman shall bruise the serpent's head.' And why," he added, "suppose miracles where there is no occasion? Our professor of theology, M. Marian, of Bâsle, used to tell us it was a general rule in the interpretation of Scripture, not to multiply miracles when all the appearances could be accounted for without them." I understood that this was M. Rostaing's own application of a general maxim laid down by the professor. I replied, I thought the maxim a perfectly sound one, and inquired in what way the professor himself employed it. "An instance occurred to his recollection," he said, "in the passage where ravens are represented as coming to feed the prophet Elijah in the desert. 1 Kings xvii. 6. The word translated *ravens* signifies also *Arabians;* there is no difference in the letters, and only a slight one in the Masoretic punctuation. It seems more probable," said our professor, "that *Arabians* should have been prompted by the Deity, through a feeling of compassion, to provide food for the prophet, than that a *bird of the air* should have done so. God does not perform his wonderful works except where the ordinary means would not answer the purpose."

On our arrival at Rioclaretto we found the congregation, which was but small, assembled on the outside of the church, standing in the snow, awaiting the arrival of their pastor. He greeted all and each singly, and was received with great respect and with countenances full of satisfaction. One of them called him aside, and, I suppose, told him of some injury he had suffered from the Catholics, (in a whisper,) for the pastor immediately began to talk to the people about their sufferings for conscience' sake. He observed, it had always been so from the first, and gave a short account of the persecutions endured by the early Christians under the Roman emperors, adding, that our Saviour, like a brave general, led the way, and that the common soldier could not reasonably complain of the fatigues and dangers of the war when he saw his commander partaking the same lot with the common men. After this we all entered the little church, a very poor building, with only one window, in which *paper* supplied the want of *glass*. After a short prayer, and reciting the Apostle's Creed, the pastor took up Ostervald's Catechism, and calling on a venerable old man with white hair, on his right, to stand up, he asked him, "What is the most essential thing of all?" "*Religion*," replied the old man. "In what does religion consist?" "*In knowing and serving God.*" Here the pastor entered into a short explanation of what was intended by the term God, that he was the Author of all things we behold, and that as when we saw a watch with all its curious mechanism, we concluded that it must have had a maker; so also with respect to the world, which was a wonderful machine of which God was the Maker. After a few minutes' address to the old man, he called on the *rest* to stand up, until he had gone through the whole congregation, male and female, explaining in a familiar manner to each some important point in religion. He spoke at large of the mission of Christ, his death, &c.; but I discovered no marks of the peculiarities of orthodoxy.

DEFENCE OF MR. EVANSON.

To the Editor.

SIR, *Yarmouth, August* 10, 1827.

IT is to be regretted that the correspondent who ingeniously occupies the first pages of your Number for August, should not only consider the late Mr. Evanson unworthy the appellation of Christian, but even undeserving of respectful notice.

The words of T. F. B., in reference to that excellent man, are, "even by such semi-deists as Evanson."

With the merit or consistency of Mr. ELTON, I have at present nothing to do. But it would have been well if that gentleman's censor had not assumed a "domineering and intolerant tone," nor have been so "strong" and "unguarded" in his language, when speaking of such a man as the late EDWARD EVANSON.

His insinuation is neither candid nor just; and I speak the words of "truth and soberness" when I assert, that Mr. Evanson was, during a long life, and, literally, till life's last hour, a firm, decided, consistent and unwavering believer in the *authenticity* and *truth* of DIVINE REVELATION. "The sincere love of truth and laborious discharge of duty which distinguish many Unitarians," *most eminently* distinguished him.

Your correspondent, however well prepared to give *Mr. Elton's* publication "an attentive and impartial consideration," was evidently not so in regard to *Mr. Evanson's* theological writings; and, I think, judging from his letter, could know nothing of him personally. I will, nevertheless, presume that T. F. B., appearing, as he does, a voluntary advocate in the cause of UNITARIANISM, cannot be entirely unacquainted with the character of its modern apostle, THEOPHILUS LINDSEY, or that of his associate and fellow-labourer in the same great cause, the enlightened and philosophic PRIESTLEY. But even these *veterans* were not more decided and confirmed Christians than "EVANSON."

Before I had the benefit or enjoyed the pleasure of a personal acquaintance with this gentleman, I well recollect having heard Mr. Lindsey speak of him in terms of high commendation, as a *sincere* and pious Christian.*

I speak, Sir, of my own knowledge, from a long and friendly intercourse with both these Christian worthies.

Somewhat advanced in years, and these friends of my younger days long since removed from this first state of human being, I now see, and have long seen, that the advantages of a free and confidential intercourse with such men, in early life, can never be adequately appreciated; and, therefore, deeply feeling my obligations, I should consider myself both unjust and ungrateful were I to remain a *silent* observer of a gratuitous attack on the

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* "A Letter to Bishop Hurd on the Prophecies of the New Testament and the Nature of the Grand Apostacy, by Edward Evanson, A. M.," was once in the Catalogue of the UNITARIAN SOCIETY, and was sold at 1*s.* 6*d.* It has been long out of print. In his "Historical View," &c., Mr. Lindsey gives an extract from this letter, 'which," he says, "deserves nothing less than the serious consideration of the whole Christian world, while, at the same time, it shews the rare abilities and strong method of reasoning of the writer." *Historical View*, p. 500.

Were I permitted to add a word to the commendations of my venerated friend, I should say, Mr. Evanson's Letter to Bishop Hurd may be considered a preservative from both infidelity and orthodoxy.

character of one so highly estimated, and who possessed so much intellectual and sterling moral worth, as Mr. Evanson.

With not a particle of unfriendly feeling towards your correspondent T. F. B., and trusting that he will not, in the present instance, have to complain of "a want of fair and open dealing," I am, Mr. Editor, faithfully, yours, &c.,

WILLIAM ALEXANDER.

PAST TIMES AND PRESENT TIMES. AN ADDRESS.

It was the remark of an ancient poet (Virgil), that virtue herself is better accepted when she comes in a pleasing form; and the same remark may be made of religion, which is the handmaid of virtue, or, according to some, it is virtue herself in her most dignified form and most becoming dress. The success of many a scheme and the spread of many an opinion have been owing to a respectable and often to an imposing appearance. The prejudices of mankind seem to favour that which is clothed in external charms; and, although real excellence of any sort will obtain among the wise and good its meed of praise, and even among sinners will not pass without a share of commendation, yet it more surely commands respect, and exalts itself in the eyes of the multitude, when it is accompanied by personal attractions, or obtains the recommendation of fashion or the public approbation: while the contrary maxim is true; for we have seen in the history of many nations, that pure truth and Christian virtue have struggled hard and laboured long to little purpose, when they have been destitute of these recommendations. Show and pomp and ceremony have, during many centuries of the Christian era, been given to the support of the grossest errors and the rankest superstition that ever disgraced civilized society; and they have been received with willing minds and supported by loud acclamations, because they have indulged the strong propensities of human nature and let loose the human passions. In many instances indeed they have maintained systems which were hostile to the propensities of man, and have involved numerous votaries in pain, distress, and even in self-destruction.

Ostentation and parade will ever impose upon weak and shallow minds, that think but little and penetrate no deeper than the surface—of which description a large portion of every community is composed; and, therefore, we have seen that, in the ancient pagan rituals, genius has been taxed to add to their splendour and give them charms, and that a considerable part of that splendour and of those charms which upheld idolatrous worship, was afterwards adopted by the professors of Christianity in order to increase the influence which its teachers might possess, and rivet the spiritual chains with which they bound the minds of the disciples at large. Wherever the preachers of the gospel have assumed an authority in the church, and have published statutes and appointed ordinances, which the society have nothing to do with but to receive and observe, there it has been seen that splendid rites, rich vestments, and lofty temples, have been employed to maintain the dignity which the priests of the altar have assumed, and to repress every inclination that might rise to assert the individual liberty of the worshiper to God.

ese facts serve to shew how natural it is for our race to admire that
h pleases the senses, to receive gratifying impressions from what they
ld, and to make use of those means which either nature has taught or
nd fashion have invented, to arrest the passing eye and fix the attention.
night then be asked, whether that man would not act on a principle
h human nature admits, who would scorn all external show, and expect
cite a universal or even a general admiration by a shapeless figure of
e or a mean, uninteresting form and plan of public religious worship?
'e cannot but acknowledge the mistaken principle which was followed
ome of the early Reformers of the Church, the Puritans of their day,
, shocked beyond measure at the gross impositions of the Romish ritual,
ared to think they would do wrong in retaining any single mark of pe-
rity that it possessed. Accordingly, they abandoned all outward marks
gnity, every thing that distinguished one man among them from another,
y thing that gave their houses of worship a different appearance from
r habitations, reducing in some of their sects, in some instances
ing to make use of the Lord's Prayer because it was in the formularies
he ancient church, excluding all instrumental music from their devo-
al services, because it savours of sensuality, and abandoning even the
ghtful work of psalmody, because there is in it an affectation of skill and
rrespondence with loose and sensual gratifications. Even within the
od of my own remembrance, there has been one society of Dissenters*
hich the Lord's Prayer was not permitted to be made use of, nor psalms
e sung, and another† in which neither psalms nor hymns were ever
; at all.

should, indeed, be borne in mind, that for many centuries the societies
h dissented from the established religion were subject to much embar-
ment, severe proscriptions, reproach and obloquy, and often to persecu-
of either a direct or an indirect nature. Under these circumstances, it
natural for them to carry on their worship in a manner as inoffensive as
ible, to seek for stations and follow systems which were the least liable
e observed or to give offence, and to avoid every mark of ostentation
show. Hence we find that in many of our old towns the meeting-
es are built on retired spots and assumed a humble appearance, carefully
ning public notice, and seeking nothing more than a quiet enjoyment of
r own opinions and worship. Such a measure was highly praiseworthy,
, it was necessary under the circumstances in which our forefathers lived.
spot on which we meet to worship the God of our fathers, discovers in
ituation marks of the prudential steps which they found it expedient to
: for this church of Christ sprang up among the very first Dissenting
eties,‡ and has maintained its existence without interruption from the

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At Hertford. If by any accident a stranger used the Lord's Prayer in conclu-
it gave great offence, because *it is not a Christian prayer*. The congregation
ed for Watts's Psalms to be introduced, but the old deacon had made a vow
psalms should not be sung in that place so long as he was in power. It hap-
d that the meeting-house was purchased by the Christ Church School Trustees,
built the Dissenters another in a different spot. Into this Watts's Psalms were
duced with the consent of the deacon and without a breach of his pious vow.

At Lutton in Cambridgeshire. [This till within the last sixteen years was the
at Lutton in Lincolnshire, the place probably here intended. EDIT.]

The first register of baptism in the Church of Plymouth bears date in Novem-
of the year in which the Act passed, 1662.

year in which the Act of Uniformity passed, now one hundred and sixty-five years; and although it was not in this secluded spot, but in a large room that our predecessors began their dissenting worship, yet it is evident from the appearance of the building in which we are assembled, that it was chosen for its privacy at a very early time.

Those views of Christian truth which we now profess were not the views of the former worshipers within these walls. At the time in which they lived, small advantages were enjoyed for the study of the Scriptures. The Reformers had just escaped from the thraldom of a spiritual slavery, which was distinguished by so great a mass of error and abuse, that it may be said of them that they did a great work in getting rid of so much tyranny and so many false opinions as the Reformers of the Church succeeded in cancelling. Comparing the prior state of things with that which succeeded the Reformation, it must be seen that a great light rose upon the nations of Europe; they became comparatively enlightened and free, and gave a great example for their children to follow, to search still deeper into the abuses of antiquity and remove yet more of the incumbrances which disfigured the beauteous temple of divine truth.

The Reformation has gone on: learned men have searched still farther into the language of Scripture and into the history of the church; and notwithstanding legal disabilities and threatening penal laws, the profession of Christianity has been by gradual and slow but by sure and steady steps brought back to the simple and unmixed doctrine of one God in one person, the great Author of nature, and the God and Father of his faithful servant and beloved Son Christ Jesus.

When the business of Reformation first began in the Church it was grounded upon this principle, that every man is accountable to God both for his opinions and for his conduct in life—that one man will not be required to answer for another man, and therefore that one man has no right to impose upon another either what he shall believe or what he shall do—that consequently the mind is free to think for itself, to adopt such principles as recommend themselves to it by their own excellence and by their correspondence with the words of holy writ, and to observe such rites of worship as appear most pure and most befitting the solemn object in view, the worship of our everlasting Father and Friend. These are especially the avowed principles of Protestant Dissent.

Preserving the maxims of our forefathers, we call no man master upon earth; for one is our master, even Christ. As they were not held by the doctrines and the rites which their Catholic parents approved, so neither have we been held by the opinions which they retained. Finding that, although they had made great and most respectable advances towards the truth, yet they were still on some points cherishing error, we have used towards them the liberty they used towards their forerunners, and have expunged from our creed, as they had expunged from theirs, every thing that we have found reason to believe unwarranted by the words of holy writ. Thus acting upon the true basis of Protestant Dissent; thus asserting our liberty in Christ Jesus; searching the Scriptures whether things are so; obeying our Lord's command, of judging for ourselves what is right, and bowing to no spiritual authority but that of Christ Jesus our Lord.

Still we acknowledge the value of the apostle's advice, that all things be done decently and in order. In the affairs of common life we hold it good for external appearances to correspond with the persons and the stations to which they belong. That which is suitable to one situation may be impru-

[illegible]

[illegible] we are [illegible]

[illegible] proper. [illegible] [illegible] [illegible] were [illegible] [illegible] [illegible]

" To the friendship and peace which its precepts impart."

" Ah, who 'midst the horrors of night would abide,
That can taste the pure breezes of morn ?
Or who that has drunk of the crystalline tide,
To the feculent flood would return ?"

At last, the representatives of the Commons of our land have given an unanimous vote, that we shall be free, that we shall have a larger enjoyment of our civil rights, as a distinct order of Christian worshipers. They have removed those penal statutes which long threatened us with seclusion from our personal liberties, with fines, and, what is worse, with the marks of obloquy and reproach. They have declared that we ought to be exempt from all religious impositions when we are contracting those important civil obligations upon which the building up of families rests; that, when we pledge our faith to a fellow-mortal, we shall no longer be compelled to violate our faith in God, and acknowledge in the church a divine authority which in our religious services we deny : an acknowledgment, to the justice of which the dignified order of men among us have yielded their assent, although they have not completed the fulfilment of the duty to which they acknowledge the circumstances of the times have called them. We look for still better things. The tide of liberality, of justice, of truth, cannot be stayed. It will still advance, and the most sanguine friends of the public weal may not be able to presage what another half century will bring about; but they are allowed from present appearances to calculate upon still greater advances towards perfection of worship and purity of faith.

Under these encouraging circumstances our principles no longer seek concealment, nor the forms of our worship retirement. We have cast off that fear which possessed the minds of our forefathers, and with it that superstitious dread of using any external distinctions which have aided the cause of those from whom we dissent. You have long been accustomed in this place to a form of devotion which I consider, without exception, the best that has been published in the island. You have thought fit to clothe your minister with the robes of his order. You have encouraged vocal and instrumental music, so highly gratifying to the animal system, and so well calculated to raise and to maintain devotional feelings, which, with the personal assistance that it receives from some of our friends, may be esteemed, under such circumstances, of the highest order. All these things regard *decency and order*. There is nothing superstitious in them; nothing, as I conceive, that carries away the mind from the business of devotion to sensual feelings and a slavish submission: but there is that which may please without offending, and may gratify the man while it trains up the Christian.

Our principles ask now for nothing so much as exposure. Within the last few years they have been much offered to the public attention. But a short time ago the opponents of our faith thought, at one blow, to break down our fortress and raze our walls. But they have been convinced of their mistake; for the effect of such efforts has been, in most places, the reverse of what they expected; and the champion employed to crush our cause has, in many instances, become our ally, in consequence of his mind being directed to a serious consideration of the state of the argument. I repeat, that we now demand nothing but exposure. Unitarianism has, in many places, lifted a proud head, proud of its integrity and of the divine foundation on which it rests; and has appeared in magnificent houses of worship with all the aids of art and the graces of culture. This has been

[illegible]

Indeed, [illegible] calculated to [illegible] compass of [illegible] lay them [illegible] order, and [illegible] true. [illegible] a country like [illegible] our own [illegible] error, we [illegible] against a [illegible] years we [illegible] cause, to the [illegible] lightened by [illegible] and have [illegible] paratively [illegible] the very [illegible] country, may be [illegible] benefit of it. [illegible] to the hierarchy of [illegible] of utility, in [illegible] part, will aid the [illegible] reflected on [illegible] wise, the wise [illegible] Antiquated rules and [illegible] fence against the [illegible] ledge of nature and [illegible] the great population of our [illegible] objects of nature and of art are more [illegible] interesting, the infinitely important [illegible] with an eye less suffused by prejudice, with a mind more free to [illegible] truth and usefulness? We must think and believe that many [illegible] through the causes that have been in operation, our [illegible] ranks in society have been regarded with a kind of [illegible] legislators frowned half a century ago, are now met [illegible] tigation and calling forth acknowledgments of intelligence and respect, [illegible] should we doubt that they will become more and better known, [illegible] stain cast on them by the laws of the land shall be wiped off, every unpleasant feeling they have occasioned be removed, and a fair door be opened for enjoyment without any restraint, and for the hand of brotherly affection guided by a true Christian charity, to be held out to all who love the Lord Jesus in sincerity, to all who call themselves by his name?

In the mean time, and in order to supply all that is in our power to promote this great end—for the Almighty effects his purposes by second causes, and by ordinary means—let all things, in the conducting of our religious services, and all things in the regulation of our lives and conversations, be done decently and in order; and that the real worth of our principles may be known, that they may not be regarded by others as mere matters of speculation and entertaining subjects of discourse, let it be seen that they produce the best fruits of integrity and of holiness in our lives. Whatsoever things are true and venerable for their goodness, are useful to others, are lovely, and, therefore, are of good report with all,—let us think on these things, and happy shall we be if we do them.

It is good for us sometimes to look back in this manner upon times which are past, to inquire of the days of old, and to observe the workings of Providence with those who have gone before us, and with those who are living in the present day. We may not, in all cases, be able to judge why those plans have been chosen in his wisdom, which, nevertheless, we must be persuaded were the wisest and the best; and if, in the comparison of the one with the other, we can discern the greater kindness of those under which we live, and if we can bring ourselves to think that we are among the feeble instruments which it pleases him to employ to effect his glorious purposes, how great will be our gratitude, how elevating our devotional feelings, to that Being who rules all by his counsels, and has been waiting to be gracious to us! And if existing circumstances seem to promise yet better things, shall not our prayers ascend with still greater fervour, that the kingdom of our Father in heaven may come and his will be done upon earth; and shall we not be ready to employ those energies and those means with which he has entrusted us, as the stewards of his bounties, in effecting his righteous determinations?

And why should any one, under such encouragement, indulge a timid spirit and seek a retreat under the shade of secrecy? There was a time when this was prudent and right; but that time is passed by, and the voice of a favouring Providence is inviting us to pursue that line of conduct, with an open and candid but a determined spirit, which will lead to the entire recovery of all civil and religious rights and privileges, that we may stand secure and fast in the liberty with which Christ has set us free;—the most certain step to which happy result is, to make our principles known as widely as possible, to invite others to hear and to understand that in which we believe, to inspire them with the spirit of candour and good-will which those principles breathe; thus to remove the unwarrantable prejudices which, in some worthy breasts, are still at work against us, and open a new era by opening the hearts of all to charity and good-will. One talent at least is entrusted to every one: there is no one perfectly destitute. Wrap it not up in a napkin; hide it not in the earth; put it out to interest, in your families, in your neighbourhood, among your kindred and your acquaintance. Remember, you will be asked, at a future day, what you have been doing with the means of usefulness which have been entrusted to you, and your Lord will be waiting to receive your talent with increase.

I. W.

LINES TO THE MEMORY OF A YOUNG FRIEND.

Would I call thee back? No, never—unless
I could call back those days of happiness,
When thou wert springing, all fair and free,
In the morn-dew of life, like a bright young tree:—

Like a bright young tree in the fragrant spring,
Unseared by the blight of the tempest's wing,
That joyously raises its green head high,
And drinks the milk of the morning sky!

Thou art gone—but not with thy breath is gone
The stainless truth through thy life that shone,
And to all its course a pure lustre gave,
As the gem-sands light some fairy wave.

Thou art gone—but thy virtues yet remain
To brighten our hearts in the midst of pain,
As the sunbeams rest on the mountain snow,
When night has shadowed the vales below.

We will think of thee, and thy memory still
Shall flow through our hearts like a sacred rill,
Which hallows the shore that its waves go by,
And, though born from earth, reflects the sky.

Thou art gone—but the thought of all thou hast been
Survives the grave we have sadly seen;
And thy spirit with us outlives life's close,
As the perfume breathes o'er the faded rose.

Soon was thy path in this cold world trod,—
Early thy spirit was called to God,—
Like the mist by the pure night-rainbow spanned,
Exhaled to brighten a starrier land.

May we keep our hearts as thine was kept,
That the tears we weep may for us be wept!
May we pass like thee through pleasure and pain,
That the lost and the living may meet again!

Thy task is done, and thy star-wreath twined—
We are yet in the world thou hast left behind,
To walk, by the twilight of Time's dim sky,
To the burning dawn of Eternity.

Farewell—but not for ever—farewell!
There's a golden world where the pure shall dwell:—
All tears will be wiped on that radiant shore,
And the mourned and the mourner will part no more.

Crediton.

ON THE COMMAND OF JOSHUA.

SIR, *August* 3, 1827.

WHEN I confess my utter ignorance of the Hebrew tongue, I shall perhaps be accused of presumption in attempting a reply to the objections of your correspondent "Jarchi," to the common rendering of Joshua x. 12, 13. But those of his objections which I am about to notice have no connexion with verbal criticism, and are therefore open to the strictures of the mere English reader of the Bible.

Your correspondent, quoting from an author "no ways favourable (as he admits) to the Sacred Scriptures," objects to the place which the incident (of the sun and moon standing still) occupies in the narrative. "It is absurd," says he, "to suppose, that after the battle and conquest are described, and the remaining part of the Amorites had fled, the writer should return to give an account of the same transactions, or that there was a necessity for a miracle to be wrought to conquer the Amorites, when the account states that it was already done before the sun and moon are said to have stood still." Now, Sir, I see no "*absurdity*" at all in an author's first relating the event of a contest, and then "*returning*," not, as the objector has it, to give a fresh account of the same transactions, but to mention a circumstance which had taken place during the contest, and which he had not previously mentioned. As to the supposition that the miracle was wrought after the defeat of the Amorites, there is no need to resort to it.

The presumption of Joshua, in daring to act "*proprio marte*, by his own sole power, and independent of the authority of the Almighty Jehovah," requires proof. In fact, we have an intimation that, previously to performing the miracle, he addressed the Supreme Being, though the words of his address are not given. "*Then spake Joshua to the Lord*, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of the children of Israel, 'Sun, stand thou still upon Gibeon,'" &c.

The "unphilosophical" manner in which the historian describes the miracle, cannot surely be urged as an objection. The account is in conformity with the astronomical system of that day, and it is too much to dispute the record of a fact, because the writer was unacquainted with the discoveries of later ages, and therefore described it according to its apparent rather than its real nature.

That the moon also is said to have stood still, furnishes, I think, one argument for the reality of the miracle. For although there was, I admit, *no occasion* for this when the sun was shining, it was (according to the modern and *true* theory of the motions of the celestial bodies) *a necessary consequence of the cessation of the earth's diurnal rotation*, in which, I presume, the miracle consisted.

But the grand objection of your correspondent (stated in a note) is one which, if sincere in "not wishing to do away with the miracles in the Sacred Scripture indiscriminately," he cannot consistently use. "I take my stand," he says, "on the immutability of God, and the consequent immutability of those laws by which he governs the universe, and am, therefore, imperiously led to consider any assertion by which this primary principle is either wholly or in part impugned, as an open insult to the majesty of the Divine Being." Now, Sir, if this argument has any force, it affects all other miracles as much as the one in question, since all are departures

rom the laws by which God governs the universe, and therefore must (ac-ording to the reasoning of Jarchi) "wholly or in part impugn the primary rinciple of his immutability." I do not see, however, that the supposition God's occasional departure from *the usual mode in which he conducts the* ***erations of his providence***, for the accomplishment of some wise and be-ficent end, militates against the immutability of his character or purposes, can be "an open insult" to him. Indeed, it does not derogate from his ory so much as that hypothesis which would limit his omnipotence by aking him *the slave* of his own decrees.

I am aware that the above reasonings vindicate the correctness of the ceived translation only so far as they disprove your correspondent's asser-n, that in abandoning it "we get rid of a miracle for which there was no cessity,* and which, when considered according to the narrative, as the rformance of a mere mortal, outstrips, in point of possibility, all that has er been told in the tales of the Talmud or the legends of the Koran." It ould have been as well if he had confined himself to the simple question of e conformity of either version to the original; or, at any rate, have ex-essed his objections to the common account of the transaction in more arded and moderate language.

The received version possesses one merit of which Mr. Bellamy's seems to e to be destitute—it is intelligible; and I should be glad to know how Mr. llamy renders the context, in which (according to the received version) e are told, "that the sun stood still in the midst of heaven, and hasted not go down about a whole day; and there was no day like that before it or er it, that the Lord hearkened unto the voice of a man."

J. C. M.

THE BOODHIST AND BRAHMINICAL RELIGIONS.

[From the Sphinx.]

"THE two great classes into which the pagan religion of Eastern Asia is ided, are the Brahminical and the Boodhist. The first is the religion of arly all the Hindoos—a hundred millions at least—and the latter the reli-n of all China, part of Tartary, Cochin-China, Japan, Ava, Siam, Cey-, and many other parts of the East, probably embracing from three to ir hundred millions of believers, and unquestionably the most numerically pular belief of any that exists upon the face of the globe. It may seem ange that, except as connected with the late Burmese war, we should have ard so little of this widely-spread faith until now. But, while we English gh at the vanity of the Chinese Emperor (who has 300,000,000 of beings der his sway) for fancying his nation to be the greatest in the world, we e not unfrequently quite as egotistical, in believing that not merely the eat Christian faith, which nearly all Europe professes, but the little subdi-ion of it by which we swear, as sectarians or dissenters from the Church Rome, is the most widely spread and most universally popular of all the ths entertained by men. The Boodhist religion, of which millions in gland have never yet even heard, counts nearly as many believers as any o other of the great classes of believers put together, while they are much

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* We should regard this miracle as one of a series by which the Lord wrought the deliverance of the Jews from Egypt and their settlement in the promised d.

more numerous than either the Christians, Jews, Mohammedans, or Idolators, taken separately.

"The history and monumental remains of such a religion, are not, therefore, wholly insignificant as objects of rational inquiry; and, without professing the least veneration for that which is ancient, or even extensive, merely because of its antiquity or universality, we think we shall not altogether waste our space or time in devoting a portion of each to their investigation.

"It has been a question among scholars and antiquaries, whether the religion and mythology of Egypt and India were so closely connected as for one to have been the source of the other; and if so, which preceded and which followed. The points of resemblance are many and striking, but not more so than the points of dissimilarity. The antiquity of the *monuments* of Egypt is undoubtedly much greater than that of the monuments of India. The dry climate and barren soil of the one country is eminently favourable to the duration of architectural edifices; the moist climate and exuberant vegetation of the other is destructive even of its cavernous excavations, the most durable form, not even excepting the pyramids, in which human labour can be transmitted to remote posterity. There is in Egypt historical as well as local evidence of the antiquity of some of its temples exceeding the age of three thousand years; and yet on some of these, the colouring of the painter and the red ochre pencil-tracings of the sculptor are as fresh as when they were first put on, there never having been sufficient moisture in the atmosphere (where rain never falls, and where dew is unknown) to dim the lustre of the one or obliterate the faintest lines of the other, through thirty centuries of time! In India, on the contrary, where for half the year the sky pours down floods of rain, and for the other half the sun exhales it in steam and vapour, a building of a single year old would require repairing and repainting, and half a century of neglect (as in the splendid ruins of Dacca) is sufficient to cause the most colossal monuments of the country, caverns and hewn rocks alone excepted, to be toppled down and overturned by the united powers of destructive vegetation, and decaying heat and moisture. In the monuments that remain in each country, however, there are very striking differences: first, in those of Egypt the outline is always peculiarly chaste and simple; in India the outline is grotesque, laboured, and fantastic. In those of Egypt the sculptured representations do not, in any instance, exhibit beings with many heads, arms, or legs—Briareus alone excepted, and he has a hundred; in India, however, this multiplication of heads and limbs attached to one body is frequent. In Egypt the sculptures are all in low relief; in India they are in very high relief, amounting almost to statuary. In India the dead were burned, and scattered to the winds; in Egypt they were embalmed and carefully preserved in stone sarcophagi. These are the points of difference. The points of resemblance are,—in both, colossal dimensions—in both, human bodies with heads of animals—in both, representations of offerings in fruits and flowers—in both, a numerous and privileged priesthood—in both, the worship of the serpent and the veneration of the lotus—in both, the doctrine of the metempsychosis, and consequent abstinence from animal food. On the whole, indeed, although the differences are considerable, the resemblances must be considered most striking: for when, during the occupation of Egypt by the French army, a detachment of our Indian sepoys was sent from India by the Red Sea, under General Sir David Baird, and the men were landed at Cosseir to march across the Desert to the Nile, they had no sooner reached the banks of that sacred stream, and entered one of the ruined temples of Isis, at Tentyra,

ear Thebes, than they all spontaneously fell on their faces to worship, vowing to each other their belief that they were then in one of the pagodas r temples of their ancestors, and saw around them their own ceremonies nd their own gods.

"Though the opinion of the learned is in favour of the Brahminical religion aving originally passed from Egypt into Hindoostan, and of the Boodhist eligion being again a branch of this last, there is this peculiarity belonging o Boodhism which raises it much in dignity above the other two, and makes t more nearly accord both with the earliest notions of the unity of God, nd with the later opinions that prevail on the same sublime point of faith. The Boodhists have only one sculptured representation of a living being in their temples; this is a sitting figure, generally of a colossal size, but always strictly human, without any of the monstrous combinations which disfigure the Egyptian and Hindoo mythology. He is generally seated on a lotus, is always thick-lipped and woolly-headed, which would indicate an African origin, and is certainly not Asiatic; and is always in the benevolent act of narration, demonstration, or instruction. The Boodhists believe in one God, of whom Boodh, himself a mortal, was merely the last and the purest of the prophets, resembling in this respect the Mohammedans and Unitarian Christians. The Hindoos have three hundred and thirty-three millions of gods, besides their great trinity of Brahma, Vishnu, and Shiva, the creator, preserver, and destroyer, all emanating from the great quiescent source, Bruhm; besides incarnations in the shape of cows, fishes, pigeons, geese, and other undignified animals. The Boodhists believe in no incarnations whatever, regarding God as God, and man as man, and assigning to their prophet only the province to teach the will of their common Lord and Creator.

"Between two religions so opposed in their genius and character as these, it can hardly be a matter of wonder that violent antipathies should exist: and as that faith which is most superstitious is generally most powerful in its hold on the zeal of the people, and most cordially supported by all the means necessary to organize a force for its protection; so, whenever the two have come in conflict, the gross superstitions of the Brahmins have beaten the simpler tenets of the Boodhists out of the field: and the latter have almost entirely disappeared in India, though they still spread over the immense empire of China, and the countries already enumerated in conjunction with it.

"About ten centuries ago, indeed, (which is as yesterday in an Indian history,) they occupied several cave-temples in the Island of Salsette, near Bombay, while the Brahmins held the great cave-temple of Elephanta in the same quarter. In the able and learned account of this cave, given by Mr. Erskine, (the joint-translator with the late Dr. Leyden of the interesting 'Memoirs of the Emperor Baber,') in the 'Transactions of the Literary Society of Bombay,' there is a very full and satisfactory account of both religions and their professors at this period; since which they have existed only in the Eastern parts of India."

Colonel Francklin has lately published a volume, entitled "Researches into the Tenets and Doctrines of the Jeynes and Boodhists," in which he has collected a great mass of information, acquired by him during his residence in India, with regard to the history and tenets of their remarkable religion. He has also added a curious dissertation on the worship of the Serpent, which he traced not only throughout the East, but in various other quarters of the globe.

TALIESIN'S POEMS.

To the Editor.

SIR,

I STAND committed by a former communication to say a few words more, though if I subjoined my signature it was by mistake; for, as that communication related to the Welsh and Sanscrit languages, which I do not understand, prudence would have suggested, at least, some caution; and no expectation should have been raised where there was so little to say.

But, be these matters as they may, the pledge must now in some sort be redeemed; for though no particular observations were made at the time, nor intended to be made in that letter, yet a reserve was left for a few which might possibly follow.

Indeed, what was there said was offered with a particular, *professed* design, distinct from any intention or profession of my own, and the design was two-fold; first, to excite some one of the Cambrian friends of the late Mr. Williams, better acquainted with the history and character of that Druid-bard, to pay the proper tribute of respect to his memory; and, secondly, to induce some one well acquainted with the Welsh language, and (if it might be) any ways conversant with the Sanscrit, to consider the difficulties expressed by Mr. Williams on the appearance of some supposed Sanscrit lines among the poems of the old British bard Taliesin.

But, as I have since heard that a friend of Mr. Williams' is preparing a Memoir of his Life and Writings, and that he himself has left in MS. a regular piece of auto-biography, there is the less reason for solicitude on the former account, and the less for discussion on the latter: for the lines quoted by Mr. Williams from Taliesin, are, after all, not Sanscrit; Mr. Williams was misled by his learned friend. There are many persons in the country instructed in the Persian, and *some* in some of the East-Indian languages, but very few indeed who know much, or indeed any thing, of the Sanscrit. I, too, misconceived the meaning of the gentleman whom I consulted on the matter, in a very short and rapid interview, many years ago; he took down the words, I remember, somewhat cautiously at the time, and I thought seemed to concede them to be Sanscrit. I put Mr. Williams's letter by, and never thought of it again till lately, on hearing of his death. I then consulted more deliberately a gentleman in London eminently distinguished for his knowledge of the Sanscrit, and I am positively assured by him, that the said lines are certainly not in that language: so that the few thoughts which were floating on my mind on a persuasion that they were, must of course be suppressed. The words, however, as quoted in a former letter, may still be left for the consideration of any one who may be curious about such matters.

But I shall beg leave to add a word or two on what Mr. Williams observes about the Welsh: he says, "there is not a word of *Welsh* in these lines." I am little prepared or qualified to dispute that point properly with one who was so conversant with his own language. I will suppose that there are no *entire* words of *pure modern* Welsh, and that the whole passage might not, in prosodical construction, be agreeable to the present idiom of the Welsh language; still, when our bard adds, "there is nothing *like* Welsh in them," I am disposed, though with due deference, to demur. On shewing those verses to a gentleman who knows a little of old Irish, he said, I remember, that the first word was old Irish, and related to prayer. Now, as

The Irish and Welsh are in a manner the same language—like the Saxon and English—both being of the same family, the Celtic, I was induced to consult Richards's Antiquæ Linguæ Britannicæ Thesaurus, where I find Orian and Oriain, vide Gawri, Goriain, Heb. קרא, to cry (in the sense of praying or crying to the Lord'; and on turning to Dr. Davies's Linguæ Britannicæ Rudimenta, 1621, I see that the third person plural of the preterfect tense ends in *ant*; Brith, too, according to Richards, is *sparkled* or *spotted*; and the additional vowel *i* is one of the *three* ways by which the Welsh form a plural substantive, and Pluralia adjectiva formantur a singularibus masculinis eadem fere vocalium et dipthongorum mutatione, qua plurales substantivorum: I must suppose that Brith or Brithanai means Britons; Syched, according to Richards, means thirst (from the Heb.), and may give, perhaps, Sychedi as a plural; euroi is a Greek word, but euro in Welsh is *gold*; and what appear to be nominative cases in the passage quoted, are formed partly according to the Latin, and partly according to the Greek idiom. And it will be noticed, that not only the Irish and Welsh, but the Greek and Latin, as well as the *Sanscrit*, are all of Celtic origin. Though, nevertheless, Mr. Williams may, for aught I know, have been correct in saying there was not a word of Welsh (meaning thereby, *pure modern Welsh*, I think) in them, he goes too far at least in saying, *there is nothing like* Welsh in them.

Dr. Davies, in his Grammar, which I have had occasion to quote, seems to speak as if the language of the Welsh had never undergone any alteration, but was, like the Hebrew, simple, and in its simplicity and purity had been permanent; and Mr. Williams seems to think that the Welsh was a pure, original language, and that the Welsh were the [illegible] country, the native, γηγενεις, inhabitants of the [illegible].

Neither of these opinions, however, is capable of proof, nor indeed appears to be true. And, in reality, Dr. Davies seems to [illegible] himself in his Preface to his own Grammar, [illegible] somewhere of the Welsh having been *corrupted* by the Irish.

The most common belief with the [illegible] opinion) is, that Wales was colonized from the East [illegible] Cymri, the name of their language, [illegible] religious opinions, particularly that of the [illegible] the clearest testimony. Old Taliesin, [illegible] asserts the oriental descent of his countrymen.*

I therefore was not so startled, I confess, at the [illegible] *supposed* Sanscrit lines which were found among [illegible] indeed, had got together a few facts, [illegible] account for the phenomenon. But as [illegible] either for fancies or facts.

The only way, then, left to [illegible] know no other,) is to admit that the alphabet supposed [illegible] Welsh in some very corrupted or very [illegible] believe, with Dr. Davies, that the orthography [illegible] change; and it is clear, I think, that [illegible] direct and general, that "there is nothing like Welsh in the above mentioned lines:" the rule of Horace will [illegible] language of this island, the Latin, [illegible]

* A remarkable passage [illegible] may be seen in a very curious work, [illegible] [illegible] [illegible]

Multa renascentur, quæ jam cecedere, cadentque
Quæ nunc sunt in honore vocabula, si volet usus,
Quem penes arbitrium est et jus, et norma loquendi.

We all know how the proper English has varied; from the time of Alfred (and much higher still) even to that of Chaucer; from the time of Chaucer to that of Har. VIII.; from the time of Har. VIII. to the present; so that if we step backward to a very remote period we shall appear to be hardly in possession of the same language. Mr. Williams talks of having perused Welsh MSS. of the eighth, ninth, and tenth centuries, and I have perused MSS. perhaps much older still in the ancient Irish character, and containing some Greek, in the large Uncial letters. Taliesin must have had writings or records, long since lost, which went back hundreds and hundreds of years from *his* time; and what varieties the British language may have gone through during that period, or what variations there may have been in the style of particular bards, it would be difficult to say. Though the people might be in a manner what we call barbarous, yet the Druids had much literature among them, for the acquisition of which the Gauls, as Cæsar tells us, came to Britain; he also tells us, among other particulars, that the Druids had among them the Greek characters.

But as most probably some of your Cambrian readers may think what is thus advanced a mere theory of possibilities, or rather impossibilities, as fickle as what it was intended to bring forward on the Sanscrit, and may urge the unchanged, unchangeable state of his native language, he may turn back to the lines quoted in the former number of the Repository, and account for the appearance of those *foreign* lines in Taliesin's poems, and be able to account for it, with due allowances for one who understands neither Sanscrit nor Welsh, in some more probable, clearer way.

GEORGE DYER.

P. S. Since forwarding the above communication to the New Series of the Monthly Repository, I have had an opportunity of referring to the Welsh Archæology, as pointed out to me in a note to the former letter.

The Welsh Archæology is a work in three thick volumes, large octavo, consisting of Welsh poetry and Welsh prose. The poetry is placed chronologically, and the lines under consideration, as quoted in my last communication from Mr. Williams's letter, appear under the division 520—570, with Taliesin's name added to the date. But his name does not accompany the poem under consideration, as it does under some others in that series. Hence, I should infer, that though the poem may not be written by Taliesin, yet that it must be either obsolete Welsh, or erroneous Welsh, introduced by some blundering copyist: for, as it appears, the lines are not Sanscrit.

I must further observe, that the lines occur in a poem of about eighty lines in length, and not as a quotation, but as a regular part of the poem, entitled, Gwawd Ludd-y-Mawr, the Praise of Ludd the Great.

If the lines under consideration and the poem itself are not Welsh, how could the three responsible editors insert them in a collection of Welsh poems? And why do they not explain the circumstance in a note, or in the preface, which is sufficiently ample, minute, and judicious, and written in English? But what puzzles me most, is, that Edward Williams's own name appears as one of these three responsible Editors.

I have fallen on this subject, as you may perceive, without design: but as two or three foreign ideas have obtruded themselves into my mind, I may perhaps endeavour to relieve myself of them by forwarding them to you on some future occasion.

REVIEW.

ART. I.—*The Doctrine of the Trinity founded neither on Scripture nor on Reason and Common Sense, but on Tradition and the Infallible Church, &c.* By William Hamilton Drummond, D. D. 2d Edit. Dublin, 1827.

IN the course of the religious controversy which has, for some time past, occupied the public attention in Ireland, it has been usual with both the contending parties to abuse the Unitarians; the Roman Catholics, however, admitting, that without the authority of an infallible church the doctrine of the Trinity cannot be maintained; whilst the Protestants urge, that it is defensible on the principles of private judgment and "rests on a scriptural foundation." Dr. Drummond, one of the ministers of Strand-Street Meeting-house, in Dublin, a gentleman well known by several poetical publications, and generally considered to be an Arian, has come forward, in a pamphlet, which has in a very short time reached a second edition, to maintain, in opposition to some of the disputants, that "the doctrine of the Trinity is founded neither on Scripture nor on reason and common sense, but on tradition and the infallible church;" and this work he has, with great propriety, dedicated to Rammohun Roy and Dr. Channing. In a short address to the reader, Dr. Drummond "divides all Christians into two denominations, Unitarians and Trinitarians. With their various subdivisions he does not interfere, deeming it enough, at present, to contend for the Supreme Deity of God alone, and believing that every departure from that doctrine leads to a perversion of the Scriptures, and the adoption of opinions hostile to the religion of the gospel." We wish that this course were more generally adopted, because, though we attach importance to our own peculiar views of Christian doctrine, we consider the distinction between the worshipers of a Trinity in Unity, and those who maintain the Supreme Deity of One God, to be a much more important one, as it regards practice, than that between those called Arians and Socinians. "The more simple," says Dr. Drummond, "the creed of Christians, the more chance of harmony. In proportion as the chords of a musical instrument are multiplied, the difficulty of preserving concord is increased. A belief in the one living and true God, and that he is a rich rewarder of those who diligently seek him; and in Jesus Christ, his well-beloved Son, that he is the author of eternal salvation to all who obey him, commingled with that charity which the inspired apostle declares to be superior to faith and hope, and without which there is no Christianity, should be a sufficient bond of fraternity and affection among all who would be followers of Christ, not in name only, but in deed and in truth." Agreeably to this opinion, Dr. Drummond confines his attention to the defence of those common tenets which, under the name of Socinianism, are "stigmatized as leprosies and soul-destroying heresies by those who see them only with a *mind diseased* and a *jaundiced eye*, and through the distorting and discolouring medium of human creeds."

In our opinion, Dr. Drummond has performed well the task he has undertaken, and has proved himself a worthy successor of EMLYN, who was minister of the congregation to which that new Meeting in Strand-Street has regularly succeeded, at the time when he became the object of an unholy persecution for teaching the same doctrine of the Unity of God. The

pamphlet is at the same time argumentative and eloquent, calculated both to correct the judgment and to rouse the feelings of the reader; and we anticipate that it will produce a considerable effect, and that, in connexion with the sermons of Dr. Bruce, and the persecuting spirit shewn in the Synod of Ulster, it will contribute to spread the influence of true and undefiled religion in Ireland. We shall proceed to give our readers some short extracts, in the hope that they may be induced to procure and peruse the work itself.

After shewing what Unitarianism is, by an enumeration of the various aricles of the belief of Unitarians, he proceeds,

"Such is a brief summary of the Unitarians' creed, derived not 'from *à priori* speculations on the incomprehensible nature of the Deity,' but from a clear interpretation of the two great volumes of the Almighty, Nature and Revelation. The one corroborates the language of the other. What nature teaches, revelation does not contradict, but confirm. The visible frame of the universe has been well denominated the 'elder Scripture,' and it is a work to which the book of inspiration does not disdain to refer. The eternal power and godhead of the one Supreme Intelligence are clearly seen in the things that are made. 'The earth is full of the goodness of the Lord, the heavens declare his glory, and the firmament sheweth forth the work of his hand;' so that they are without excuse who do not read the volume of nature, and learn from the unity of design apparent in the creation, the unity of the great First Cause. This is the grand and fundamental principle of all religion. It corresponds with the conclusions of the most sublime philosophy, and the plainest dictates of inspiration. It was taught by Moses and the prophets, by Christ and his apostles. It has been adopted by many of the wisest and best of our species—by men who devoted their lives to the study of the Scriptures, and whose early prejudices, education, profession, and worldly interest were all arrayed against its reception—by men who have honoured it by the most heroic sacrifices of fortune and ambition—by the greatest philanthropists, poets, and metaphysicians—by Newton, Milton, and Locke: yet Mr. Pope and the theologians of his school" [*soi-disant* evangelical Churchmen] "have no scruple to class those who profess Unitarianism with Deists and Infidels, (why not with Atheists?) and to brand their faith with the name of leprosy, and a soul-destroying heresy! How simple and how grand is the Unitarian's faith compared with the Trinitarian's! When we turn from the one to the other, it is like turning from the contemplation of a beautiful world, when the sun is in the firmament, 'rejoicing in his strength,' to the view of a rough and dismal region, covered with continual clouds."—P. 4.

"The Unitarian turns with delight from the Trinitarian hypothesis to the contemplation of his own simple and sublime faith. He rejoices to escape from the dark fogs of a dungeon to view the ethereal vault, and respire the pure breeze of heaven. His soul feels emancipated from bondage; and he comes forth rejoicing in the benignant smile of the Father of all. His heart expands and thrills with emotions of love to the Almighty One, his everlasting benefactor and friend. In the scheme of man's redemption, he beholds a scheme of ineffable love, planned by the great Author of good, and executed by the ministry of his Divine Son. He drinks of the waters of salvation flowing from the living rock, as an emanation from the free grace of God unmerited and unbought; not as the purchase of a bloody sacrifice, or as a right extorted, by an infinite price, from inexorable wrath. The supreme exaltation of the Father does not diminish the honour and glory which are gratefully acknowledged to be due to the Son. But he believes that he loves and honours the Son most, when he acts most conformably to his precepts. He honours the Son even as he honours the Father, in receiving his dictates as the dictates of God himself."—P. 53.

"As Unitarianism possesses so many incontestible claims to preference,

cing the religion of reason, common sense, and the Bible, it may be asked, hy it has not been more extensively diffused? Our blessed Lord himself ill furnish the answer: 'This is the condemnation, that light has come into he world, and men loved darkness rather than light, because their deeds were vil.' It is among the ordinances of a probationary state, that virtue shall be pposed by vice, and truth by falsehood. Unitarianism must expect, and hould always be prepared to meet, the hostilities of Polytheistic creeds.—— t is passed by with contempt by the sanctimonious Pharisee, excluded by the ealthy synagogue of the lordly Sadducee, and branded with the names of eprosy, infidelity, deism, and enmity to God. But it has always possessed mind conscious of its own rectitude, and a holy reliance on the Eternal ne, whose name it delighteth to honour. Its spirit is immortal. It may be epressed, but never extinguished; 'persecuted, but not forsaken; cast lown, but not destroyed.' It may be silenced by clamour, never overcome y argument; harassed by Test and Corporation Acts, never deprived of ommunion with God. It is driven from courts, and finds an asylum in eaven."—P. 56.

After pointing out the difficulties Unitarians have to encounter, and the worldly motives they have to forsake the principles of their profession, he adds,

"Those who would proselyte Unitarians have every thing to assist them, except truth and the gospel. What but the strongest conviction can bind them to their unpopular belief? Overcome that conviction: prove to their satisfaction that they are in a wrong path, and they will join the many who have entered by the broad gate, and are crowding along the royal highway. Shew them a religion, with credentials from heaven, more beautiful and more easily comprehended than their own; more influential on human conduct; and more adapted to the wants, the hopes, the wishes, and all the lofty and holy aspirings of the immortal soul, and be assured, they are not such enemies to their own good as to refuse its adoption. They stand on the right of private judgment, and this right with them is not a name, but a reality."—P. 58.

ART. II.—*Recensio Synoptica Annotationis Sacræ*, &c. &c. By the Rev. S. T. Bloomfield, M. A., &c.

(Concluded from p. 601.)

WE cannot pass without remark the criticism on John viii. 58, because Mr. Bloomfield has observed that "the Socinians are, in the interpretation of this passage, driven to great straits, and, in order to evade the plain sense of the words, are compelled to do violence to every principle of sound criticism and legitimate interpretation." It certainly has always appeared to us that the interpretation we adopt, and which we believe to be most generally received amongst the Unitarians of the present day, is attended with fewer difficulties *in itself*, and considering this *passage alone*, than any other which has been proposed, besides that it seems to us best to harmonize with many plain declarations of Scripture, and with the general sense of the sacred writings; but one or two observations on what our learned annotator has brought forward, will enable our readers to judge for themselves whether his triumph over the Socinians be not somewhat premature.

We cannot, indeed, undertake to defend the interpretation of Faustus Socinus, founded on the mystical sense of the name Abraham. It is inju-

rious, and the play upon the word would not, perhaps, have seemed to an audience of Jews, as it is apt to do to us, beneath the dignity of the subject and occasion; but we cannot think that a good connexion of the sentiment with the preceding discourse has been established; and though the words *might* be translated in the manner proposed, the proofs that they *should* be so seem to us to fail. If it was good Greek to use γίνομαι at all in the sense of *being born*, it signifies little that so common a word has been employed by the writer of this text ninety times in its more usual sense. If we meet with the very expression πριν .... γενεσθαι, in the sense, "before a person named *was born*," in *other writers*, the Apostle John's happening elsewhere to use πριν γενεσθαι for "before it came to pass," does not render it unlikely that, with a proper name before the verb, he should mean by the phrase what others had meant by it. It signifies little to tell us that "the form γενεσθαι, *generally* throughout the New Testament, and *always* in St. John's writings, has a future signification," when this form, being in its nature indeterminate as to time, depends on the connexion for its reference to the past or the future. The objections made to supposing εγω ειμι to refer to past time seem equally unfounded; after all, however, we think that this interpretation of Socinus, which has been ably defended by Dr. Carpenter, is generally treated much more severely than it deserves, and may safely be compared in reasonableness and probability with either of the orthodox interpretations.

In our remarks on Mr. Bloomfield we must begin at ver. 56: "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Having justly observed that ἠγαλλιάσατο with ἵνα expresses desire, "greatly longed to see my day," he proceeds to interpret, "and he saw it and rejoiced," i. e. in the seats of the blessed, in orcus, not in "heaven." "He has seen, i. e. *mentally* has known, my advent, and has felt joy at it." He mentions the explanation "saw, i. e. *foresaw*," along with several others little worth our notice, which he thus dispatches: "All these interpretations are too far-fetched, and are indeed at variance with the *usus loquendi* and the context." We, nevertheless, take this explanation to be the most obvious and natural, and that which alone harmonizes well with the context. The purposes of God in the separation of the family of Abraham were but gradually made known to the Patriarch. He longed to see the grand result; at length he was permitted to see in prophetic vision how all the nations of the earth should be blessed in his seed, to form some imperfect anticipation of the glorious kingdom of the Saviour of the world, ἰδὼν καὶ ἐχάρη. "He saw and was glad," πόρρωθεν τὰς ἐπαγγελίας ἰδόντες, Heb. xi. 13, quoted by Schleusner *in verb.*, is a clear instance of a similar use of the word; it will, indeed, hardly be denied by any that it may bear such a meaning. What Mr. Bloomfield calls the common interpretation, besides assuming a theory respecting the state of the dead, which will hardly be proved to be scriptural, renders our Lord's observation trifling and inappropriate. He answers the query, "Art thou greater than our Father Abraham?" by shewing that it was a privilege to Abraham to be allowed to anticipate *his* coming—an indirect yet decisive assertion of his own superiority.

In the 57th verse, the Jews, either stupidly or maliciously misunderstanding our Lord's words, say to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" The answer to be expected must, of course, shew how the previous assertion might be true, notwithstanding that Jesus could not have been personally contemporary with Abraham, and this could certainly be done no better than by observing, as we understand our Lord's

nswer, that as his mission was settled in the Divine counsels before Abraham's time, it might well have been prophetically made known to him. The interpretation which supposes Christ to assert his eternal independent existence, or at least his real and personal existence, before the time of Abraham, by no means so well suits the 57th verse, because it is not there said that Abraham saw or conversed with Christ, but that he saw his *day*, the circumstances of his coming, which, whether Christ existed previously or not, could only have been seen by the Patriarch prophetically and with the eye of faith. This settled in the connexion, we proceed to examine the words. In the translation of the first clause, viz. Ἀβραὰμ γενέσθαι, "Before Abraham was born," we agree with Mr. Bloomfield, and with most commentators, in opposition to Socinus and his followers, and we have already given our reasons. We pass to the important words ἐγὼ εἰμι. Here there can be no allusion to Exod. iii. 14, "I am that I am," as many suppose; because in the Hebrew the verb is future, and the expression ought to be understood as a declaration not of eternal existence but of faithfulness in the performance of what had been promised to the people of Israel. It seems to be an application of the name *Jehovah*, which may have been originally used to express eternal existence, to the particular circumstances of the people of Israel. The LXX. did, indeed, understand the expression of eternal independent existence, rendering it ἐγώ εἰμι ὁ ὤν, whence it is nearly certain that if our Lord had intended to convey that sense, we should have found the same words in the Greek gospel. But the true sense of the words ἐγώ εἰμι is sufficiently determined by their occurrence twice in the same chapter, and altogether nine times in the gospels, where it is universally agreed that there is an ellipsis, and that we must understand "the Christ." Ch. viii. 24, "If ye believe not that *I am*," our translators supply *he*, meaning the Christ, as the general sense suggests, though neither this nor any other title had been mentioned in the preceding verses: "Ye shall die in your sins;" and in ver. 28, "When ye have lift up the Son of Man, then shall ye know that I am *he*, and that I do nothing of myself, but as my Father hath taught me I speak these things." There can be no possible reason for rendering ἐγώ εἰμι in these places, and in ver. 58, differently. It, at least, cannot be denied, that to render the words in the same manner in both places is the most natural method, and not to be departed from without some strong and special grounds. We, therefore, assume that I am *he*, meaning the Messiah, is the correct translation of the words. As to the *time* expressed by εἰμι, Mr. Bloomfield justly remarks, "The present is often so put as to have the force of the imperfect, especially when the thing which is said some time to have been still *continues to be*," of which he gives examples. The application we should make of this remark is somewhat different from our author's. We understand "before the birth of Abraham I have been appointed to that office which I am now filling—I have been as I now am, the Messiah." Mr. Bloomfield refers to Is. xliii. 13, and it is an important passage, which might remove all doubt respecting the meaning of our Lord's words. We should keep in mind in this inquiry, as Dr. J. P. Smith has observed, "that Jesus, speaking in the dialect of his country, most probably *used no verb* at all. The idiom of the Hebraic languages would have required I HE, as it occurs in several passages of the Old Testament; אֲנִי הוּא Deut. xxxii. 39; Is. xli. 4, xliii. 10, 13, xlvi. 4, xlviii. 12. In these passages the translation of the LXX. is the very phrase, ἐγώ εἰμι, I am." (Smith's Script. Test. Vol. II. p. 169, and note.) We add, that in all these places the common and unquestioned translation is, "I

am *he*;" the personal reference being evident from the context. Is. xliii. 13, "before the day was I am He," meaning, I have always been God, is a clear instance of "I am he" referring to past time, and is in the form of expression very similar to our Lord's words, "Before Abraham was born, I have been appointed to the office I am now filling." The word to be supplied is *Messiah, anointed*, which necessarily refers not to existence, but to designation to office, and this alone was necessary that Abraham might foresee his day. If any one, accustomed only to our modern modes of speech, should still think it strange that our Lord should thus assert his appointment before the time of Abraham, let him consider the following and similar expressions. Rev. xiii. 8, "The lamb slain from the foundation of the world," i. e. appointed to be slain in the Divine counsels, which rendered the violent death of the Saviour essential to the accomplishment of the great ends of his mission. Rev. xvii. 8, "Whose names were not written in the book of life from the foundation of the world." Ephes. i. 4, "As he (God) hath chosen us in him (Christ) before the foundation of the world." We may add, from the Targum of Jonathan, "Before the world was created, the Lord Jehovah created the law; he prepared the garden of Eden for the just."

We shall only stop on ch. x. 30, ("I and my Father are one,") to express our surprise at finding Mr. Bloomfield taking part with those who contend for unity of nature and essence; whilst we acknowledge that, as he has fairly given the high authorities in favour of the other interpretation, and his own arguments are altogether ineffectual, there is little danger of his misleading any inquiring reader.

On ch. xvii. ver. 3, our author has a long and laboured annotation, chiefly from Tittman, designed to rescue this clear and important passage out of the hands of the Socinians, as he is pleased to call them, who are likely, nevertheless, still to assert their claims to it. That our Lord in prayer addresses the Father as "the *only true* God," and designates himself as one *sent* by him, possessing authority only as his messenger, is a scriptural fact, which those who deify the Saviour have ever found it difficult to bring even into apparent accordance with their theory. It is one of those cases in which those who usually make it their boast to follow the *obvious and natural meaning* of the words of Scripture, that is to say, the meaning which is familiar to their prejudices, rejecting with scorn explanations the most certainly required by Jewish idiom, by parallel passages, or by the scope of the context, are reduced to the necessity of trying the weapons they have so often despised, and of which in their difficulties they are far from shewing themselves masters. On the present occasion what Mr. Bloomfield calls "the *masterly* illustrations of the *orthodox*, *learned* and *acute* Tittman," however they may contribute to his reputation for *orthodoxy*, will not much advance his credit as an impartial inquirer or a sound reasoner. He first rather strangely infers that because Jesus asserts that "*God had* GIVEN him power over all flesh," (Mr. Bloomfield properly explains it both Jews and Gentiles,) "that he might bestow eternal life on as many as *God had* GIVEN to him;" therefore he is the Son of God, *equal* to the Father and *God himself*. He then proceeds to observe, that "this word γινώσκειν, as is well *known* and *universally* admitted, *here, as in many other passages of Scripture*," (a convenient and sufficiently bold assumption!) "must denote not only to *know* but *to worship*. But this *worship* can be suitable only to the true *God*, and our Lord here expressly refers that worship not only to the *Father* but to *himself*, and he requires of all who would aspire to eternal life

[illegible] Father." [illegible] Christ [illegible] worship the God of the Jews; and there is no instance in the New Testament where they are addressed [illegible] but he is [illegible] where there can be no [illegible] were not accused of [illegible] making [illegible] the New Testament [illegible] ship, and [illegible] Eris affer." Now, [illegible] pressly [illegible] self as "the Christ [illegible] sent," consequently, [illegible] were inadmissible.

It is farther observed, that in this whole passage Christ speaks [illegible] he Son of God, but as the legate of the Father. "It should [illegible] ferring to the passages which prove that the Son of God" and "Christ, [illegible] *ointed* messenger," i. e. legate of God," were, as understood by the Jews, *quivalent phrases*: but we cannot help remarking that this mode of evading difficulty by representing our Lord as sometimes [illegible] in one character, hat is not true in another character or capacity, which he equally sustains at he same time, defends [illegible] as far as it can be the spirit by any to defend it) at the expense of our Lord's character for sincerity and honesty, and owers him in our moral estimation in proportion as it raises his nature bove our comprehension, and lessens the credibility of his history.

Mr. Bloomfield is *nowhere* more positive than in his interpretation of ch. vii. 5, *i*"And now, O Father, glorify thou me with thine own self, with the lory which I had with thee before the world was." "That these words are o be explained of the future felicity of Christ in heaven and of the beatitude which he had already enjoyed with the Father before the creation of the orld, is so certain, that I do not see how it can be reasonably doubted by ny one." Yet must we still presume to think the interpretation usually iven by Unitarian commentators in every respect preferable, more agreeable o the context and the customary use of the phraseology, and more suitable o our Lord's character and circumstances. The first question is respecting he sort of *glory for* which our Lord prayed. Tittman (ap. Bloomfield) ys, "δόξα, (Heb. כבוד,) the *Divine Majesty*, embracing the whole comass of the Divine nature, attributes, counsels, and works;" but this is mere assumption. The whole language of Christ's prayer is against it. Ver. 1, Father, *glorify* thy Son, that thy Son also may glorify thee," where Mr. loomfield acknowledges that the glory must be understood of the propagaon of Christ's doctrine. "I have glorified thee on earth," by finishing he appointed work for the salvation of mankind. "And now, O Father, orify thou me with thine own self," (παὰ σεαυτῷ opposed to ἐπὶ τῆς γῆς, the heavenly state,) give me the glory of seeing in heaven, now that my rthly labour is finished, the result of what I have done—allow me to witss and enjoy the success of my mission as appointed by thee before the orld was. Again, ver. 10, "All mine are thine, and thine are mine, and

am *he*;" the personal reference being evident from the context. Is. xliii. 13, "before the day was I am He," meaning, I have always been God, is a clear instance of "I am he" referring to past time, and is in the form of expression very similar to our Lord's words, "Before Abraham was born, I have been appointed to the office I am now filling." The word to be supplied is *Messiah, anointed*, which necessarily refers not to existence, but to designation to office, and this alone was necessary that Abraham might foresee his day. If any one, accustomed only to our modern modes of speech, should still think it strange that our Lord should thus assert his appointment before the time of Abraham, let him consider the following and similar expressions. Rev. xiii. 8, "The lamb slain from the foundation of the world," i. e. appointed to be slain in the Divine counsels, which rendered the violent death of the Saviour essential to the accomplishment of the great ends of his mission. Rev. xvii. 8, "Whose names were not written in the book of life from the foundation of the world." Ephes. i. 4, "As he (God) hath chosen us in him (Christ) before the foundation of the world." We may add, from the Targum of Jonathan, "Before the world was created, the Lord Jehovah created the law; he prepared the garden of Eden for the just."

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construction, though the Latin translations placed beside them in the Polyglot may in some degree do so. They are themselves as ambiguous as the Greek.

We must now conclude. Mr. Bloomfield has certainly made an important contribution to our English theological literature, and we trust he will be very useful in diffusing sound principles of scriptural interpretation. Much as we differ from him on many points of great interest, we highly approve the general character and spirit of his expositions, and are happy to think that they will probably be studied by many who have been accustomed to draw from very inferior sources.

ART. III.—*Hints on Extemporaneous Preaching.* By Henry Ware, Jun., Minister of the Second Church in Boston. Boston, North America, 1824.

THIS is a very elegant and pleasing essay, and in our opinion well deserves the compliment of a reprint in this country. It is divided into three chapters, in the first of which the author treats of the advantages of extemporaneous preaching; in the second, he examines and endeavours to obviate the objections commonly urged against this practice; and in the third, he proposes some rules with a view to its attainment and cultivation. Though we are by no means disposed to go all his length in recommending the disuse of written notes as an habitual practice, yet many of his observations are unquestionably very just, and may at least serve to convince the reader that the power of *occasional* extemporaneous delivery in the pulpit is an important and valuable talent,—that to a considerable extent it is capable of being acquired, and will amply repay the labour which is necessary for that purpose.

We should hesitate, however, in making this concession, if it should be thought necessary for the attainment of the desired facility in this talent, that it be made the constant or ordinary practice. We readily admit that there are occasions when the employment of unpremeditated language even in the delivery of premeditated thoughts is desirable in the pulpit, and Mr. Ware on the other hand acknowledges that the Christian preacher is called upon to treat of many subjects which are far from being well adapted to extemporaneous discourse. He, however, seems to consider the latter as the exception, and the former as the rule; to us it appears to be nearly the reverse. An important distinction is very properly insisted upon between extemporaneous speaking and that which is absolutely unpremeditated; while the former is recommended, the latter, when introduced into the pulpit, is justly stigmatized as an unwarrantable abuse of a valuable endowment. While the language is to be trusted to the moment, the thoughts are to be the objects of careful and attentive study, But how is this study to be carried on? With respect to the greater part of the topics with which the preacher is conversant, we are inclined to think that there is no way in which the business of previous preparation can be carried on so effectually and completely as by writing upon them. Every one accustomed to composition well knows that the very act of committing to paper his thoughts upon any subject, not only enables him to ascertain more exactly the extent and the deficiencies of his knowledge, but also tends very remarkably to render that knowledge more distinct and precise. This being the case, it seems to follow in general, that a preacher is scarcely warranted in attempt-

ing to address a congregation, or can be considered as having given them all the advantage they are entitled to expect from the exercise of his abilities and industry in their service, unless he have previously devoted as much time and labour to the examination of his subject as would have enabled him to compose a written discourse, and even that in the conduct of his examination, if it have been pursued judiciously, a considerable portion of that time must have been occupied in the actual business of composition. They who suppose that by the mere animation or vehemence which they can communicate to words hastily poured off from a fluent tongue, they can dispense with previous study, or are authorized to put their hearers off with the crude, hasty, and ill-considered idea which may occur to them at the moment, certainly cannot be regarded as doing justice either to themselves, to their audience, or to the all-important truths on which it is their duty to discourse.

In estimating, therefore, the comparative advantages of extemporary and written sermons, the real question we have to consider is simply this; in which way is the preacher likely to make the most powerful impression on the minds of his audience, at the same time that he communicates distinctly and satisfactorily the requisite religious instruction? Now, upon this point it is, perhaps, scarcely practicable to arrive at a decision which shall be fairly applicable to all cases or to all preachers. We hold that in respect of this, as of all other intellectual endowments, there are considerable original, and still more extensive acquired, diversities. There are some who, without any course of mental discipline which can be distinctly traced, find themselves possessed of a more than ordinary degree of self-command and fluency of language, while at the same time they have less aptitude for the labour of composition with the pen. But, without pretending to decide on extreme cases, we should venture to lay it down as a general rule, that most men, possessed of such habits of composition as are implied in the degree of intellectual culture which is admitted on all hands to be indispensable to the Christian minister, might be expected to compose a written discourse *intrinsically* superior to any which they could speak.

If this assumption be correct, as far at least as the ordinary *routine*, if we may so call it, of pulpit duty is concerned, we have only to inquire whether the superiority of *manner* ascribed to the one mode of preparation and delivery would more than counterbalance the superiority of *matter*, as we think not unreasonably expected from the other? In discussing this point, at the same time that we are fully sensible of the justness of many of his remarks, we are inclined to think that Mr. Ware has been led into a fallacy by uniformly contrasting the best forms of the one mode with the worst forms of the other; taking it for granted that every extempore speaker must be animated and impressive, while every reader is unavoidably dull and uninteresting. He speaks continually of "the drowsy uniformity of the man that reads," "cold reading," "indifferent reading," &c. But is it necessary that reading should be drowsy, monotonous, cold, or indifferent? On the contrary, does not every one's experience bring to his recollection examples of preachers who have been in the general habit of reading written compositions, but who have, nevertheless, been remarkable for earnestness, variety, impressiveness, and animation? It is a well-known fact, that many of the most eminent and popular preachers of the present day, such as Chalmers and Irving, are mere readers; the latter, especially, even slavishly confined to his notes. We are not recommending either of these distinguished men as models in pulpit eloquence; they are eminent, not in consequence, but in spite of, their peculiarities. We only bring them forward as proofs that dull and monotonous uniformity are not the inseparable con-

of written discourses: and it would be easy to cite many instances
ing and departed excellence in preachers who have been deservedly
, not merely to the refined and thinking few, but to numerous
ons, and who are not only known as readers of precomposed ser-
are universally admired for correctness, elegance, and good taste.
there is nothing in the mere act of *reading* which is inconsistent
p feeling of the importance and interest of the subject, with an
sh to impart that feeling to others, or with the capacity of pro-
the prepared sentences by which it is to be imparted with energy,
, and effect. It is not necessary that a reader should be fixed like
hat his eye should be constantly fixed on his paper, or that he
ress himself with cold and lifeless monotony. If he have real
nd feeling, it is unquestionably practicable for him to deliver in
at he composed under the influence of this feeling, in such a
; to communicate it to his hearers.

cold reading of what a man wrote, perhaps, with little excitement
rs with less," is doubtless flat and unprofitable enough; we should
ver, that this was to be ascribed not to his reading, but to his
g; and should be inclined to address to him our author's exhorta-
o attempt to exercise in public an art of which he had neither
e principles nor applied the rules to practice. It appears, there-
the evil complained of arises, in a great measure, not from any
erent in the method itself, but from the bungling and imperfect
which it is practised by many who are contented with being able
t to whom the art of reading *well*, with correctness, propriety and
, has never occurred as an object worthy of serious considera-
at such imperfections may be removed, the success of many
nd highly popular preachers who read their sermons, is a sufficient

e inquiry," says Mr. W., "which of the two methods is to be pre-
the pulpit, we must consider, not which has the most excellencies
found in perfection, but which has excellencies attainable by the
mber of preachers." (P. 18.) This is certainly a very important
e attended to in instituting this comparison, and in our judgment it
terially to influence the result; because it will scarcely admit of a
that the number is much less of those who are capable of becoming
mpore speakers, than of those who can learn to read with propriety
e recently composed under the influence of right feelings, when
f thought and argument pursued in it is deeply impressed upon
is. And this leads us to observe, that as it is not necessary that a
ould be *read* in a dull and lifeless manner, so it is not necessary
written with little excitement of feeling. If a sermon produced
h circumstances is dry and uninteresting, and consequently fails of
desirable effect upon the audience, may we not say that it is not
is written, but because it is *ill* written? A man of learning, well
d to the business of composition, may nevertheless forget, when
in preparing himself for the pulpit, that he is not engaged upon a
y or a critical dissertation intended for the press; and in that case,
correctness, elegance or ability, his production might display in
pects, we should not hesitate to pronounce it an ill-written sermon.
y it is not *impossible* that a discourse intended to be addressed to a
audience, in circumstances of solemnity which ought to be attended
erable elevation, if not excitement, of feeling, should be composed
influence of a constant recollection of its intended object. This

recollection, carefully preserved, will infallibly produce, if the mind be otherwise well-disposed and prepared, such a degree of warmth of feeling even in the leisure and retirement of his study, as will enable him to communicate to his composition its appropriate and essential character. A written sermon is a discourse of a distinct species, the preparation of which is an art which has its own peculiar rules. That it has also its peculiar difficulties is readily admitted; but they are difficulties which may be surmounted by attention and perseverance; and it is reasonably expected of the preacher that he exercise this attention and perseverance in the due discharge of his office.

Not only a warmth, but an ease and rapidity of composition in every variety of situation, is frequently very important to the Christian minister in his preparation for the stated duties of his office, and more especially for occasional services; and this, too, is capable of being acquired by practice. This species of *extemporaneous writing* is an art possessed in high perfection by some of those who are but little distinguished for fluency of speech, and has frequently enabled them, on very short notice, to avail themselves of peculiar circumstances and unforeseen emergencies with no inconsiderable readiness and propriety. Still, however, it must be admitted, that a minister is liable to be placed in situations where no adequate substitute can be found for the easy and correct delivery of unwritten discourse. And this furnishes a strong recommendation, not, we think, of the habitual practice, but of such intellectual exercises as are necessary to secure the power of extempore speech. It is forcibly urged by Mr. W. in the following passage:

"Occasions will sometimes occur when the want of this power may expose a minister to mortification, and deprive him of an opportunity of usefulness. For such emergencies one would choose to be prepared. It may be of consequence that he should express his opinion in *an ecclesiastical council*, and give reason for the adoption or rejection of important measures. Possibly he may be only required to state facts which have come to his knowledge. It is very desirable to be able to do this readily, fluently, without embarrassment to himself, and pleasantly to those who hear; and in order to this, a habit of speaking is necessary. In the course of his ministration also among his own people, occasions will arise when an exhortation or address would be seasonable and useful, but when there is no time for written preparation. If, then, he have cultivated the art of extemporaneous speaking, and attained to any degree of facility and confidence in it, he may avail himself of the opportunity to do good, which he must otherwise have passed by unimproved. Funerals and baptisms afford suitable occasions of making good religious impressions. A sudden providence also on the very day of the sabbath, may suggest most valuable topics of reflection and exhortation, lost to him who is confined to what he may have previously written, but choice treasure to him who can venture to speak without writing. If it were only to avail himself of a few opportunities like these in the course of his life, or to save himself but once the mortification of being silent when he ought to speak, is expected to speak, and would do good by speaking, it would be well worth all the time and pains it would cost to acquire it."—P. 21.

Mr. Ware in several places holds it out as a recommendation of the habit of extempore preaching, that it saves time in preparation, which may be conveniently and profitably employed in prosecuting other studies. How far this is consistent with the view which he gives of the labour and perseverance required in the cultivation of this art, and the disapprobation which he frequently expresses of those who presume to enter the pulpit with their minds not fully possessed by and familiar with their subject, it may not be easy to determine. The advantage, however, if it be one, is intimately connected with one of the most serious objections to the practice, in the

temptation which it holds out to the indolent, that, finding themselves possessed of the talent of ready and fluent elocution, are sometimes induced to dispense with previous study altogether: trusting to their power of unpremeditated expression to bring them through all difficulties. This mode of feeding the flock with chaff, through an unjustifiable perversion of a useful accomplishment to the purposes of idleness or frivolity, cannot be too strongly reprobated. But it may be said that we ought not to argue from the abuse of a talent against its right application, and that this abuse in particular must be confined to those who are devoid of all seriousness of mind, or feeling of the dignity and responsibility of their office.

The concluding chapter contains a series of practical suggestions for facilitating the attainment and exercise of this faculty. Most of these are highly sensible and judicious, and well deserve the young preacher's attention, in whatever mode he may think it advisable strictly and habitually to conduct his public services. Indeed, we cannot conclude without repeating our wish, that the whole essay were more accessible to our young divines, who would find in it much to admire and profit by, though they should not be persuaded to adopt in its full extent the author's favourite method. We rise from it with a very pleasing idea both of his talents and general character. He is evidently an elegant scholar, an agreeable writer, and a conscientious and able labourer in his Master's vineyard.

We insert the concluding passage, which no one, we think, can read without a wish to see what precedes.

"After all, therefore, which can be said, the great essential requisite to effective preaching in this method, (or indeed in any method,) is a devoted heart. A strong religious sentiment, leading to a fervent zeal for the good of other men, is better than all rules of art; it will give him courage, which no science or practice could impart, and open his lips boldly, when the fear of man would keep them closed. Art may fail him, and all his treasures of knowledge desert him; but if his heart be warm with love, he will 'speak right on,' aiming at the heart, and reaching the heart; and satisfied to accomplish the great purpose, whether he be thought to do it tastefully or not.

"This is the true spirit of his office, to be cherished and cultivated above all things else, and capable of rendering all its labours comparatively easy. It reminds him that his purpose is not to make profound discussions of theological doctrines, or disquisitions on moral and metaphysical science; but to present such views of the great and acknowledged truths of revelation, with such applications of them to the understanding and conscience, as may affect and reform his hearers. Now it is not study only, in divinity or rhetoric, which will enable him to do this. He may reason ingeniously, but not convincingly; he may declaim eloquently, but not persuasively. There is an immense, though indescribable, difference between the same arguments and truths, as presented by him who earnestly feels and desires to persuade, and by him who designs only a display of intellectual strength, or an exercise of rhetorical skill. In the latter case, the declamation may be splendid, but it will be cold and without expression: lulling the ear and diverting the fancy, but leaving the feelings untouched. In the other, there is an air of reality and sincerity which words cannot describe, but which the heart feels, which finds its way to the recesses of the soul, and overcomes it by a powerful sympathy. This is a difference which all can perceive, and all can account for. The truths of religion are not matters of philosophical speculation, but of experience. The heart, and all the spiritual man, and all the interests and feelings of the immortal being, have an intimate concern in them. It is perceived at once, whether they are stated by one who has felt them himself, is personally acquainted with their power, is subject to their influence, and speaks from actual experience; or whether they come from one who knows

them only in speculation, has gathered them from books, and thought them out by his own reason, but without any sense of their spiritual operation. But who does not know how much easier it is to declare what has come to our knowledge from our own experience, than what we have gathered coldly at second-hand from that of others;—how much easier it is to describe feelings we have ourselves had, and pleasures we have ourselves enjoyed, than to fashion a description of what others have told us;—how much more freely and convincingly we can speak of happiness we have known, than of that to which we are strangers! We see, then, how much is lost to the speaker by coldness or ignorance in the exercises of personal religion. How can he effectually represent the joys of a religious mind, who has never known what it is to feel them? How can he effectually aid the contrite, the desponding, the distrustful, the tempted, who has never himself passed through the same fears and sorrows? Or how can he paint in the warm colours of truth, religious exercises and spiritual desires, who is personally a stranger to them? Alas! he cannot at all come in contact with those souls which stand most in need of his sympathy and aid. But if he have cherished in himself fondly and habitually the affections he would excite in others, if he have combated temptation and practised self-denial, and been instant in prayer, and tasted the joy and peace of a tried faith and hope;—then he may communicate directly with the hearts of his fellow-men, and win them over to that which he so feelingly describes. If his spirit be always warm and stirring with these pure and kind emotions, and anxious to impart the means of his own felicity to others, how easily and freely will he pour himself forth! and how little will he think of the embarrassments of the presence of mortal man, while he is conscious only of labouring for the glory of the ever-present God! This, then, is the one thing essential to be attained and cherished by the Christian preacher. With this he must begin, and with this he must go on to the end. Then he never can greatly fail; for he will 'feel his subject thoroughly, and speak without fear.'"

CRITICAL NOTICES.

ART. IV.—*A Letter addressed to the Right Hon. George Canning, First Lord of the Treasury, &c., intended as an Humble Vindication of the Present Ministry.* By A. S. Wade, D. D., of St. John's College, Cambridge, &c. 8vo. pp. 32. 1827.

THE lamented death of Mr. Canning has not entirely taken away the interest which we feel in such publications as this; since Mr. Canning's name is used as the index to a liberal system of policy, domestic and foreign, which, thanks to His Majesty! is likely to be still maintained. Dr. Wade is one of the few members of the clerical body who look with unqualified approbation upon the present liberal administration. He is the declared enemy of the Holy Alliance, of the Bourbon influence, and of Turkish despotism; he is the avowed friend of free trade, of the independence of the Continental and South American States, and of religious liberty, with regard to both Roman Catholics and Protestant Dissenters. In his aversion and opposition to Toryism, he takes his "late much-revered friend Dr. PARR" for a guide and authority. That sound politician and eminent scholar would have been ready to acknowledge Dr. Wade as a disciple in the former character, but not in the latter: for what, in the name of all that is liberal, could have induced this Cambridge man to pen the following silly, Cobbett-like sentence?—"The classical learning on which the nominally Great pride themselves so much, however befitting it may be to idle gentlemen and men of taste, is of very little practical value." (P. 10.) We acknowledge the independence of the clergyman who can defy the "Great," but the reverend gentleman need not surely condemn the aristocracy for their "too much learning." Anxious, however, to remove the impression made by this morsel of vulgar feeling and incoherent writing, the Rev. Doctor boasts in a note,

p. 14, of his China Mirror, which has produced so many [illegible] men in the different walks in life.' But for two or three exceptionable and inconsistencies of this sort, the Letter may be read with pleasure as the expression of the sentiments of a liberal and honest man, whose talents, both as a reasoner and a writer, not more than made up by honesty incorrect.

ART. V.—*A Descriptive Catalogue of the MSS. and Printed Books contained in the Library of His Royal Highness the Duke of Sussex.* By Thomas Jos. Pettigrew, F. R. S. Vol. I. Parts I and II.

IT has long been known that the Duke of Sussex had been eminently successful in the collection of a splendid library, particularly in the theological department. The volume now published contains only a part of this extraordinary collection. The first part comprises the manuscript treasures of biblical literature which enrich the library. These are in a vast variety of languages, and are many of them of the most valuable and interesting character. The observations of Mr. Pettigrew who is the Duke's Librarian connect the whole into a most useful book of reference for information on these subjects. To shew his system of illustration we will extract his account of the Phylacteries in the Duke's collection.

"*Phylacteries.*

"The word Phylactery, derived from the Greek, (φυλακτήριον,) properly signifies a *preservative*, and in this sense has been used by various nations to protect them against evil spirits, diseases, dangers, &c. In many parts of the East, these superstitious practices still obtain. The phylacteries of the Jews are of *three* kinds, of each of which there is a specimen in His Royal Highness's Library. They consist of portions of Scripture taken from the Pentateuch, selected according to the situation for which they are destined, written upon very fine vellum, in a very small square character, and with a particular kind of ink. They are used for the *head*, for the *arm*, and are also attached to the *door-posts*.

"I. *For the head.* The portions of the Pentateuch for the phylactery of the head consist of Exod. xiii. 2—10, 11—16; Deut. vi. 4—9, xi. 13—21. These four portions contain thirty verses, which are written upon four slips of vellum, separately rolled up, and placed in four compartments and joined together in one small square piece of skin or leather. [illegible] this is written the letter Shin. From the [illegible] two sides of which are so arranged as to form the head, leaving the square case, containing the parchments of the Pentateuch above mentioned, in the centre of the [illegible]. The straps make a knot at the back of the head, in the form of the letter Daleth, and then come round again to the breast. The phylacteries of the head are called Tzenifes, and the practice of using them appears to rest particularly upon these passages: 1. *And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.* Exod. xiii. 9.—2. *And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.* Exod. xiii. 16. These phylacteries are called Tephillin shel-rosh, or, the tefilla of the head.

"II. *For the arm.* This phylactery consists of a roll of vellum, containing the same passages of the Pentateuch as those for the head, and written in the same square character, and with the same ink, but arranged in four columns. It is rolled up to a point, and enclosed in a sort of case of the skin of a clean beast. A thong of leather is attached to this case, which is placed above the bending of the left arm on the inside, that it may be near to the heart, according to the command: *And these words which I command thee this day, shall be in thine heart.* Deut. vi. 6.) After making a knot in the shape of the letter *Jod*, the thong is rolled seven times round the arm in a spiral form, and terminates by three times round the middle finger. These phylacteries are called Tephillin shel-jad, or, the tefila of the hand.

"III. *For the door-posts.* The phylactery of the door-posts is termed Mezuzah, and is composed of a square piece of vellum, written in the same square character, and with the same kind of ink, as those for the head and arm, and has the 4th, 5th, 6th, 7th, 8th, and 9th verses of the sixth chapter of Deuteronomy, and the 13th verse of the eleventh chapter of the same book inscribed on it. This slip of vellum is enclosed in a reed or case, and on it is written the word Shadai, which is one of the attributes of God. The Jews affix these to the doors of their houses, chambers, and most frequented places. The Hebrew word Mezuzah signifies the door-posts of a house; but it is also applied to the phylactery just described.

ART. VI.—*Elements of the History of Philosophy and Science from the earliest Records to the commencement of the Eighteenth Century.* By Thomas Morell. 8vo. London. 1827.

THIS book contains a great fund of information in a condensed and judicious form. In the space of a moderate octavo, it combines an abridged view of the history of philosophy, as useful for the general student as the larger work of Brucher, and at the same time the general progress of knowledge and science on other subjects.

The analyses of the works and systems of the principal philosophers are carefully and accurately executed. We take the first which occurs to us, that of Lord Bacon.

"Passing over the events of Bacon's political history, as foreign to the design of this volume, this illustrious individual will at present be regarded alone as the father of experimental philosophy in all its branches, and the inventor of an enlightened logic, founded on the principles of right reason. To this view of his literary character the inestimable writings of this great philosopher bear ample testimony. The first of these was his well-known and justly-admired treatise on the Progress and Advancement of Learning, (*De Augmentis Scientiarum*,) which made its first appearance in 1605, though the subject of which it treats had long before occupied his thoughts and studies. This was followed, in 1610, by a treatise on the Wisdom of the Ancients, which bears the same characters of original inventive genius, and in which the proposed object of his former work was steadily pursued, and carried forward most successfully. In 1620, his great work, entitled *Novum Organum*, was published, which formed a second part of his Instauration of the Sciences; the treatise on the Advancement of Learning being now considered as its first division. Next to these were published, at different periods, and amidst the pressure of state affairs, the results of his physical researches and experiments in a series of treatises on the phenomena of the universe, natural history, and many other branches of practical science. The whole train of his philosophical productions terminated with his *Scala Intellectus*, a highly intellectual dissertation; intended to trace the steps by which the human mind ascends in its philosophical researches, from the lowest grade to its highest degree of elevation; from insulated facts to general truths; from the simplest elements of knowledge to the perfection of science. The Historical Tracts and Moral Essays were among the latest productions of his genius, and, together with many of his philosophical pieces, were written after his political fall and degradation. The Lord Chancellor Bacon terminated a life of extraordinary mental exertion and activity, in 1626, in the sixty-fifth year of his age.

"But, to form a distinct conception of the intellectual qualities of Lord Bacon, and a correct estimate of the value of those celebrated works which are unquestionably to be reckoned among the *chefs d'œuvres* of human genius, it is requisite to view them in their relative connexion; for they constitute, in reality, but one magnificent whole, and afford an exquisite specimen of the *Scala Intellectus* which he recommends to others. In the first of the abovementioned works, (the treatise *De Augmentis*,) the author proposes to take a general survey of human knowledge, contemplating the intellectual faculties under the three great divisions of Memory, Fancy or Imagination, and Understanding. Corresponding with these, all the arts and sciences are classed under three heads, namely, History, Poetry, and Philosophy. Under each of these, an inquiry is instituted into what is erroneous or defective; and the most proper means are suggested for correcting the errors, amending the defects, and supplying the omissions in all. The next surveys the works and discoveries of the ancients, and both enumerates and estimates the inventions of past ages, tracing out, as in one general chart, the several tracts of science that still lay uncultivated and waste, and suggesting, as he proceeds, the most desirable improvements and the probable discoveries to be made by future philosophers. Having thus cleared the way for his great and principal design, he proposed, in his *Novum Organum*, to 'raise and enlarge the powers of the mind by a more useful application of its reasoning faculty, to all the objects of philosophical research.' In this admirable treatise, a new and rational logic is exhibited, which forms a striking contrast to that of the Scholastics; a logic calculated, not to supply arguments for controversy, but arts for the use of mankind—not to triumph over an enemy by subtle and sophistical disputation, but to subdue nature itself by experiment and analysis. Rejecting with deserved contempt the logomachies of the school-

he recommends a careful induc-
that examines scrupulously the
n which reasonings are founded;
them in every possible light; re-
ll that is not necessarily included
subject, and draws its conclu-
with truth and certainty. By this
elebrated method of induction,
forms a distinguishing feature of
losophy of Lord Bacon, the no-
eory has been exhibited to man-
or the investigation of physical
oral truth, that the human mind
r conceived.

solid foundation having been thus
a clear and rational logic, this
ened philosopher points out, in
naining philosophical works, its
pplication, by collecting and fur-
a prodigious mass of experi-
facts in physical and moral sci-
This vast collection, the result
nt and unwearied research, con-
during many years, was not ar-
and made public till after his
It may be considered as an im-
step taken towards a complete
of Nature. The phenomena of
iverse are classified under three
divisions: (1.) the history of
ion, or the production of all the
of created existences, according
ordinary course of nature; (2.)
ory of pretergeneration, or those
ions which deviate from the
rule; (3.) the history of nature
ified, improved, altered, or de-
by human art. The design of
ilosophical inquirer, in making
lection of facts, he has stated to
construct a *Scala Intellectus*, by
the human mind may regularly
in its intellectual researches, and
furnish materials for a true and
hilosophy.' All these, however,
egarded as but the preparatory
o a yet more magnificent project
ie meditated, but did not live to
lish—that of establishing, on the
able basis of experiment, a phi-
purely axiomatical and scien-
eed from all visionary specula-
nd all uncertain conjectures and
, resulting from that just and
investigation of natural pheno-
f which his own writings furnish
irable a model. 'Such,' says
grapher, and the learned editor
works, 'such, and so unlimited
is views for the universal ad-
ent of science. Such was the
im to which all his philosophic
were directed.—What Cæsar
compliment to Cicero may, with
be applied to him: that it was
more glorious to have extended the limits of human wit, than to have enlarged the bounds of the Roman world. Sir Francis Bacon really did so; a truth acknowledged, not only by the greatest private names in Europe, but by all the public societies of its most civilized nations. France, Italy, Germany, Britain, I may add even Russia, have taken him for their leader, and submitted to be governed by his institutions. The empire he has erected in the learned world is as universal as the free use of reason, and the one must continue till the other is no more.'"

ART. VII.—*The British Critic, Quarterly Theological Review, and Ecclesiastical Record.* No. III. 1827.

WE generally read this publication with interest. Its tone is generally candid, displaying much good sense and a great deal of biblical and classical erudition. In the number before us, however, it has been pleased to use some rather strong language towards Unitarians in a review of Dr. D'Oyly's Sermons. We shall quote the substance of a principal passage, that our contemporary may not accuse us of wishing to keep back any thing which bears upon a controversy, in which we should wish him to think that truth is our only object. The error which the Reviewer points out may not be without utility in another point of view as furnishing an additional warning which no one can too carefully observe, in whatever department of science or literature he is engaged—never to take quotations or authorities at second-hand. The Reviewer, however, might perhaps have a little qualified his charges against the works before him, by the consideration that they were anterior in date to any accurate knowledge of the reading of the Vatican manuscript Bible; and he might have still further relieved his Unitarian brethren from any suspicion of wilful concealment had he known, as probably he does not, that they were Unitarians who caused the Vatican Manuscript to be inspected, the fac-simile to be taken, and the result to be published, (though little accordant, the Reviewer would perhaps suppose, with their views or wishes,) in the edition of Griesbach, published in 1818.

After contending that the argument drawn by Dr. Priestley from the writings of Tertullian, that the mass of unlearned Christians in his time were Unitarians, rests "upon the gross error of confounding the Sabellian heresy with that of the Ellogians, and was completely re-

futed by Mr. Wilson, of St. John's College, Cambridge, who exposed the mistake," the Reviewer proceeds to urge another instance of "perseverance in repeating the errors or assumptions connected with the Patripassian heresy," for the substance of which he says he is indebted "to Mr. Burton's luminous Treatise on the Testimonies of the Ante-Nicene Fathers to the Divinity of Christ," which he strongly recommends to the theological student. The charge proceeds thus:

"It is well known that in the reading of Acts xx. 28, 'Feed the church of God, which he hath purchased with his own blood,' the manuscripts differ. Instead of Θεοῦ, God, some read Κυρίου, Lord, and Κυρίου καὶ Θεοῦ, Lord and God. The Vatican, the most ancient, as well as the most valuable, has Θεοῦ. It was examined for Griesbach's edition of the New Testament, published in 1818, and this fact alone will suffice to overset the assertion of the Unitarians, in the Improved Version, that the received text rests upon the authority of no manuscript of note or value. To this, however, may be added, the testimony of the oldest manuscripts of the Syriac Version, and the remarkable fact stated by Mr. Burton, that *the church of God* occurs in eleven passages of St. Paul's Epistles, whereas *the church of the Lord* occurs nowhere else in the New Testament. Of the Ante-Nicene Fathers, Ignatius and Tertullian support the received reading; but Irenæus, the only one who quotes the passage at length, reads *the church of the Lord*. But then, it must be remembered, with a view to the last, that the original Greek of Irenæus is lost, and that where fragments of the Greek have been preserved, the Latin translator has frequently substituted God for Lord, and God for Christ, and vice versâ.* Keeping in view this state of the question,† we may now direct our readers to a note of the 'Improved Version,' where, it is said, the expression 'blood of God,' is rejected with horror by Athanasius, as an invention of the Arians; and thence to a passage in the 'Calm Inquiry,' p. 141, which contains these words: 'Our Scriptures,' says Athanasius, 'nowhere mention the blood of God. Such impudent expressions are only used by Arians. Οὐδαμοῦ δὲ αἷμα Θεοῦ καθ' ἡμᾶς παραδεδώκασι αἱ γραφαὶ· Ἀρειάνων τὰ τοιαῦτα τολμήματα. — Athanas. cont. Apollin. apud Wetstein in loco.'—And so says Wetstein, sure enough. But had the author, instead of copying from Wetstein, taken the pains, as he ought to have done, to look into the work of Athanasius himself, he would have found that these are *not* the words of Athanasius, but something very different, and expressive of a different sense. They are these:—Οὐδαμοῦ δὲ αἷμα Θεοῦ δίχα σαρκὸς παραδεδώκασιν αἱ γραφαὶ, ἢ Θεὸν δίχα σαρκὸς πάθητα καὶ ἀναστάντα· Ἀρειάνων τὰ τοιαῦτα τολμήματα.—The meaning of which is obviously this:—'The Scriptures no where speak of the blood of God without flesh, that is, without adding something which implies the incarnation of God; nor of God suffering and rising again without flesh; they are Arians who venture to use such expressions.' But Wetstein by inserting καθ' ἡμᾶς, from his own head, and leaving out the words δίχα σαρκὸς, upon which the whole meaning of the passage turns, produced a strange perversion of the sense which Mr. Belsham blindly and eagerly propagates. 'He was not aware,' says Mr. Burton, 'that this work of Athanasius was written against the Apollinarian heretics, who nearly resembled the Patripassians, and held that God, not as united to man, but in his own unmixed essential Deity, suffered on the cross and died.' Athanasius, therefore, asserts in the misquoted passage, that the Scriptures never speak of the blood of God without mentioning or implying flesh. The error will appear almost incredible to the reader when he finds that, in the very next sentence, the author goes on to say, 'But the Holy Scriptures, speaking of God in the flesh, and of the flesh of God, when he became man, *do mention the blood*, and sufferings, and resurrection of the *body of God*.—Αἱ δὲ ἁγιαὶ γραφαὶ ἐν σαρκὶ Θεοῦ καὶ σαρκὸς Θεοῦ ἀνθρώπου γενομένου αἷμα καὶ πάθος καὶ ἀνάστασιν κηρύττουσι σώματος Θεοῦ.' To this may be added the fact, that Athanasius himself quotes the passage from Acts xx. 28, more than once, and expressly reads the *church of God*."

* We should like this assertion to be investigated and the instances brought under one view.

† Which the readers of the Repository will recollect was *not* the state of the question when the notes upon it, here referred to, were written.

OBITUARY.

REV. JOHN HUGH WORTHINGTON.

THE late Rev. JOHN HUGH WORTHINGTON was descended from a family long resident in Leicester, and universally and deservedly respected. His great uncle was the Rev. Hugh Worthington, of Salters' Hall, London, one of the most eminent preachers of his day. His great grandfather was pastor of the Presbyterian congregation in Leicester more than fifty-six years. The subject of this memoir was born the 11th of November, 1804. During his earliest years he was subject to frequent attacks of severe illness, which, probably, enfeebled his constitution, and disposed him, more than most children, to seek amusement in sedentary occupations and pursuits. He was a pupil of the writer of this article more than eight years, and never excited an angry feeling or occasioned an uneasy thought. Delightful, indeed, were the employment of a teacher had he always such scholars. His understanding was excellent, his apprehension quick, his memory retentive, his manners respectful, his temper obliging, his application unremitting. It is but justice to observe, that he was greatly indebted to maternal care and direction, which encouraged and assisted him in his early studies. In this he resembles other remarkable persons who have ascribed their happiness and success in life to the affectionate assiduity of a judicious mother. Under these circumstances, it will be readily believed, his proficiency was great in every branch of learning. As a proof of the estimation in which he was held by his schoolfellows, it may be mentioned, that on the occasion of his leaving school, they made him a handsome present, accompanied with a letter expressive of their respect. About the age of sixteen he removed to the York College with very creditable testimonials from several neighbouring ministers. At the college his studies were pursued with increasing ardour and unwearied diligence. It is probable that he did not allow himself sufficient time for relaxation, either of body or mind; and that, if any conjecture may now with reason be formed, this was a predisposing cause of his subsequent illness. Young men in general so seldom injure themselves by application, that such instances should be noted as very rare, and are even unsafe to record, lest the negligence of many should be hereby confirmed. I believe it may, without hesitation, be said, that at York he was universally esteemed by his tutors as well as his companions. Such was the kindness of his temper, such his modesty, humility, and benevolence, that he could not fail of obtaining the respect of those who disregarded his mental qualities and attainments. It was about half a year before the expiration of his college studies that he was invited to become one of the ministers of the Cross-Street Chapel, Manchester; among the most numerous and respectable societies in our connexion. This invitation was accepted, and he removed thither at the conclusion of his college term. Never did any young minister enter upon his office with a more sincere and ardent desire to do good: his professional duty was his delight: he devised plans for the improvement of his time: for visiting the sick and the poor: for the benefit of all classes of those committed to his care; and was also very assiduous and anxious in the preparation for his public services. As a preacher his voice was clear and strong; his compositions sensible and instructive; his manner earnest and engaging: he had the persuasive eloquence of true piety, and of an ardent wish to do good. Had it pleased Providence to prolong his life, there can be no question that he would have become eminent and highly useful in his profession.

About seven months since, he was visited with a severe affliction both of mind and body, which, after many changes, exciting alternately hope and fear in his afflicted family, terminated fatally the 4th July last. He endured a lingering illness with that patience and Christian resignation which might have been expected from his character. He frequently conversed about his approaching end, and died without pain, and in that peace which Christian principles alone can produce. Let those who look around upon their families with affection, and upon some, it may be, with pride and exultation as likely to be a credit to their name, let them moderate their joy with the recollection of the frailty of earthly happiness, and the vanity of human expecta-

tions. Let the young learn by this example to seek not their reward in this world. Here we see how truly it is said of man, "He cometh up like a flower, and is cut down." By obedience to their parents, and kindness towards their relatives; by diligence, and piety, and virtue, let them adorn their useful spheres, that their parents may never think of them but with affection and delight, and that the gates of the grave may lead them to a brighter scene, where separation and death shall be known no more.

B.

P. S. When Mr. Worthington left Leicester, he was removed from the personal observation and acquaintance of the writer: on which account he has obtained permission to subjoin an extract from a funeral sermon for Mr. Worthington, delivered at Manchester, by his friend and fellow-student, the Rev. J. R. Beard, at his Chapel, Green Gate, Salford, whose observations, being those of an eye-witness, will come with greater weight and authority.

"On his entrance at the Manchester College, York, he was found to possess a degree of information and developement of mind which are rarely enjoyed by the students at the commencement of their collegiate course. During his residence at the College, his application was not only vigorous but sustained; and his exertions were crowned with entire success. For depth, variety, and accuracy of information, very few persons of his own age would endure a comparison with him. But it is most pleasing to recall to one's mind those moral qualities which endeared to him the hearts of all his companions in study. He possessed a sweetness of disposition, a delicate and cultivated sensibility, a tender regard to others' feelings, a solicitude for the welfare and happiness of his associates, combined with an oblivion of self, an equanimity of temper, and a warmth of affection, which rendered his conduct a model of imitation to his companions, whilst the purity of his bosom and the rectitude of his motives, his ardent piety and profound humility, gave promise to all who knew him of exemplary excellence and success in the sacred office of a Christian teacher, and threw a charm and a finish over his demeanour amid the intercourses of a college life. These were the virtues which secured him the affection of all the fraternity with whom for a time he was associated. Through them he lived in the college beloved, and left it regretted; and when he went forth to enter upon the career which has so soon and so painfully terminated, not a heart was there that did not bid him 'God speed,' and scarcely a tongue that did not utter its fervent prayer for his success and happiness. We have said that he received an early dedication to the Christian ministry, and through the whole period of his education he kept constantly before his mind the grand end and object of his life. He devoted himself to the ministry because he *loved* its duties; his *whole* soul was engaged to the service of God; and many a delightful hour, though *now* mournful to remember, has the preacher spent with him in discoursing on the duties and pleasures of religion, and the duties, pleasures and difficulties of the pastoral office. From principle he was a firm believer in the supremacy and essential goodness of the great God and Father of our Lord Jesus Christ—but estimated opinions by their tendency to promote pious emotion and holy practice. In common with many others he lamented the comparative indifference to the claims of truth and duty which attach to the great body of Unitarians in England, and, if his life had been spared until his influence was corroborated, he would have been highly efficient in bringing about a more intense and heartfelt apprehension of religious truths, and a more vigorous and consistent maintenance of them, than now prevails amongst us. As it is, his influence in the college was highly valuable in countenancing and nourishing a religious tone of thinking and feeling, and in the establishment of a society, among the senior divinity students, for the support of missionary preaching in the vicinity of York. To this society, which he was a chief means of instituting, he invariably gave his best support, and thus lent his aid to the promotion and perpetuation of an institution to which not only the neighbourhood of the college owes much happiness, but many of the students also much of the success which may have attended, or shall attend, upon their ministry. These details of his college life may appear long and disproportionate, but it is pleasing to me to dwell upon them.

"The period of his ministry was so short, that I love to contemplate him as a *student*, and to revert to days which were full of tranquil happiness and deceptive hope. At length, however, the period arrived when he was to enter upon his office. The days of preparation

were over and gone, and a situation which promised great usefulness and respectability was opened to him. The hesitation, and trembling anxiety with which I know that he entered upon his office, appears, by retrospection, to have been ominous of his mournful destiny. His solicitude was obvious to all the congregation; but all did not, could not, know how much of that solicitude regarded purely their welfare, nor how tender a heart they had attached to their interests. In him every one of his people, however poor, had a friend; his hand and his heart, to assist, advise, and comfort, were ever open to all. Many here are whom he succoured in want and in affliction, and who will, I trust, keep his memory embalmed in their bosoms. His vigilance in the discharge of all his pastoral duties was most exemplary; but, especially, his attention to the sick and the dying was beyond all praise. He loved to smooth the brow of anguish: it was congenial with his nature to weep with those who weep, and to comfort the departing spirit by the heavenly consolations of the gospel. Such a character could not fail to command esteem and affection; and, accordingly, with all those who are susceptible of, and therefore can appreciate, the better emotions of our nature, to know him was to love him. We use no words of common-place when we say, that we feel for the society whose pastor he was, in the loss which it has sustained—a loss which, although it may not be irreparable, cannot easily be supplied. To his ministerial and pulpit, as well as to his pastoral, duties, he brought a heart of unusual purity and tenderness, and a mind gifted with talents well cultivated and of great promise His intellectual qualities were rather of a sound than a bold, rather of a discriminating than an original, character. Yet the fervour of his emotions often invested them with that energy and glow which, though it may not be genius, is, for the purposes of the Christian ministry, frequently of more utility. The natural fervency of his feelings, and the intensity of his religious appehensions, gave a charm and an energy to his addresses, which penetrated the bosom of a pious auditor, and found an echo in his heart. In a word, to the maintenance and the furtherance of vital religion his soul was devoted: for this he tasked the best powers of his mind and heart, and whether in his own pulpit or in that of others, whether his object was the promotion of home or foreign missions, of education among the poor, or the extension of general knowledge, he always appeared and was recognised as the servant of God. The master affection of his soul was faith in God through Christ —a firm, vital, practical faith, which had grown with his growth and strengthened with his strength. He was one

> " '—in whom persuasion and belief
> Had ripened into faith, and faith become
> A passionate intuition; whence the soul,
> Though bound to earth by ties of pity and of love,
> From all injurious servitude was free.'

" This potent intuition, which, as by the power of a new sense, set before him realities invisible to common apprehension, guided his heart and conduct, and thence holy feeling had become spontaneous with him. To entertain pious sentiments never seemed with him the result of an effort; it was the natural impulse of the heart. Thus his pity and goodness were not gusty and tempestuous; true, they were warm, but not the less uniform and placid. Thus, also, his sense of duty was vigorous and prevailing. Like the prophet Samuel, he appeared to wait for the Divine command, and in the earnest pursuit of the will of God, his humble prayer was, " Speak, Lord, for thy servant heareth." Nor was he slow to execute what duty dictated: his feet were swift to do the will of his heavenly Father. With all his excellence, however, he is gone, and the world is so much the worse. He was one that the interests of virtue and religion could ill spare, and were there more like him amongst us, the condition of our race would be far superior to its actual state. Thus much, at least, is due to him, and to the interests of piety; less *could* not, more to his honour *might*, have been said. Even if flattery could sooth the dead, my tongue is unused to its dulcet notes, and I feel not a doubt, if on *the present occasion* I had attempted to use it, my heart would have refused its sanction, and made me feel that I was doing a dishonour to that sacred and pleasurable appreciation which I have of his character, and which, for one so young, I am sure can scarcely be surpassed. I must, however, tear myself from the subject of his virtue, on which the heart fondly lingers, as though it could compensate its

present deprivation by recollections of departed and highly-valued excellence.

O niveam quæ te poterit mihi reddere lucem,
O mihi felicem terque quaterque diem!

Mrs. Mary Bristowe.

July 17, at *Ringwood*, *Hants*, universally lamented, aged 38 years, Mary, the beloved wife of the Rev. J. B. Bristowe, which endearing relation she had sustained barely fifteen weeks. A bilious fever, which neither the power of medicine, the tears of affection, nor the prayers of piety, could subdue or arrest, carried her, in ten days, to the land of silence and of death. Of this excellent woman it may be justly affirmed, that she was rationally pious and devout towards her Maker; humane and charitable to the poor; and governed in all her deportment by a high sense of moral and religious obligation. Affable in her manners, and alive to the deprivations of the humbler part of mankind, especially at the time of sickness, she promptly and in various ways administered to their wants; and, in return, she was greatly beloved and is deeply regretted by them. She might have appropriated to herself, with great truth, a line in Virgil: "Non ignara mali, miseris succurrere disco." She was zealous for the prosperity, and delighted at the recent increase, of the congregation; and which has been attributed, in some measure, to the moral influence which her character and example, and the esteem in which she was held, naturally threw around her; but another cause* lent its aid in the good work.

Had it pleased Divine Providence to prolong her life, there can be little doubt that she would have proved a very useful accession to the religious society with which she had become so intimately connected. She had formed a plan to visit the poor members *regularly*, with a view to ascertain their actual situations, intending to supply, from her own resources, or to procure from others, suitable relief: but the purposes of her heart were broken off, and her very thoughts are perished. During her severe illness, though she had hoped and still prayed, "that God would not so soon separate her from the object of her affections, yet she was devoutly resigned to the Divine will." In this happy frame of mind she continued till she, at last, sunk under a disease with which her delicate constitution was unable successfully to struggle, quietly and placidly leaving this scene of uncertain happiness in the prospect of one more permanent hereafter. Her remains were deposited in the vault of her family in Ringwood churchyard, and the funeral service was impressively read by the officiating clergyman, himself deeply affected, having but a few short weeks before performed the *marriage ceremony*, when she appeared healthful, gay, and happy. An admirable discourse, in which a merited tribute was paid to her virtues and benevolence, was delivered on the melancholy occasion to a very crowded and sympathising audience, (increased by the Independent minister closing his chapel and attending in person, with most of his people,) by the Rev. E. Kell, A. M., of Newport, Isle of Wight, from James iv. 14, "What is your life?" &c. The service was concluded by the choir of the chapel giving, in a solemn and affecting manner, Luther's hymn.

B.

* The attention paid to the Sunday-Schools by some young persons lately settled at Ringwood, of the value of whose services in this department the writer of this article is duly sensible.

Mr. John Davy.

Aug. 15, at his father's house, *Fordton*, near *Crediton*, John, the second son of Isaac Davy, Esq. On the Sunday preceding the day of his decease, he had completed his 22nd year. But, though removed thus early, he had lived sufficiently long to give every promise of a character of solid worth, and a life of amiable usefulness.. He knew but the language of truth, and his word was a bond. The rectitude of his heart discovered itself in his conduct; and the peace of an upright mind was stamped upon his brow. Worn down by the fatal malady, which endears while it bereaves, and beautifies what it destroys, his calm and manly resignation afforded a noble example of the ascendancy of *the mind* over a decaying frame. He died in his youth, but it was the death of the righteous. With no blemish of vice, and every promise of virtue, he was called to that Being who alone can know for what purpose the good are thus prematurely removed from a world which might have been benefited by their labours, and made better by their example.

INTELLIGENCE.

cial Meeting of Unitarian Min- in Lancashire and Cheshire.

Thursday, June 22d, the Annual ial Meeting of Ministers was Warrington. At eleven o'clock the religious services were intro- by the Rev. Mr. Tate, in the of the Rev. J. Whitehead, pointed supporter. The Rev. C. delivered the sermon, from thy ii. 5. In an energetic and ous manner the preacher pointed inconsistency with reason and re of the popular doctrine of the of a divine and human nature in and the pernicious consequences the doctrine tends to produce, by ing the mind of the devout wor- to the object of his worship. earness of argument, novelty of ment, and propriety of expression were conspicuous throughout the , excited in the audience high ad- n and pleasure. After the service, . J. Tayler was appointed sup- to Mr. Whitehead at the next Meeting, which will be held at adise Street Chapel, Liverpool.

vo o'clock, P. M., about fifty gen- sat down to dine at the George whom thirty-three were ministers. inner, the health of the King hav- n given, the Chairman (Mr. Wal- ve, "Prosperity to the operations Provincial Meeting in its new er of 'The North Western Dis- sociation.'" The Secretary then he report of the Committee ap- at the last Annual Meeting to he Association and commence its ons:—from which it appeared,

the Committee had made every ment that lay in their power to h that union of the different minor s already in existence for the pro- of Unitarian Christianity in Lan- and Cheshire, which the Associa- ntemplates.

they had ascertained from the ttees of the "Lancashire and e Unitarian Missionary Society," e "Manchester Unitarian Tract ," that their operations were not nsive nor so successful as they e if co-operating under the direc- d assistance of the Association; their present separate state, their ons cannot be made so important as to induce the public to support them with that pecuniary assistance which is necessary to enable them to improve the numerous opportunities which already present themselves of extending their usefulness; that therefore a union with the Provincial Meeting, which would then become the central point of union and the general anniversary, seemed to them highly desirable.

That (being sensible that the unity of operation which would ensue from such a coalition would produce little advantage unaccompanied by pecuniary assistance) they had directed their efforts towards raising a general fund, to be at the disposal of the Provincial Meeting; without which the Provincial Meeting can offer no inducement to those societies which have funds, to unite with it.

That, although they had taken the best measures they could devise to effect this important object, they did not expect that it would be immediately accomplished, as they knew the objects of the Association were not yet sufficiently known to the public to ensure their general support; they therefore, although they had received several congregational and individual subscriptions, could not state that they had been so successful as to justify them in reporting the accomplishment of the object. But, believing that many suspended their offers of assistance from the cause already assigned, they begged leave to direct the attention of the Meeting to several other important objects, besides the great object before mentioned, in aid of which a general fund would enable the Provincial Meeting to extend essential assistance. Among several enumerated in the report, one most important object was the connexion of the Provincial Meeting, as a District Association, by an annual subscription, with the British and Foreign Unitarian Association, which has already experienced the benefit of coalition in an extension of usefulness and an increase of funds; a connexion which would, at a trifling annual expense, secure to the Provincial Meeting the assistance of those societies which have been formed for the protection of the civil and religious rights of Protestant Dissenters.

The report concluded with an abridged report of the state and operations of the "Lancashire and Cheshire Unitarian Missionary Society," and the "Man-

chester Unitarian Tract Society," and an earnest appeal to the members of the Association present, and to the public, to contribute their assistance in forming a fund, which appeared indispensable to the utility and respectability of the Association.

The Rev. J. J. TAYLER then moved, "That the ministers throughout the two counties of Lancashire and Cheshire be requested to contribute to the formation of a fund, to be at the disposal of this Meeting, by congregational collections, by grants of Fellowship Funds, or by any means deemed by each minister most desirable."

G. W. WOOD, Esq., urged the excellence of the principle of association, and the necessity of having a fund at the disposal of the present meeting to enable it to carry its benevolent designs into effect. He spoke of the benefits of association from very recent experience of its powerful effects. He had listened to the various reports which were read at the late Annual Meeting of the British and Foreign Unitarian Association, with the greatest pleasure, and had imbibed from hearing them an increased desire to promote similar plans in his own neighbourhood. The motion was then agreed to.

The Rev. W. HINCKS moved, "That all ministers connected with congregations in the two counties be considered members, ex officio, of the committee of the Provincial Meeting for the ensuing year; and that the names of certain lay gentlemen, specified in the motion, be added:" which being passed by the meeting,

The Rev. J. GASKELL moved, "That the committee hold their meetings four times in the year: first, at the Cross St. Chapel Rooms, Manchester, on the first Thursday in October: second, at Salford, at the anniversary of the opening of the Green-Gate Chapel: third, on Good Friday, at the Annual Meeting of the Missionary Society, wherever it may be held: fourth, on the morning of the next anniversary of the Provincial Meeting, in the vestry of the Paradise Street Chapel, Liverpool."

The business relating to the Association being concluded, the Chairman proceeded to give some interesting toasts, which called forth speeches from several gentlemen.

The Memory of the late venerable Mr. Yates was given, and received with respectful interest.

The health of the Rev. W. Hincks was given, and happiness wished him in his new and arduous situation as successor to the Rev. W. Turner, Jun., in Manchester College, York.

After thanking the Meeting for the kindness with which they had received the toast, Mr. H. said he could not sit down without rendering his tribute to the talent which Mr. Turner had displayed in the performance of professional duties so arduous and so various. And he could not but feel considerable anxiety under the prospect of succeeding to a situation which was perhaps more difficult than any other in any seminary, and which had been filled by Mr. Turner with so much talent and success. He proposed the health of the Rev. Wm. Turner, Jun.

The Rev. W. TURNER, of Newcastle, returned thanks for the honour done to his son. The venerable gentleman in the course of his speech mentioned the pleasure he felt in being at that Meeting, especially as it was held in that town, from which he had been absent 40 years, and with which so many interesting associations were connected in his mind, as having been the original seat of the Academy which now flourished at York; but though its tutors had been so eminent while the Academy flourished at Warrington, he thought he might affirm that the tutors who now adorn the institution were entitled to as high praise.

In the course of the afternoon the Chairman gave the health of the Rev. Mr. Fotheringham, of Boston, U. S. and our American Brethren in the Ministry.—Mr. F. assured the Meeting that the cordial feeling which they expressed towards his brethren in America was mutual. He was proud to be a native of a country in which the expression of religious opinion was as free as air, and where the profession of religious faith was biassed by no political establishment. He begged to return thanks for himself and his brethren in America for the kind feeling which the Meeting manifested towards them; and while he assured the Meeting that it was reciprocal, he proposed as a toast, "The friendly feeling which exists between the Ministers in America and England, and may it last for ever."

The toast was drunk with enthusiasm.

The Chairman gave the health of a very near relative of a staunch friend to civil and religious liberty on his left hand, (Ottiwell Wood, Esq.,) which he prefaced by reading an extract from a letter which he had received from him when at Geneva, whence he had recently returned to England. The extract contained an interesting account of a Ministers' Meeting in Geneva, at which the writer was present. The Chairman

the extract by giving, The to health of the writer, the od.

L Wood, Esq., returned thanks , whom, he said, nothing but would have detained from so a meeting as the present.

alth of Mr. Adam, and the Unitarianism in Calcutta, was ten. Nor did the Meeting express their good wishes for e and success of the British n Unitarian Association.

o'clock the Meeting broke up, ir thanks to Mr. Wallace for with which he had conducted of the chair. Many of the adjourned to Mr. Broadbent's Latchford to partake of tea, provided for them with the itality.

lusion, allow me, Mr. Editor, the Unitarian public in Lan- d Cheshire, that I have already ledges of support in aid of the und from some congregations, riptions from individuals, since g, and in consequence of the n of the plans of the Society e then made; and that I shall to receive and transfer to the similar assistance towards t in behalf of the Provincial

WARD HAWKES, Secretary. *ad, Manchester.*

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d Sussex Unitarian Christian Association.

Fifteenth Anniversary of this on was held in the city of Can- n Wednesday, the 4th July, at rian General Baptist Chapel, s. The Rev. H. Green, of l, introduced the religious ser- reading the Scriptures and pray- which the Rev. R Aspland, of delivered an eloquent, instruc- argumentative discourse from . 13, "Being defamed, we en- The preacher particularized the inds of defamation to which s, like the primitive Christians, ect; he afterwards enlarged fundamental doctrines of the faith, and described those inciples upon which Unitarians nd concluded by a manly, cha- and deeply impressive appeal of the truth of Unitarianism, its consistency, nay identity, pture, Virtue and Human Happiness. It is earnestly hoped that the preacher will consent to the publication of the discourse. At the close of the service, the business of the Association was transacted.* Thanks were unanimously passed to the Marquis of Lansdowne and the other members of the two Houses of Parliament, for their unremitting attention to the wishes of the Dissenters in the late application for the repeal of the Test and Corporation Acts. Upwards of ninety friends to the objects of the Association afterwards dined at the King's Head Inn; John Brent, Esq., in the Chair. In the course of the afternoon various subjects were introduced, and much interesting information afforded by the different speakers: Revds. R. Aspland, L. Holden, B. Mardon, G. C. Pound, J. Farrin, R. Ashdowne, J. Martin, and Messrs. E. P. Fordham, J. Green, John Brent, Jun., &c. The company having testified their sense of obligation to their worthy Chairman for the able and efficient manner in which he contributed to the enjoyment of the meeting, separated highly gratified with the proceedings of the day.

G.

Settlement Service at Maidstone.

The proposed religious service on occasion of the settlement of the Rev. B. Mardon, with the congregation assembling in Earl Street, Maidstone, took place on the 6th of July. It was an occasion of great interest; the several parts of the service were well calculated to answer beneficial and pious purposes, and the whole was so guarded from the possibility of savouring of or promoting superstition, that few could have attended without having their previous dislike to such services at least *softened*.

Divine worship commenced soon after eleven o'clock, with a hymn, read by the Rev. T. F. Thomas, of Chatham. The Rev. Lawrence Holden, of Tenterden,

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* The Report included some interesting particulars respecting the early propagation of the Unitarian doctrine in the Weald of Kent, so long back as the year 1700; also the recent delivery of six doctrinal lectures at Headcorn under the direction of the Committee; and the establishment of a depository for the sale of Unitarian publications at Maidstone, from which considerable good has already arisen, and more may reasonably be expected.

venerable for his years, and truly estimable and highly esteemed on account of the virtues with which for a long life he has adorned his profession, read a portion of St. Paul's second Epistle to Timothy, and offered up an earnest and truly Christian prayer for the divine blessing upon the connexion which had been formed. The gentleman appointed to represent the congregation, Robert Cooper, Esq., (grandson to the second minister of the chapel, whose services commenced here so long since as the year 1744,) then delivered to the elected minister an address, full of affectionate observation, on the interesting relation in which a congregation and their minister stand to each other, united with a manly sense of the duties which the latter is called upon to perform, and a just boldness in demanding from him attention and fidelity. This address directly disclaimed all right of interference on the part of one congregation with another, or on the part of a body of ecclesiastics claiming priestly usurpation over the consciences of men; it included a reference to the liberal and enlightened principles on which Christian worship had within those walls been conducted for nearly a century,* and it concluded with a devout anticipation of the spiritual blessings which the connexion they met to celebrate might be hoped to produce.

Mr. Mardon, in his reply, acknowledged that he had no intention to attempt making any deep impression on the minds of the audience in favour of the truths and duties of religion. This, in the present service, devolved on far abler and more experienced persons. But he willingly expressed the joy which such an opportunity of Christian intercourse furnished, and his hope that by such a direct appeal to the blessing of Heaven, and the obligations of Christianity, something might be done to mitigate the harshness of censure, and enkindle the love of truth. He acknowledged, that from an early period of his life he had received an impression in favour of such a service from a circumstance related by the biographer of the late eminent and revered Timothy Kenrick, of Exeter, whose catechumen, for a short time, he had the honour to be, that had that distinguished minister's life been prolonged, objecting as he did to the superstition often insinuating itself at ordinations, he intended to have engaged in such a service as the present. While he felt deeply attached to religious *truth*, and had devoted himself to its interests, he wished distinctly to avow an equal attachment to Christian *charity*, which he hoped to cherish as his life's blood. A confession of faith, especially after what had fallen from Mr. Cooper, he did not now intend to make. Such confession, he believed, he had long since made, from the first time that he participated in the holy communion; and also in the *various* ways which presented themselves to one who had already, for several years, laboured in the Christian ministry. He ventured to draw the outline of objects which he proposed to himself in the discharge of his office: To conduct with simplicity and seriousness the devotional services, to attempt to convey a short, yet perspicuous exposition of the Holy Scripture, to strive to enforce and inculcate the moral and religious duties of our common faith, to visit the sick and poor, and keep up an acquaintance with the people of his flock —and in particular, as that on which he would lay a chief stress, to furnish the minds of the younger members of the congregation with such methodical, gradual, and instructive information, as might enable them to attain to a satisfactory conviction on the great truths of religion, because this *personal conviction* he believed to lie at the basis of all subsequent improvement in virtue and piety.

At the conclusion of this address from the congregation, and reply from the minister, Mr. Holden re-ascended the pulpit, and, introducing his remarks with the words of Peter, (2 Epist. i. 13, 14,) "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me," delivered a series of admirably pious and affectionate exhortations, exceedingly suitable to his own long experience and pastoral fidelity,* and well calculated to excite to diligence and circumspection in the minister, and to zealous co-operation in the people of his charge. Mr. Holden would extend the usefulness of his practical address if he would consent to transmit it in an

* The date which is inscribed on the front of the chapel, is A. D. 1736, when the congregation removed with their able pastor, Mr. Benjamin Mills, from what had been called the Dutch Church, and from that time it appears that the worship of the chapel has always been Unitarian.

* See Mon. Repos., O. S., Vol. XVII. p. 709.

abridged form for the use of one of our Magazines.

After another hymn, the Rev. Robert Aspland proceeded to deliver the sermon, prefacing it by saying, that as the service had already been so well guarded from superstition, he should do no more than discourse on the several topics contained in the 4th chapter of St. Paul's Epistle to the Ephesians, the 1st to the 6th verse inclusive. General observations of the most valuable kind followed from the consideration of the former clauses of this paragraph; but the preacher was disposed, in the existing circumstances, to dwell particularly on the verse which terminates it; pointing out in language which ought never to be mistaken, that there is but one God, the Father of all, who is above all, and through all, and in us all.* A leading principle which the preacher aimed, in this discourse, to establish and to illustrate, was the very general agreement among Christians in those doctrines which are maintained by Unitarians. Other denominations of believers have added to those doctrines, but those doctrines themselves they do not pretend to deny. This may justly be deemed a presumptive proof of the truth of Unitarianism; and in the way in which the argument was treated, it can scarcely fail to have left a very favourable impression of the reasonableness of our creed, and the scriptural authority of our worship. We have seldom heard a more ingenious, and altogether satisfactory, devotional discourse, and sincerely hope that the preacher will be induced, whether on this occasion or not, to add by the publication of it to the numerous assemblages which he has already contributed to the instruction of the public.

The afternoon of this interesting day was spent together by a large proportion of the congregation. Mr. Marden in the chair. Many of the sentiments corresponded with those which had been recently expressed at the meeting at Canterbury; the kindest wishes for the restoration of health to their late minister, now travelling in Italy; a spirit of sober, genuine, Christian feeling pervaded the meeting. The truly apostolic addresses of Mr. Holden were here also heard with profit and delight. The preacher who had instructed us in the morning, in a more familiar manner now animated us to zeal and perseverance; several of the congregation caught the enthusiasm, and expressed their honest and zealous sentiments; and many more, we are persuaded, will long retain a pleasing recollection and a beneficial impression of this day, devoted to Truth and Virtue.

Maidstone, July 28th.

North Eastern Unitarian Association.

The Annual Meeting of this Society was held at Wisbeach, on Thursday, the 12th July. Mr. Selby, of Lynn, preached on the preceding evening from Psa. cx. 1. On the Thursday morning, Mr. Tagart, of Norwich, delivered a discourse on the "true worshipers," from John iv. 23; and in the evening he preached again from Matt. xvi. 16—19, on the true church.

About eighty of the friends dined together at the White Hart Inn, Mr. Hursthouse in the Chair. Several appropriate sentiments were given; and the company was addressed by Messrs. Tagart, Selby, Smith, Stanger, and Walker, on the various subjects naturally suggested by such meetings. The different services were respectably attended, and a considerable interest appeared to be felt in the objects of the Association, which it is hoped will be permanent.

IRELAND.

Synod of Ulster.

(Concluded from p. 712.)

Thursday, June 28.

Test, or Declaration of Faith.

Mr. Cooke rose and said, that the Synod were called on to put on record their opinions regarding certain great leading doctrines of faith. With this view, he was prepared with a list of the members, and was ready to affix a mark

* The writer of this account will here refer to the ingenious use made of this verse, before the celebrated Presbytery at Exeter, in the year 1719, by Mr. Parr (the ancestor of some of his early and highly-valued friends there). The love of interference with the faith of others had too plainly evinced itself, and several persons had been called on to remove the suspicion of heresy by the employment of some reputedly orthodox confession of faith. But when it came to the turn of that honest and scriptural presbyter to make *his* confession, his answer was to this effect: "The words of St. Paul alone I shall use on the present occasion—'There is one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all,' and I wish I could add—but the virulence of your temper prevents me from adding—'and in you all.'"

to each of those ministers' names whom he believed to be Arian. Mr. Cooke then read a Test or Declaration of Faith, which was in substance, "that the Godhead is composed of Three Persons; that these Three are One, the same in Essence and Spirit;" and he proposed that all the members of Synod who were present, should be compelled to sign this Test, and those who were absent should be written to, and directed by the clerk to forward their signatures, to be by him affixed to it, previous to the printing of the Minutes. An honest man (continued he) is said to be the noblest work of God; and it would be the act of honest men for them to state to the world what was their belief, and to let their people know what their sentiments really were. It was surely worth while that the Arians should tell the world what their views were on the great question of their own and their congregations' eternal welfare. "If I could conceive," said Mr. Cooke, "that there was the slightest attempt to persecute for the sake of opinion, in the motion I have now made, I should be the last man who would put my hand to further such a measure. I have no right to institute any proceeding which might interfere with men's 100*l.* or 150*l.* a-year: it is not with that view that I have prepared the resolution I wish this meeting to sanction with their approval; but it is the blessed light of God which had opened my eyes to the danger, and which directs me to withdraw from those men whose views are not as my views, and whose hopes of salvation do not rest on the same rock as mine. Dr. Wright has expressed a wish that I should point out who the thirty-five or forty Arians are in this body. If he wishes for it, I am ready to go over the list of the Synod, and to put a mark opposite to those whom I believe to be Arians. The blood of Jesus is so precious to all who wish to be saved through him, that none who sincerely believe in him will deny him. Let us at once, then, lay hold of the truth, and openly, before men, say whether the Eternal Son of God be indeed the God of our salvation." Mr. Cooke concluded by reading his motion.

Mr. R. STEWART seconded the motion.

Dr. WRIGHT rose and observed, that he had been anticipated by Mr. Cooke, in the motion just placed before the house. A stigma had been cast on the body by the assertion of Mr. Cooke, and he was therefore clearly of opinion that that gentleman was bound to point out the men who had departed from the faith as it was in the Lord Jesus. How Mr. Cooke knew them, he (Dr. W.) could not say: but although they were not bound to go all the lengths Mr. Cooke would lead them—for he had openly avowed himself anxious for a separation of that Synod. *(Order, order.)*

Mr. MONTGOMERY rose (amidst cries of *order*) and stated, that he was not at present going into an inquiry as to the merits of the question before the House, (although he was perfectly willing to enter on the subject of a separation of the Synod, or a code of faith for its members, at the proper time,) but he was opposed to an important measure of this description being discussed in a corner of the province. Besides, the laws of that body decidedly allowed proper time for men to reflect on the matter, and make up their minds on what course they should adopt, in case of its being carried. He wished the discussion to stand over till next year, and by that time they would have calmly examined the merits of the question; and then, when they should also have a fuller attendance of members, they would be able to come to a decision, which would not, by such a hasty and intemperate course as was now pursuing, fix a lasting stigma on the Synod of Ulster. For himself, he was totally regardless of what step should be taken—the Synod was all-powerful, and it could act in whatever way it pleased. Such a course would be but fair play, not only to absent members, but to those members of the body now present, who had been taken by surprise, by the adoption of a measure which was at variance with their laws, and which might be considered by many as very oppressive.

Mr. STEWART (Broughshane) would endeavour to shew that Mr. Montgomery's reasons against this measure being now discussed, were not good. Mr. Montgomery had said, that the Synod was taken by surprise—that the motion was oppressive, and that it was contrary to law. With regard to the members of Synod not having received notice of this measure, he would contend there was nothing uncommon in that. Similar conduct had been, in urgent cases, often pursued in that body; and he could shew that the present motion arose out of the proceedings of the two previous days. The measure could not be oppressive on any one, except the hypocrite who wished to cloak himself from the knowledge of the world. As to the assertion of its being contrary to

law, he denied that: if the Committee of Overtures chose, they could introduce any measure, and then it might immediately be passed. As the code contains a law declaring the belief of this Synod founded on the Westminster Confession of Faith, so the present was only a declaratory one arising out of the law of the code, and not a new law. The object was to shew to the world of what complexion that body was, and that the Arians might be distinctly known.

Mr. MONTGOMERY, in explanation, observed, that the Synod had repented of its conduct in its hasty procedure against Dr. Dickson, at the instance of Dr. Black. He acknowledged that the feeling in the public mind was, that they were a Calvinistic body; yet it never was the practice of Synod to enforce a subscription of faith. The code was also opposed to it.

[The MODERATOR remarked, that in 1724, a law had passed the Synod, which enacted a Code of Faith.]

Mr. MORELL conceived, that as Synod had passed a declaration in 1813, on a political subject, it would in no way be objectionable to do the same now, on a religious one.

Mr. PORTER said, that the declaration passed in 1813, on a political subject, had come through the Committee of Overtures. He implored the Synod not to be so hasty in the passing of a measure which must inevitably divide the body.

Dr. WRIGHT agreed with the doctrines contained in the Declaration: but other members might not yet have made up their minds on this matter. The pressing of this measure would inevitably split the Synod, whereas the course he would pursue might open the eyes of their Arian brethren, *as some men's had been opened.*

Mr. S. DILL pressed the motion.

Mr. CARLILE was satisfied that something should be done to clear them of the charge of Arianism; and with this view he had himself prepared a motion. The statements made abroad regarding the Synod, demanded an immediate disavowal; but as to making it imperative on every member to sign—[No, no, said Mr. Cooke, it is free for any member to refuse.] Mr. Carlile requested the Clerk to read Mr. Cooke's motion; after which, he objected to the wording of it. He objected to the word "essence" being in it, as an unscriptural phrase, and also to some other parts.

Mr. REID (Rathmelton) was of opinion, in the early part of the present Synod, that such a declaration was not at present necessary. He had since changed that opinion, and therefore supported the motion.

Dr. HANNA felt that from the nature of the proceedings which he had witnessed since the meeting of the Synod, its members were called on to put on record a declaration of their disapprobation of Arian principles; yet he would have much preferred to have seen such a measure brought forward agreeably to the established rules of this body—he meant, through the Committee of Overtures.

Mr. PARK (Ballymoney) contended, that as a charge of Arianism has been made against this body, and as such a charge was so decidedly opposed to the belief they professed to entertain, and the religion they taught their congregations, they ought not to lose a moment in disclaiming the truth of the assertion. A charge of hypocrisy had been made against the members of Synod; and their usefulness amongst their respective flocks must be destroyed, unless the unfounded charge were distinctly rebutted.

Mr. PORTER begged to be allowed to correct, once more, some misrepresentations of his printed testimony, which he had again and again been obliged to correct since the commencement of the present meeting. "It has been asserted by Mr. Stewart (said Mr. P.) and others, that I charged Presbyterian ministers with preaching doctrines which they do not believe, in order to ingratiate themselves with their people. I merely stated, that ministers were so dependent on the people for support and comfort, that they were under a temptation to follow, rather than to lead, the religious opinions of their hearers. Is there a man in this house, who will stand up and say, under the sanction of a solemn adjuration, that he does not believe that such a temptation exists? I have stated in my testimony, that in my opinion we have more *real* than *professed* Arians amongst us. This has been represented as a charge of hypocrisy against the ministers alluded to—as an intimation that they preached contrary to their conviction. All I said, or meant to say, was, not that they preached what they themselves did not believe, but that they did not preach *all* they believed; and I vindicated them by adding, that they did not consider the points in dispute essential to salvation: therefore, they did not wish to perplex

the minds of their hearers, by introducing topics of discussion, which the great bulk of congregations are incapable of comprehending. In this statement I am borne out by Mr. Cooke, *who declared, on oath, twelve months before I was examined*, that of the thirty-five Arians who are computed to be in the Synod, VERY FEW WOULD BE WILLING TO ACKNOWLEDGE IT. If such ministers," continued Mr. P., " are guilty of hypocrisy, I do not see how our Saviour himself can be vindicated from the charge. We are told that he spoke to the people, as they were able to hear; and St. Paul speaks of withholding strong food from babes, and nourishing them with milk. When men are under the influence of strong prejudices, an abrupt and premature declaration of the *whole* truth would in some cases but confirm them in error." With regard to the test which it was now proposed to impose on the members of that body, he would beg leave to remind the advocates of that measure, that attempts at uniformity of opinion in matters of faith had been the cause of all the contentions, persecutions, and schisms, which had taken place in the Christian Church. Such attempts had invariably been abortive. They might, and must, produce hypocrisy, but they could never produce unanimity. So long as different men had different degrees of natural understanding, and so long as they were reared under the influence of different prejudices and prepossessions, there were certain subjects on which they would always disagree. If a doctrine were true, it would, under the Providence of God, ultimately become prevalent. If it were not true, the most rigid test by which it could be enforced would not prevent it from gradually coming to nought. As well might they attempt to arrest the progress of the incoming tide, by opposing to it the puny dykes which children sometimes form of the sand on its shore, as attempt to stop the progress of truth, (if truth were on their side,) by any Synodical declaration or regulation. They had proofs in abundance of the utter inefficiency of Synodical acts, when opposed to the temper of the times. The Antrim separation was caused by a strict enforcement of subscription to the Westminster Confession; and, until very lately, they had upon their books line upon line, and law upon law, requiring unqualified subscription to that formula. What was the consequence? In the course of time, those laws ceased to be enforced, and subscription was very generally laid aside. Calvinism was held, by different men, with different degrees of strictness. There were shades of difference in opinion amongst the gentlemen who were for imposing the present test. Would every one of them be willing to declare, at that moment, his belief in all the doctrines of the Westminster Confession? Some of them would not. Yet, on the very same principle on which the test was supported, those men might be called on by their more rigid associates, either to declare their entire approbation of that formula, or subject themselves to the odium of the ignorant multitude, by declining to do so. Would not they think it hard to be reduced to such an alternative? Let them do unto others as they would wish to be done by. As for himself, he had no personal interest in this matter. His sentiments were well known, and he could incur no additional reproach by declining the test proposed. On general principles, he declared himself hostile to all human tests in matters of faith. Presbyterians were in the habit of boasting that the Bible, and the Bible only, was their creed, and of maintaining the full sufficiency of the Scriptures for bringing men to the knowledge of all needful truth. Then, where could be the necessity for any human exposition of faith? God never left his word for man to mend. Mr. P. looked on all such tests as the present, not only as restraints on freedom of inquiry, and consequently injurious to the interests of truth, but as presumptuous encroachments on the authority of Christ, who was the sole legislator in his own church. For men to usurp his peculiar prerogative, was an act of spiritual rebellion. No doubt, every religious society had a right to inquire into the character and qualifications of those persons who wished to enter it, either as ordinary members or as ministers. But in judging of those qualifications, the society, or church, must be altogether regulated by the rules laid down in the gospel. They ought always to keep in mind, that whatever might be the case with other churches, theirs was not a civil society, governed by the laws of man, but a religious body, which was, or at least ought to be, under the exclusive controul of laws enacted by Christ. Neither the Presbyterian Church, therefore, nor any other church, had a right to act as if it were a civil society. If they looked into the gospel, they would find the test of admission into the Chris-

an Church exceedingly simple. Every se who confessed that Christ had come i the flesh, was to be received. Belief in ie Lord Jesus Christ was the profession f faith which Philip required of the Eu-uch. They were told, that in every ation he that feared God and worked ghteousness, would be accepted—that i, would be worthy of being received into he Christian Church; for that was un-uestionably the primary import of the hrase. If they took the gospel for their side, they might join in communion vith those whom they could not join in pinion on certain articles of belief. n Mr. P.'s opinion, all the members of hat body were agreed with respect to he essential doctrines of the gospel. A lamentable change had of late years aken place in the character and com-lexion of the Synod of Ulster. For-erly, the old and the new-light mem-ers of the body met together with feel-ngs of cordiality and kindness. The oints on which they differed were kept in a state of abeyance. Pastoral addresses vere given up the moment it was dis-overed that they were likely to lead to loctrinal differences. At present, as much anxiety seemed to be discovered to ex-ite discord, as there formerly was to prevent it. Questions were annually brought forward, the discussion of which must necessarily excite division,—and if the moderate and aged Calvinists did not come forward to repress these mischiev-ous attempts, *separation must take place.* The peace which once prevailed amongst them, had been called "the peace of the grave," but even that peace would be better than the discord of Pandemo-nium. Another gentleman (Mr. Dill, of Donaghmore, Mr. P. believed) had said, that Arianism necessarily led to Atheism. In another part of his speech, he called them Atheists, in plain terms. Be it so. With such Atheists as Sir Isaac Newton, Locke, Milton, Whitby, Lardner, Clarke, Abernethy, Leland, Benson, Bishop Hoadly, and Bishop Law—with such Atheists as these, they were very willing to be classed.

Mr. HAY observed, that if he did not apprehend an attempt would be made to divide the ministers of the Synod, as a body, he would not be so very anxious for a delay of the present motion until the sentiments of absent members could be fully ascertained. For himself he had nothing to fear: he was no Arian. But he really thought this measure a matter of so much importance, and af-fecting so deeply the interests of the Synod of Ulster and the principles of Presbyterianism in general, that proper time should be given to reflect on its consequences and discuss its merits.

Friday Morning.

Mr. BROWN (Tobermore) rose to pro-pose an amendment to Mr. Cooke's mo-tion, which he prefaced in an address of considerable length; in the course of which, he urged the impolicy of dividing the body, and thus distracting the best interests of Presbyterianism in Ireland. He would gladly fight under Mr. Cooke's banners; but in this instance the views of that gentleman were too narrow and contracted to enable him to do so. A gentleman yesterday had advised the cutting off the diseased limb; but they had in the Bible medicines sufficiently powerful to cure the gangrene, without resorting to the lopping-off measure. They had medicine efficacious enough to heal even Deism. He then moved an amendment, to the effect—"that the doctrines of the Christian religion are contained in the writings of Calvin and Knox, and in the Westminster Confes-sion of Faith; and that these are the doctrines of this body."

Dr. WRIGHT seconded Mr. Brown's motion, for reasons similar to those urged by the mover. He took a learn-ed review of the Christian church from the days of Constantine till the present period; from which he drew the conclusion, that all the divisions which took place had only served to retard the ultimate establishment of the Redeemer's kingdom. He observed, that early in life he had joined the Bau-gor Presbytery, because he could not then conscientiously sign the West-minster Confession of Faith; since which period, he had changed his opi-nion on that subject. He then put the question, whether a similar change might not take place in the minds of the brethren of that body, who now thought as he had once thought.

Mr. CARLILE expressed his astonish-ment at hearing any sensible man pro-posing such a measure as that which had just been submitted to the house by the two last speakers. (Hear.) Was Dr. Wright, or any one present, pre-pared to say, that he had read the whole works of Calvin and John Knox? Or, if they had, were they prepared to sub-scribe to those writings? For his part, he was not. After some other remarks in favour of a Declaration, and opposed to a Test or standard of the Synod's faith, he stated himself not prepared to go all the lengths of Mr. Cooke's mo-

tion, although the principle of it had his entire concurrence.

A debate now ensued of considerable length, between the orthodox ministers, relative to the terms which should be applied in denoting the persons of the Trinity. Mr. STEWART (Broughshane) said, that any word in high Dutch or low Dutch would to him be just as intelligible as the term "essence." Mr. ELDER wished the word "Godhead" introduced. One member wished the term to be "Father, Word, and Spirit;" another, "Father, Son, and Spirit;" another, "Father, Word, and Holy Ghost;" another, "Father, Son, and Holy Ghost."

Mr. MONTGOMERY here rose and observed, that surely it was but fair that brethren of humbler capacity should be allowed some licence in deciding on these nice points, when the Calvinistic fathers themselves could not agree about the very epithets which should be applied to the Deity.

Mr. CAMPBELL (Templepatrick) said, he had reflected with seriousness on the speech he made a few evenings before. He had been writhing under the lashes he received, and no wonder, for they were laid on with a heavy hand. Since the delivery of that speech he had been shunned by all his fathers and brethren, as if there were something pestilential about him, and as if whosoever came within the halo must have his mind infected. In vindication of himself, he felt called on to make an exposition of his sentiments. (Here there was a cry of Order, order; No creeds, no creeds. Mr. Campbell, being permitted, proceeded thus.) [Mr. C. went on to give a confession of his faith, for which we have not room. He concluded as follows:—] "Let not the thought, then, be entertained for a moment, that I am a Deist or an Infidel, or a denier of the divinity of the Redeemer; but it is on the momentous subject of the Supreme Deity of Christ that I hesitate; and I candidly confess that I have not arrived at a satisfactory conclusion on this deep and inscrutable mystery; nor can I give my declaration in favour of it, unless I could be convinced of what a gentleman, who has lately published sermons, seems to consider an impossibility, that the Sender is the same as the Sent, or that the Lord, in sending his Angel into the world, sent himself; and, therefore, let me not be denominated an Arian, while I demur, till I have better evidence, to subscribe myself a Trinitarian."

Mr. CARLILE again declared his opposition to the framing a test for this body.

Mr. BUTLER was in favour of signatures.

Mr. ORR (Portaferry) would have no hesitation in putting his signature to the doctrine in the motion, for it was his belief, and what he taught in his congregation; but, through fear of ulterior measures, of which they knew nothing as yet, but of the consequences of which danger should be apprehended, he would prefer that the general declaration of the Synod should pass without the roll being called, and persons' names, voting on opposite sides, being published.

Mr. COOKE rose to defend himself from the charge of the want of candour. Ulterior measures had been spoken of, and dark hints thrown out of consequences which might follow. He would now tell the members all the ulterior measures he had in contemplation, and thus, he hoped, enable those doubting and hesitating persons to make up their minds on the subject of the present motion. One object was, to prove that he was right in stating that there was a large body of Arians in the Synod; and, next, to devise some means of saving the congregations placed under those Arians from being contaminated by the baneful disease under which their clergymen laboured. In the course of this procedure he would avail himself of much valuable matter contained in Mr. Carlile's sermon, who had told them that wolves in sheep's clothing had crept into the fold of Christ. Was it not notorious that ministers had long been hoodwinking their flocks—men who had crept into that body in false colours? The laws and regulations of the Synod had not been sufficiently strict to guard against young men getting into congregations after three or four trial sermons, without any strict scrutiny or pledge of their soundness in the faith. One of his ulterior measures was to guard against this, and if any young man should come among them with a mask on, to take it off him, and to let the world know and see what he really was. If, afterwards, congregations should prefer Arianism, why, in God's name let them have it; let them choose Arian preachers to be their shepherds, but let them not join in the work of hoodwinking the people. It was but seven years since a minister of that body heard two elders swear that a certain clergyman was truly orthodox, whom he (Mr. Cooke) knew to be an Arian. When

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its reiterated application on the present occasion has taught me that no mode of faith can change the evil propensities of human nature, and that the hateful passions of men are never so malignant as when they put on the sacred garb of religion. Those, however, who have adopted this vulgar system of abuse, which only reflects discredit upon themselves and the cause which they espouse, have not the merit of originality in the course which they pursue. The attaching of odious *names* to opinions and persons marked out for persecution, has always been the favourite plan of the exclusively righteous. I feel unwilling even to allude, in this heated assembly, to the most glorious Being that ever appeared upon earth; but we all know that the Redeemer of the world was brought to the cross under the accusation of *blasphemy*, and the great apostle of the Gentiles was reviled as a *heretic* for preaching the truth dictated to him by the Holy Spirit. Paul "confessed that after the manner which they called heresy, worshiped he the Lord God of his fathers." I cheerfully make the same admission: I own, that after the manner which the majority here "call heresy," I do worship my Creator. But I am not the more in *real* error on that account, for I believe no member of the Synod will say that *numbers* prove "sound doctrine." If such a position were tenable, woe be unto Protestantism! Indeed, Moderator, except for the credit of this body, I care not by what name I may be called; neither shall I retort upon my opponents the invidious epithets which might easily be applied, being determined not to sacrifice the best part of Christianity, its spirit of infinite benignity and love, to the support of a party or the maintenance of speculative opinions.

Mr. Cooke has been courteous enough to compliment me as possessing "talents, acquirements, and eloquence, of no ordinary kind;" and to say, "that *he* thinks more highly of *my* abilities than I do of *his*." For the first part of his eulogium, however unmerited, I feel grateful, though probably I ought to consider it only as the *tact* of an ambitious general, magnifying the power of his enemy merely to enhance the glory of certain victory. With regard to our comparative estimate of each other's talents, I hope he is correct; for, knowing how highly I appreciate *his* abilities, I should be proud to stand even *higher* in the estimation of so competent a judge. But admitting his compliment to be sincere, in how awkward a situation does it place himself in condemning my opinions! He grants me a mind competent for judging, and concedes that I possess literary acquirements adequate to enable me and direct my judgment; and yet (strange to say!) he declares that I do not understand the fundamental doctrine of the Gospel, which he avers is clearly revealed in every page of the New Testament! How this alleged force of intellect and extent of information can be reconciled with my alleged ignorance of the plainest proposition of Revelation, is not for me to determine; but as I am grateful for his courtesy, I freely give him the full benefit of his argument.

I am not, however, more surprised at Mr. Cooke's granting to me all the attributes which are usually considered necessary to enable a man to form correct opinions, and then declaring that I am in dangerous error, than I am at the humble estimate which he seems to make of his own talents, whilst he proposes to guide the opinions of others by a religious test or declaration. How can a church that considered itself *infallible*, or an individual who believed himself *inspired*, could make such a proposition, I can readily conceive; but how any man, or body of men, admitting fallibility of judgment, and laying no claim to inspiration, can be guilty of such an audacious attempt "to lord it over God's heritage," (the conscience,) I do confess I have no faculties to comprehend. As there is a *possibility* of error, wherever there is human *fallibility*, in how awful a situation must those stand who either require or give assent to that which may be "the commandment of men," instead of "the truth of God"! It is vain to tell me, that "this is only a declaration of opinion, not a test of belief." It is a distinction without a difference; for, what a man *declares*, at the bidding of his fellow-man, he virtually *subscribes*. Now, I do say, without fear of rational or scriptural contradiction, that any body of fallible men who demand assent or subscription to any declaration or test of faith, in *human language*, under the fear of any penalty or the hope of any reward, are trenching, not merely upon the fundamental principle of Protestantism, "the right of private judgment," but also upon the sacred prerogative of the great Head of the Church. "Who art thou," saith the Apostle, "that judgest another man's servant? To his own master let him stand or fall." And elsewhere we are instructed, "that one is our master, even Christ, and all we are brethren." How dare those very

Presbyterians, that declaim most loudly against the usurpations of Popery, who call upon the Catholics to read their Bibles, to despise their priests, and to extricate themselves from the trammels of their church; how dare they, in the face of common shame and common consistency, to turn upon their brethren, and to attempt to place "the yoke of bondage" upon their necks! When I witness such an attempt, I blush for the weakness or the wickedness of man; but I will neither be a partaker in the shame nor in the crime. So truly do I detest all human interference in matters of conscience, and so awful have been its effects in the world, that were you this moment to lay before me a human creed, every word of which I believed, I would not subscribe it, lest I should thereby sanction the interference of man with the sole prerogative of the Redeemer. Indeed, what are all such attempts, but a manifestation of the impious vanity of man, pretending "to be wise above what is written," and to reveal the will of God *more clearly* than it has been revealed by the spirit of truth. Sir, I will subscribe no creed but the Bible; I will account for my views of it to no human tribunal but my congregation; and when this world and its evil passions shall have passed away, I pray to Him "who alone can keep me from falling," that I may not be altogether unprepared to answer for my faith to the great Head of the Church.

I admit that this body has the *power* to pass any declaration which it pleases, and to demand any submission of its members which it pleases; but I deny that it has any Scripture warrant for doing so. And if, Moderator, you should persevere, what will be the consequence? You may make *hypocrites* of the weak, and the crafty, and the worldly; you may make *martyrs* of the firm, the upright, and the sincere; but every child who hears me must know, that you cannot change the conviction of a single mind or alter the feeling of a single heart. Suppose you pass your declaration, and I refuse my assent or signature, which as an honest man I must refuse, you will probably say unto me, "We can no longer give you the right hand of fellowship;" but, if I *subscribe* your creed, though you *know* I do not *believe* it, then you will receive me as a brother in the Lord. How revolting then is this project to every virtuous feeling of the human heart! You will spurn the hand which is pure as the mountain snow, whilst you clasp, with the grasp of friendship, that which is black with the stains of perjury! Woe be unto the Presbyterian church, if ever that day shall come in which falsehood and dissimulation shall be bonds of union, whilst truth and sincerity shall be cast out of her counsels!

And for what is all this tyranny to be exercised, this disgrace to be incurred, this wound to be inflicted on religion? Why, that we may not be liable to the accusation of having a "diversity of opinions amongst us"! That is to say, we do differ and we know that we shall continue to differ, but we will hold out false colours to the world, we will cast dust into the eyes of the multitude, and try to make them believe that "there is peace, when there is no peace." This may seem very fair in the eyes of some, but to me it appears to be rank Jesuitism and hypocrisy. Yet this alone can be the "*unity*" for which many are such strenuous advocates. I do not think so meanly of their understandings as to believe that they aim at any other kind of uniformity. *Uniformity of Faith!* Oh, that such a phrase had never been heard by the ears of man, that such a vain idea had never flitted across his imagination! What dungeons has it crowded! what tortures has it inflicted! what oceans of innocent blood has it shed! what tears of widows and of orphans has it caused to ascend in sad memorial before Heaven! Leaving its mightier horrors, what havoc of integrity has it produced in the ordinary walks of life! what lips has it sealed against the utterance of truth or opened to the utterance of falsehood! what private and political oppressions has it sanctioned! what barriers has it opposed to the progress of religion and the emancipation of a world! Uniformity of Faith! Why two of us can scarcely agree respecting the most ordinary occurrence of life. On the subjects of literature and philosophy, manufactures and commerce, government and laws, there is an endless diversity of opinions. And can we, then, possibly expect to be exactly of one mind on "the high and deep things pertaining to salvation"? So long as human nature is constituted as it is, varying in dispositions and talents, subject to all the influences of education, society, and interest, a vast diversity of religious tenets must necessarily prevail. Nothing less than the immediate interposition of Heaven could produce perfect uniformity. And when we consider that such uniformity never has been attained, it would be a libel on the Deity to suppose that it is

essential to the salvation of his people. Such an impious supposition would imply, that an all-wise and gracious Being had given a religion to his creatures inadequate to produce the effects for which it was designed. But I do not require to urge this upon Presbyterians, who spurn at the idea of "exclusive salvation," and rejoice to think, "that many shall come from the East and from the West, from the North and from the South, and shall sit down in the kingdom of God."

Were uniformity of faith, however, *desirable*, (which, to me, seems exceedingly doubtful,) I am persuaded that creeds and confessions, and other "devices of men," are not the means adapted to produce it. The very churches which taunt us with our varieties of faith, and reproach us for permitting the disuse of our "ancient standards," have as great diversities of opinion in themselves as prevail amongst us. We might fairly turn upon them and say, "Physicians, heal yourselves!" It is as notorious as the sun at noon day, that the Established Church, at this very moment, is divided into two great parties of Arminians and Calvinists, not to speak of minor divisions. I have seen a low Arian, if not Socinian work, written not many years ago, as I have been told and believe, by a dignitary of that church, turning the doctrine of the Trinity and Archbishop's Magee's view of the atonement into contempt and ridicule in the most indecorous manner. And we all know, that from Tillotson down to the present age, many of the brightest ornaments of that church have wished, that "she was well rid of the Athanasian creed." Do I mention these things from any invidious feeling towards the Established Church? By no means. I believe the clergy of that church to be a very respectable body of divines, many members of it are amongst my best friends, and some of the most pious Christians I ever knew were of its communion. But I consider the state of that church as a striking proof of my position, that uniformity of creed does not necessarily produce uniformity of faith. And when, on a previous day, I spoke of a few of the clergy as shewing themselves anxious about the dismissal of Mr. Porter from the clerkship, and interfering in the settlement of a Presbyterian congregation, I meant no reflection on the clergy of that church as a body. If some of them became "busybodies in other men's matters," I am convinced that ninety-nine out of one hundred of them would condemn such injudicious interference as much as I possibly could. But, whilst I thus express my respect towards the Established Church, I trust I shall be pardoned for not falling into that extreme courtesy (so common amongst us of late) which would exalt her above the church to which I conscientiously belong. I should hold it disgraceful to continue a *Presbyterian*, if I preferred the doctrine, discipline, or worship, of *any* other church; and I freely confess, that I should place very little value upon a compliment from any man who told me that he considered *my* church superior to his *own*, whilst he remained in that which he disapproved.

If we turn to the Church of Scotland it will not afford us much stronger proof of the efficacy of a uniform creed. There the Confession of Faith reigns in all its glory; yet, I have been told, (and I speak under the correction of Mr. Carlile,) that there is not on earth a body of men of more diversified religious sentiments than the ministers of the Church of Scotland. Nay, it has been more than hinted, that the very seats of learning are not free from heresy. Rumour tells a strange tale of a subscription scene in one of these venerable seminaries. When a professor was elected, who was pretty generally known not to be as orthodox as John Knox, the person who presented the Confession of Faith to him for signature, simply enough, asked him if he *believed it?* This, the learned gentleman very well knew, "was not in the bond." "You have nothing," said he, "to do with that: hand it here and I'll *sign it*." There may be persons who admire this mode of producing a uniform and orthodox faith; but to me it seems awful to think that a man would be excluded from the ministry, or any other office, for avowing the *truth*, who would be considered duly qualified for admission, by putting his solemn signature to a *lie!*

I was wrong, however, in saying that there is no church in which uniformity is to be found. There is one which, at least, boasts of being the same in every age, and clime, and country—the Catholic church. But are those who most strenuously press forward this Declaration, admirers of the beautiful uniformity of *that* church? I suspect, that whilst some of them would not join me in my cordial wishes to see the benefits of the British Constitution extended to our Catholic countrymen, they will all unite with me in admitting, that the uniformity of the Catholic church powerfully tended to bring on "the gross

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wane of life, "to dig unable, and to beg ashamed," he sees, in prospect, his comfortable home made desolate, the partner of his bosom in tears, the children of his affection crying to him for that bread which he can no longer give! I ask any person, that has in his bosom "a heart of flesh," can he wonder if the most powerful feelings of nature should overcome the stern commands of conscience? Can it create surprise if the unhappy man should say, "I will not leave HER desolate, whom in the fond fidelity of my heart I solemnly swore to protect; I will not leave the pledges of our love without the sustenance of nature, without the means of education. No: I will make this hateful Declaration; I will cast myself upon the mercy of Him who knows the pangs of my heart; I will wear my knees in secret prayer; I will wet my pillow with tears of penitence; and if all be too little to procure pardon for my offence, I may die without hope, but not without the consolation that I have sacrificed myself for objects dearer to me than life!" Oh! let us not call such a man a wretch, or a hypocrite; he is a husband and a father! Let us rather make the case our own, and not "cast a stumbling-block in his way." Let us not send him into that place from which nothing but the voice of sincerity and truth should ever be heard, with a heavy conscience and a falsehood upon his soul! If we do, his blood may be required of the authors of his crime.

But it may be alleged, that I underrate the firmness and virtue of our ministers. Possibly I may. And what is the reward proposed for those that will maintain their integrity? Why, you will kindly cast all the odium you can upon them in these fanatical times; you will distract their congregations, turn them adrift, if you can, and give them the charity of the world for their portion. But you will not have many thus to endow. Those may be courageous who are free from danger, and very upright, who have nothing to forfeit by their integrity. But I shall recall to your minds a passage in the history of a man with whom no individual here would dare to put himself in competition. I allude to the virtuous and illustrious Cranmer, the father of the Reformation in England. In the awful reign of Mary his love of life prevailed over his integrity, and he was induced to sign a paper condemning the Reformation. This sacrifice, however, did not save him; for, having degraded, they resolved to de-

stroy him. Being led to the stake, and the devouring flames kindling around him, he stretched forth his right hand, and held it in the flames till it was consumed, repeatedly calling out, in the midst of his sufferings, "O that unworthy hand!" Who then shall boast of the firmness of ordinary men, when he who was bold enough to rebuke the Eighth Henry, yielded for a season to his fears?

There will, I admit, be a few honest men whom you may have the comfort and glory of exposing to inconvenience or injury. But your triumph will be very limited; for if you pass your test, I calculate that many will very soon perceive their errors. Amongst the first to rush forward to sign it, I suspect, will be a man who told me if worldly interest and popular applause ran as high in favour of New-Light, as of Old-Light doctrines, he did not believe there would be above *half-a-dozen* Orthodox ministers in the Synod. This may be an erroneous estimate, but he is proud of being a particularly accurate man in his calculations. Next to him, in the race, will come, I should suppose, another eminent divine, who yesterday accused a better man than himself of blasphemy, but who has, nevertheless, a very comfortable idea of the compressible nature of a ministerial conscience, as I have heard him declare, "that he only required to know a minister's congregation, in order to tell his creed." Oh, what a pure body the Synod of Ulster will soon be, and how much of one mind, if you but give them a good confession!

But I have been told, that all this is proposed in pure kindness, in order to bring back the stray sheep into the true fold. This, I am bound to believe, is all true, as the principal promoters of the plan are, no doubt, superior to ordinary Christians. But whilst the *motive* may be approved, I must say the *means* seem but ill adapted to the end. There is a kind of resistance in human nature to the exercise of authority where no title to exercise it appears. There are some minds not very accessible to the logic of majorities, and which cannot comprehend the meaning of a threat from their equals. I tell you plainly and sincerely, if you think us in error, you must take other means to convert us. Uncharitable denunciations and unwarranted attempts to coerce our consciences, will rather wed us to our opinions. I shall venture to tell you a fable in proof of this position. In ancient times, as the *sun* and the *wind* were chatting together, they beheld a traveller passing over a plain with a cloak over his shoulders. Just for a frolic, they laid a wager as to which of them could soonest deprive him of his cloak. The Wind was to have the lead: and, mustering all his strength, he blew East and West, North and South, in the most violent and ingenious manner. But although the poor traveller was nearly blown down, he would not part with his cloak: the stronger the blast, he just wrapped it the more closely about him, and held it with the more determined grasp. At length, the Wind exhausted himself with puffing, and gave up the task; when the Sun, who had retired behind a cloud, gently and gradually looked past the skirt of it upon the traveller, who held his cloak tightly for a while, remembering the rough usage he had experienced. But as the storm was past, and as the day became genial, he gradually relaxed his hold; the Sun put forth stronger beams; the cloak was thrown open; the traveller paused; the Sun poured forth the full tide of his splendour and his heat; the cloak gradually descended from the shoulders of the traveller, and he stood, subdued and melted, in the glorious presence of the God of Day! The Wind is the fury of persecution: the Sun is the genial influence of Christian love. The cloak of error, if such there be, will only be held more tenaciously in the hurricane; but in the gentle calm of kindness, in the hour of friendly intercourse, it may be laid aside for ever. There is a pride in the human heart which resists compulsion, though it will readily yield to love.

I see, on the other side of the house, a gentleman who has long been a leading member of this body, and who has lately distinguished himself both from the pulpit and the press. I refer to my friend Mr. Stewart, whose sermon in defence of Orthodoxy I hold in my hand. In the preface to this discourse, he tells the world, what I knew long ago, that he was first a Calvinist in his boyhood, that he was afterwards very sceptical on the doctrine of the Trinity, and that it was only in the year 1825, he turned his attention to the Bible to see if it contained what he *now* calls the fundamental doctrine of the Scriptures, which, unless a man believe, he is on the very verge of Atheism. Now, had the proposed declaration been brought forward in 1824, Mr. Stewart, as an honest man, could not have signed it. He might then

cut off as a rotten branch," y act of severity would, in l, have confirmed him in see the happy consequence and moderation! He who ontinued an Arian, a Here- theist, peculiarly dangerous of his talents, is now the pion of orthodoxy, and one rful enemies of Catholic t *has* been, *may* be. In you do not "lop us off," or myself, may be edifying h dissertations against our ons!

er farther, if you pass this you must extend it to pro- well as ministers. Now, eople that they have a right ir own pastors: but if they ike a Calvinist, where are ire a teacher? I presume her submit to your dicta- main without a minister, be rather a singular way of eir rights and privileges.

e and others have been nominate those who differ s "wolves in sheep's clo- s implies that we have as- character. So far as I am treat the insinuation with ut, I do admit, there are in volves in sheep's clothing:" e lived with us in Christian who have pretended to en- Christian friendship; but hen they are confident in n upon us and would de- ese are the *real* wolves.

ve also been compared to ring a garrison for its de- terwards turning our arms companions. Surely Mr. ed this as a hit at himself ans. I came into the gar- same colours which I now always kept them flying; remain in it, or be driven ll keep them aloft, so long arm to bear them. There traitors amongst us: men o the fortress on the avow- of mutual toleration and and who engaged with us gainst the common enemy. t they think *themselves* able he bulwarks, they treache- eir arms against their com- uld drive them out defence- world. These are the *real*

's similes are only to be equalled by his charity. He has given us a new version of Christian unity. He has talked a great deal about unity of the Spirit, meaning unity of the Spirit's testimony. These are idle words which sound in the ear without conveying any idea to the mind. Every ignorant enthusiast, down to the lowest dregs of fanaticism, talks most presumptuously of "the testimony of the Spirit," and appeals to his own feelings as a proof that he is right. But when Mr. Cooke says that he is only to love those of his own creed, and to view those who differ from him as he would regard robbers, I tell him, that he is listening to the testimony of his own passions, not to the spirit of truth. There were persons of old, who loved only their own tribe and nation, "who trusted in themselves that they were righteous, and despised others;" but our Saviour shewed that the poor Samaritan understood the nature of brotherly love infinitely better than the priest and the Levite. It may be said, this was only an act of charity to the body; but surely, if we are bound to love "that which perisheth," we are much more constrained to love "that which endureth for ever." It is one of the greatest evils of our unsanctified contentions, that they tend to restrict the charity of the gospel, which enjoins us to "love *all* men, and to do good unto *all* men,"—even that charity which the apostle declares to be superior even to faith and hope.

I have not entered into any defence of my peculiar tenets, though I believe them to be capable of a rational and scriptural vindication, because I know that such a course would only widen a breach which is already too large. But I can assure you, that whatever my opinions are, I hold them in great humility, under the most profound sense of my weakness and liability to go astray. In coming to the conclusions at which I have arrived, I can truly say, that I have sought light and direction where alone they are to be obtained. I have never read the Scriptures, with a view to ascertain their meaning, without first imploring the gracious assistance of the Divine Spirit to free me from prejudice, presumption, and error, and to lead me to a right understanding of the truth. Neither have I ever sat down to write a sermon, or any religious discourse, without praying to God that I might be enabled faithfully and truly to interpret his holy will, and to instruct his people. And I can farther say, in perfect since-

rity, that I never enter a pulpit without a profound sense of my responsibility; nor do I ever venture to address any people, until I have secretly and fervently intreated the protection and guidance of Heaven. I may not have asked with becoming humility and devotion and faith; but I trust I have asked in sincerity. And if I be yet in error, I believe God will enlighten my mind: if I be right, I trust he will grant me fortitude to maintain my integrity, in despite of unmerited obloquy, and "to speak boldly the whole counsel of his will." For myself, and those who think with me, I feel that I am entitled to claim at least the humble merit of being *sincere*. The world may consider us *fools* for not conforming to its maxims and pursuing its gains, but it would require the malignity of a demon to call us *knaves*. I believe, though many of my brethren be in error, that simple error is not a condemning sin; and I sincerely hope, that the great Shepherd may collect his sheep from many folds. If I thought that all who differ from me were to go down to destruction, I could not enjoy one hour's happiness.

I conclude by entreating you not to enter upon a measure at variance with the true principles of your church, and which must eventually end in division and weakness. For myself, I have, as you all know, nothing either to hope or to fear. But "for my friends and brethren's sake, I would say, Peace be within your Zion." Arianism has been persecuted, frequently unto blood, for fifteen centuries, which must prove that it cannot be subdued by mere human power. This, however, is certain, "if it be of men, it will come to nought; but if it be of God, ye cannot prevail against it."

Mr. S. DILL now rose to reply to Mr. Montgomery, and had great difficulty in obtaining a hearing. He sat down once or twice, in expectation of the agitation occasioned by Mr. M.'s speech subsiding; it was in vain; the storm had passed over the waters, but the heavy swell still remained. Mr. Dill, however, persevered, and went over Mr. Montgomery's arguments *seriatim;* replying to each in a strain of great energy and much ingenuity. In the concluding part of his reply, he addressed some strong epithets to the clergymen of an opposite belief—such as "Atheists," "Mahomedans," "Infidels," &c.; and for so doing was called to order. At the conclusion of his address,

Mr. BLECKLEY (Monaghan) expressed his desire that the declaratory part of the motion (as modified) should pass, and that the clause requiring signatures should be omitted. His reasons were, that the object of clearing the Synod of the charge of Arianism would thus be effected, without pointing out to popular odium those persons who could not conscientiously give their signatures to a declaration such as was now proposed. He felt no fear of the consequences whether he signed or not; his flock knew his principles to be orthodox—and he would not allow any Arian minister to preach in his pulpit—but yet he was opposed to a measure which partook so much of a spirit of persecution.

Mr. HOGG (Armagh) agreed with the sentiments of the last speaker.

Mr. DENHAM, Sen., thought it right that the Synod should pass a declaration, clearing themselves from the charge of Arianism, but he trusted that body would never adopt such a resolution, which would be a complete fetter on the human mind. He implored his orthodox brethren to bear with their weaker brethren, and not enact a measure which would pave the way for the introduction of Popery into the Presbyterian Church.

Saturday Morning.

Mr. MAGILL (holding in his hand a copy of the Commissioners' Report) proceeded to rebut the arguments of Mr. Montgomery on the preceding evening. He commenced by saying, that although Mr. Montgomery had advanced many arguments against that body's signing a test or declaration of its faith, yet he was prepared to prove that Mr. Montgomery had already signed a Confession of *his* Faith, in putting his signature to the evidence he had given regarding the religious opinions of this body, in his examinations before the Commissioners of Irish Education Inquiry. [Here Mr. Magill read, from the examinations of the Commissioners, Mr. Montgomery's evidence.] That was a public testimony, given before a Commission of the House of Commons. Now, where was the difference between the ministers of this Synod signing a declaration of their belief, and Mr. Montgomery signing his? If there were any difference, it was in this—the one declared that Christ was God, and the other that he was not God. In the code also, Mr. Montgomery sanctioned subscription. Mr. Montgomery called on young men to sign, in the books of the Bangor Presbytery, their

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Mr. [illegible] that we have a right to the declaration. [illegible] of asking [illegible] or no belief. [illegible] that some [illegible] that [illegible] the [illegible] [illegible] [illegible]

assertion had yesterday been made, which he could not allow to pass without giving to it his decided negative—it was, that the Church of Rome had put forth an unanswerable argument against the Protestant religion. This was a weak, flimsy cobweb, which, feeble as was his (Mr. C.'s) hand, it could tear into a thousand pieces. Mr. Cooke now entered into a long criticism on the writings and arguments of the principal Romish theological writers, in which he endeavoured to prove, that the Church of Rome had been as often and as widely divided on points of faith as any other church under the Christian dispensation.

Another gentleman had asserted, that creeds and confessions had led to the divisions and overthrow of the Christian Church in the East. Mr. Cooke took an extensive view of the rise, progress, and downfall of the seven churches of Asia Minor, and, after instancing the fact of a portion of the Church of Christ still existing in Abyssinia, he stated, that just so far as Arianism had spread itself in the East, Mahomedanism had arisen on its ruins.

They had heard it asserted, in one of the most brilliant speeches ever delivered in that, or probably any other assembly, that the present measure was an infringement on the rights of private judgment. This he (Mr. Cooke) denied, although he was aware that the influence of that most eloquent address was still operating on that body. He readily admitted that the gentleman who delivered it was a man of much more talent than he was; but there was left to him the consolation, that God had hidden many things from the wise and the learned, and had revealed them unto babes. Mr. Cooke next proceeded to refute the former speakers, who had argued that the present measure was not calculated to preserve "the unity of the spirit in the bond of peace." He quoted many portions of the epistles in support of his arguments.

They had also heard it asserted, that this was a persecution of the Arian members of this Synod. In the first place, there never was a more persecuting church than the Arian one; and, in the next place, he would be glad to know what persecution there was in a man simply declaring his opinions on a matter of belief?

He had heard it asserted, that the present declaration would make hypocrites of many members of this body. It was surely a curious compliment to gentlemen's friends, to say, that the putting down their signatures would make them hypocrites. Those who are honest would not hesitate to sign; and those who are dishonest should be known. They had also been delighted with a fine piece of splendid imagery about the sun and the wind, and a traveller and his cloak. But this cloak he would liken to a cloak which wrapped them round, and hid them from the knowledge of the people; and which prevented the glorious beams of the sun of righteousnes from heating and warming the frozen hearts of unbelief. They did not know these travellers who wore such cloaks; perhaps these were the cloaks that could make, or had made, those hypocrites, so much dreaded by certain eloquent speakers. Perhaps it was these cloaks that hid from their view those clergymen who were regularly in the practice of importing from London a certain work called the *Christian Moderator*—a work established with the view and for the very purpose of sapping and undermining the means of salvation, as conveyed from our Lord Jesus in his divine word. He knew the men who received this work and distributed it extensively in the congregations of that Synod: he knew the shop in Belfast to which it came; and he knew the direction of every parcel as it arrived. These were the men who wore the cloak to preserve them from the wind and the rain; and they were calling out, "Let us alone—we are dying a natural death." But should we let these men in cloaks alone, whilst they were stabbing the dearest interests of their souls' salvation in the most vital part?

Mr. MONTGOMERY begged to set Mr. Cooke right regarding his use of the fable of the traveller and his cloak. He never said that the Anti-Trinitarian members of the Synod wore a cloak of hypocrisy, as Mr. Cooke had endeavoured most unfairly to insinuate; but that, in Mr. Cooke's estimation, and that of some of his friends, they were wrapped round with a cloak of error. Mr. Cooke would also please to explain who this ally of the *Christian Moderator* was; and whether he meant to say that he (Mr. Montgomery) got parcels from London of those books.

Mr. COOKE.—The other work I alluded to is *The Pioneer*, printed in Glasgow; and is no way behind its London compeer, in its erudite labours to rob our Lord and Master of his crown of eternal glory and power. I do not believe Mr. Montgomery is one of those persons who write and distribute these

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of his imagination.
gentleman had said yesterday,
made an article of faith, they
to mend the Bible. Now this
argument looked well at first sight; but turn it and examine it, and it proved a meteor that gleamed for an instant, and disappeared for ever. Did not these very gentlemen preach and exhort from the Bible in their pulpits? Was this mending the Bible? No, it was illustrating the doctrines of the Bible, by applying them to the principles of their belief, and letting them know the opinions of each other. It had been stated that they were once a happy and a fair church; but he doubted it: they more resemble the image which Nebuchadnezzar saw in his dream, with the head of gold, arms of silver, thighs of brass, and feet part of iron and part of clay. This is a true picture of that body, and he entreated the Synod to separate the iron from the clay, lest the statue should crumble down and fall into dust.

Dr. WRIGHT made some general remarks, relative to the impropriety of the procedure. He hoped this Synod would pause before it adopted any measure that would tend to disturb and distract the body.

Mr. F. BLAKELY said, after the eloquence and arguments which had been used by Mr, Mitchell, Mr. Montgomery, Mr. Denham, and others, he did not intend detaining the house, more especially as their time was very precious. But he felt bound, in justice to himself, to make a few observations. His opinions were so well known, at home and elsewhere, that he had nothing to dread from the issue of the present question. He was not a Trinitarian; and he was aware that his sentiments had been caricatured, and that it had been said by misguided people, that he had no Saviour; but though he might labour and suffer reproach, he would trust in the living God, who was the Saviour of all men. Many might set up to be masters over him, but one was his Master, even Christ, and all his sincere disciples, of every church, he would consider as brethren. He might be charged with depending on his own righteousness for salvation; but he was too well acquainted with his own weakness and imperfection to trust to such a false principle, and so well, he thought, with his Bible, as to know and believe that he must trust to the grace and mercy of God in Christ Jesus. His brethren who assisted him on sacramental occasions, knew that he spoke fully and freely his sentiments to his congregation. He would not be a hypocrite, in the Synod or out of it; and after all that had been said about a cloak, there was no man who would venture to charge him with requiring

any. He had heard, with much pain, misrepresentations of sentiments from different quarters; but was certain that truth, more than triumph, should be the aim and object of every Christian. As for the propositions contained in the motion, he would not sign them, even if he believed them; because it would be giving up his right of private judgment, and suffering others, no better than himself, to influence him by threats. It was admitted by all who were intimate with him, that he was as well acquainted, if not better, with the subjects under consideration, as any of his brethren of equal standing. He had carefully read and studied his Bible under the influence of prayer, and could see no reason for changing his opinions.

Mr. HERON said he had no objection to the declaration now proposed, for it contained his doctrines. But he would not subscribe it as a test, because he never yet saw either the Calvinistic or Arian creed to which he could give his name: his creed was to be found in the Bible, and to no test of human formation would he give his signature.

Mr. STEWART, (Broughshane,) as the seconder of the motion, rose to reply to the preceding speakers.

Mr. CARLILE addressed the assembly at some length, in a most eloquent appeal to their judgments and their feelings, as men and as ministers of the gospel of peace, on the want of Christian charity which had been manifested throughout the whole of this discussion. He had witnessed with pain, epithets the most opprobrious, insinuations and assertions the most uncandid, and sarcasms biting and bitter; the whole of which proceeding was strongly opposed to the lessons given by our Lord and Master to his disciples and followers. There was an evident want of Christian charity in the hearts of many speakers who had addressed the house; and their sentiments and conduct were calculated to do every thing but promote brotherly kindness and true Christian charity.

After several attempts of other members to address the house, it being understood that that part of the motion which required signatures should be omitted, the clerk prepared to call the roll, each member to stand up on answering to his name.

Mr. MONTGOMERY and several other members now retired.

The roll being called, 117 ministers and 18 elders answered, "I believe the doctrine;" 2 ministers answered, "Not;" and 8 declined voting.

The next day the following PROTEST was handed in, signed by a number of ministers and elders, against the decision of the Synod in passing a *declaration of faith:*

"The undersigned protest against the proceedings in this case for the following reasons:

"1st. Because we regard this measure as being, in its introduction and progress, a direct violation of the law of Synod, which requires that 'all matters originating before the Synod shall first be submitted to the Committee of Overtures, and remain upon the Synod's books for at least one year.

"2nd. Because it is obvious, and has been so admitted by the friends of the measure, that it cannot assure the Synod of the sentiments of any individual, even for a day, and is therefore nugatory.

"3rd. Because we cannot give our sanction to a proceeding, which, especially under the popular odium now so generally excited, evidently creates a temptation to insincerity.

"4th. Because we do not approve of the practice of bearing solemn testimony to a mysterious doctrine of pure Revelation—in the words of man.

"5th. Because, as put and carried, this measure operates directly as a test of individual faith; is strictly inquisitorial in its nature and effects, and such an infringement on Christian liberty, as is without a precedent among us, and wholly inconsistent with the fundamental principles of our church."

CORRESPONDENCE.

THE New Monthly Magazine has paid the Monthly Repository the compliment, or done itself the honour, of transferring to its pages some of its poetry. To this the Conductors cannot object, provided the respectable Editor of the former work acknowledged the source from which he copied.

Several communications have been received.

ERRATUM.

Page 637, line 4, for "Astme," read *Astrue.*

HE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XI.

NOVEMBER, 1827.

ON DIGNITY OF CHARACTER.

IDST all the frailty, inconsistency, and imperfection of the human , generally and individually, there is such a thing as dignity of cha-r. Of the dignity of human nature we do not now speak; that comes the hand of God, invested with the grandeur which pervades the whole ion, incapable of degradation, and unsusceptible of change. It was l forth out of nothing, endowed with irresistible energies, and graced by lessing of its Maker; and, secure in its immortality, was sent forth nering and to conquer, armed with a divine commission to wrestle with)vercome the powers of Sin, Death, and Time. It is not for us to de-e the majesty of this favoured child of God; a majesty too dazzling for veak vision, too capacious for our limited conceptions. It is not for us lineate that of which, amidst the clouds and darkness of this world, we atch only faint and imperfect glimpses, and which is reserved to be one e most stupendous revelations of the future world. When we stand on reshold of heaven, strengthened to gaze on its glories and listen to its onies, we shall, for the first time, comprehend the greatness of human e, and adequately rejoice in its destination,—a greatness superior to our nt conceptions of the glory of an archangel;—a destination more bliss-an we can now imagine the benevolence of God himself to have ap-ed.

t the dignity of human character is not too high a theme for man. It is from the relation which men bear to one another that the perception of uality is obtained. In the sight of man alone, is there such a thing as ve dignity of human character? To the view of the Divine Being, the ness, the perverseness, the guilt of his creatures are so evident, they fall short of the standard of moral greatness which he has set up for them, o infinitely below the holiness of his nature, that if there be any per-)n of difference, it can be only of a few of the very lowest degrees of arative littleness. It can only be that one man is a little above another e scale of moral greatness; it cannot be that any are positively great.)portion to the advances that one man has made over another, is the dif-:e between their perceptions of dignity. He whose moral progress is :ly begun, is but little conscious of the greatness of human nature; more

awake to a sense of dignity of character, but, above all, impressed by the external grandeur which invests many children of the world who have no better title to respect. He looks with awe on the man of wealth or rank, and in his estimation, splendour and dignity are nearly the same thing. He may be aware that, external circumstances being the same, one man is raised above another by moral superiority; but this difference is to him almost imperceptible, in comparison with that which is caused by inequality of rank and fortune. Of the dignity of human nature he knows little, and cares less. A more enlightened and better man is aware how little greatness can be conferred by accident of birth or splendour of fortune; but being only partially enlightened as to the moral constitution and destination of man, dwells little on the majesty of his nature, and exalts to an undue degree the greatness of human character. He has a lively perception of the "difference between man and man," but he makes too great a distinction of ranks; despising too much those who forfeit his esteem, and overrating the very slender attainments which the best can make in this world. He who has received a larger portion of light from heaven, and who approximates more nearly to the view which the Divine Being may be supposed to take of the concerns of mankind, sees no longer a shadow of greatness arising from the institutions of society; and being aware of the infirmities which impair the purest and best of human characters, he regards the space as small which separates the greatest from the least; he mourns his own frailties too deeply and humbly to dare to speak of the moral greatness of man, and loves to turn from the humiliating picture which his experience has drawn, to contemplate the eternal majesty and ever-growing beauty of human nature. In this glorious contemplation his powers are invigorated and his desires expanded; till, though not insensible to the gradations of character which will ever individualize his fellow-men, all human excellence that *is* diminishes to almost nothing in comparison with that which *shall be*. Of these three, the first looks not beyond the flowers which deck the paths of the valley; the next bounds his desires to the mountain top, nor dreams of aught attainable beyond; but he who has already planted his foot on the summit, gazes at the ever-burning stars, and is fired with the earnest and fully authorized desire to behold the glories they contain, and to follow their course through the regions of heaven for ever.

But few are those who belong to the third class; few are those who do not estimate too highly the dignity of human character, and imagine themselves to possess no inconsiderable share of this greatness. Yet their notions of this quality are almost as various as their persons. One recognizes its presence where another sees only the littleness of a worldly mind; one regards as poverty of spirit that temper which commands the respect of others. One imagines dignity to be established by the predominance of one quality; another pronounces it to consist in the exercise of a different virtue; and if all agree in calling a particular character dignified, each will, perhaps, ascribe the presence of its dignity to a different cause. Not till clearer views and a more diligent practice of duty prevail in society, will men agree in their ideas of this quality, or will it be attained in any eminent degree by more than a few.

The commonest kind of dignity is that which arises from pride: but it is a spurious and evanescent greatness. The proud man, by assuming the possession of great merit, and expecting as his due the respect and submission of his inferiors and the deference of his equals, leads men to take for granted that the merit he tacitly asserts really exists; that the tribute he demands is

ally his due. As long as this belief lasts, the tribute will be paid: and as ng as his superiority is acknowledged, the proud man will entertain no isgivings as to the validity of his title. But the time must surely come hen this factitious greatness will vanish away. The proud man depends n his own resources for his influence over the opinions of men, and on the pinions of men for his happiness. His own resources will soon prove inlequate to the maintenance of his claims; and when a flaw is once discoered in his title, his demands will be disregarded and his power will vanish ray. His happiness depends on the opinion of the world; the opinion of e world depends on the consistency of his character, or the permanence of s claim to its deference: such a claim cannot be preserved inviolate by one bject to human weakness and frailty; and therefore a greatness erected on unstable a foundation must soon be overthrown. Pride is not made for an; neither is the kind of dignity which arises from pride a lawful, nor n it be a permanent, possession. Should it, by great care, be preserved e a life-time, the day must come when all unfair claims must be annulled, nd when some who are greatest in this world will be declared the least in e kingdom of heaven. But the dignity of pride is as partial as it is tranent in its dominion. The proud man shews such littleness of mind in errating his own powers, such narrowness of views in looking not beyond e little circle of self for excellence, that those whose deference he most sires will be least able to afford it. The grand mistake he makes will be once evident to them; and the pity they feel for his delusion will be in roportion to his anxiety (not expressed, but intensely felt) for their acnowledgment of his superiority. The pride of Coriolanus might keep a rong hold on the imagination of the common herd of the Roman people, nd might even command their respect under a reverse of fortune; but here might be, and probably were, in Rome, enlightened patriots who, in e days of his glory, saw how dependent was his peace on the fluctuating de of public opinion, and who might whisper to themselves and to each ther, when they saw him sacrifice his public duty to his private resentment, at it was no more than they had expected: that his dignity was not of a urable kind, and might therefore, on the first trial of its nature, degenerate nto obstinacy and perverseness. Few could now be found to covet the ignity of Coriolanus.

Another kind of dignity accompanies decision of character. It resembles that of pride in the circumstance that when it originates in a high idea f self, it is liable to the mutability and destruction to which all things of uman origin are exposed: it differs from that of pride, inasmuch as it deends not on human opinion for its safety. Decision of character, whether rising from confidence in self or in a superior power, is incompatible with regard to the fluctuations which are ever taking place in the worlds of natter and of mind. Events themselves are made to bend before the decision of a master mind, and oppositions of opinion are of small account with t. They must bend or break; for its course must not and will not be deayed. It passes on like the wind over a field of corn; bending the pliant, reaking the stubborn, never pausing in its progress, or returning on its rack. While this decision lasts and accomplishes its aims, it commands espect, and it will be durable if it be founded on reliance on a superior power; for then its exercise is not incompatible with a regard to the interests f men. When it is founded on self-confidence, its day of destruction will ome. Napoleon, for a while, commanded the awe of the whole world, an

awe which would have endured to the end of his life, if his own resources had borne him out in his stupendous schemes. But his wisdom failed; events proved too strong for him; and those who had suffered under his arbitrary sway, dared to reproach him with their wrongs; those who had before crouched under him, ventured to criticise his plans and to ridicule his failures. He became the object of pity to some, of scorn to others; and if multitudes still gazed on him with interest and regarded him with veneration, it was for other qualities than the dignity arising from his decision of character.

How different was the dignity which invested the character of Howard! The peculiar characteristic from which he derived that dignity was decision, but a decision founded on humility, instead of presumption. All that he did was done in the name of God and of Christ, and self was forgotten. He regarded not the opinions of men, when they opposed his career of duty; but he was far from despising men, or deeming himself above them. The decision with which he pursued his career, facing the wonder of relatives and acquaintance, disregarding the speculations of thousands, braving the anger of princes, resisting the opposition of governments, making his way amidst the sneers, the wonder and the entreaties of those who thronged round to gaze or to oppose, won for him at length the veneration of all who ever heard his name. But the tribute was unsought and undesired. He was unconscious of the glory which encircled his brows, while all bowed before it: its celestial lustre was never dimmed by the shadow of earthly frailty, for it was not of earth; and it still abides to consecrate his tomb, till the great day when it shall again crown him the most exalted of the great ones of the earth.

Courage is a quality which, beyond most others, commands the respect of mankind. But there are two kinds of courage, the one the offspring of impulse, the other of principle, and the respect which they ought to command is in proportion to their comparative merit. The worldly and narrow-minded regard with tumultuous admiration the animal courage which urges the soldier forward to acts of aggression and into scenes of slaughter. In their eyes his dignity is increased in proportion to the fields he has fought, the lives he has sacrificed, the misery he has inflicted, the wounds he has received. As long as the fiend of discord walks abroad among the nations, brandishing the torch which "is set on fire of hell," there will be men who will dare to break the laws of God to obtain the homage of men; there will be those who think it more honourable to be stained with the blood of the defenceless, than to be anointed with the regal unction; there will be those who deem it the most glorious lot of man to rush at once from scenes of conflagration, of agony, and murder, into the presence of him who hath said by the mouth of his servant, "He shall have judgment without mercy who hath shewed no mercy;" there will be those who, elated by the applauses of the giddy multitude, and regardless of the dying curses of their brethren, whose blood crieth unto heaven from the ground, deem it no fearful thing to fall into the hands of the living God. And as long as any are found to be proud of the mark which they inherit from Cain, there will be rulers to sanction, honours and wealth to reward, and servile crowds to applaud, their bloody deeds. But the reign of violence cannot last for ever. The hour is coming when the oracles of God will be more intently listened to, and more rightly interpreted; when he who, by the heathenish decrees of unregenerate nations, is pronounced to be the greatest among men, shall become the lowest servant of all. The hour now is when the truly wise

among us, casting off the shackles of prejudice and opening their eyes to the light of reason and religion, have learnt to see things as they are, and to call them by their right names. The number is daily increasing of those who see in the incursions of the military chief no higher merit than in the depredations of the eagle or the lion; and in the ferocity of his followers qualities nearly allied to those with which nature has furnished the wolf and the tiger. The hour has already come when the sympathies of the good wait upon the victims instead of the victor; when the lot of the fallen is thought preferable to the triumphs of those who trample them down; when true greatness is pronounced rather to belong to him who, pierced with injuries, invests himself with patience, as if gathering up his mantle before his fall, than to those who inflict the blows, however loudly the world may proclaim them to be "honourable men." Passive courage, the courage of endurance instead of aggression, is a source of dignity, true and permanent, in proportion to the principle from which it derives its energy. The passive courage of the stoic is dignified in comparison with the active courage of the conqueror; but the dignity of the stoic shrinks into almost nothing when compared with that of the Christian martyr; he who dies for his religion, commands, or ought to command, less of our respect than the confessor,—he who lives in misery for the sake of his religion. There is an unalterable dignity in suffering well; the more protracted the suffering, the greater the dignity, because the more assured the purity and strength of the motive from which the power of endurance proceeds. On these principles we shall look on Alexander the Great with a respect diminished, instead of increased, by his conquests: we look on him as on a high-spirited child, making a great commotion with his playthings. Crowns, kingdoms, and the lives of men, are stupendous playthings certainly, but as such they were used by Alexander; and his consequent pre-eminence among men was little more indicative of true greatness, than the authority which a boisterous child obtains over his weaker and quieter companions. On the same principles we shall look on a stoic in undeserved banishment with greater respect than on a general in an oration: the stoic will be almost forgotten in our contemplation of a Christian martyr, exulting in the invincible strength of his faith: from the triumphs of the martyr we shall turn with a deeper veneration to behold the serene glories of a spirit possessing itself in patience, and passing through degradation, want, and misery, bearing pain of body and anguish of mind, for the sake of conscience and of God. Many fine examples of stoical courage might be enumerated, but their greatness cannot compare with the dignity of each individual of the glorious army of martyrs, from Stephen to Latimer; and there are greater even than these; the cloud of witnesses who have borne testimony to their faith in much patience, in afflictions, in necessities, in distresses, of whom the world was not worthy, yet by whom the world has been blessed in a continued series from the apostle of the Gentiles to the Henry Martyns of the present day.

Moral courage is, therefore, one source of dignity of character; but we must also look for it elsewhere; for a character graced by the very perfection of the best kind of courage, may yet be far from dignified as a whole. There may be evidences of a proud, overbearing, impatient, or dogmatical temper, which may, when the time for exercising courage is past, serve as marks for the shafts of malice to aim at and to wound. It has ever been a subject of regret to the friends of truth that her champions have seldom been able to preserve the dignity of her cause in their persons through life. Those who have written, and spoken, and laboured in her defence, have sometimes

slunk from her side in the moment of danger; and others, whose fidelity has been proved perfect by sufferings, have caused her to blush for her servants by some unseemly arrogance, some thought of vengeance, when the pressure of trial has been removed, and a temptation offered to the soul to shew its inmost workings in the restored freedom of speech and action. The reviling tongue and the threat of vengeance have too often lowered the dignity of sufferers for conscience' sake; and those who have commanded the deepest veneration by their firmness in the presence of foes, in the depths of dungeons, or in view of the stake, have too often pained the ears and sickened the hearts of their friends by some humiliating display of unconquered passion, of unchastened feeling.

Meekness, then, is another quality requisite to the maintenance of true dignity. Meekness in prosperity, courage in adversity,—if these virtues be fully exercised, dignity of character will be nearly perfect. In the view of the world, indeed, meekness commands but little admiration, and will not be treated with due respect till a reformation takes place in the fashionable code of morals; till resentment of injuries ceases to be called proper spirit; till all are as willing to acknowledge as they must inevitably feel the absurdity of resisting insult by an appeal to the ordeal of powder and shot; till men learn to be more jealous for the honours and rights of others than for their own. By the wise and pure among us, however, humility is regarded as the truest mark of dignity; and, happily, there have been examples (we will hope their number is increasing) of men, eminent by their powers, conspicuous by their honourable deeds, who have been at the same time clothed with humility; who, while the world was prostrated at their feet, have pointed to heaven, and exclaimed, "Not to us, but to Him, be the glory and the praise." Such examples as these, examples of men who, through meekness and courage united, have been able to accomplish their aims, to break down the barriers of prejudice, to divide, as by divine power, the waves of opposition, and make them as a wall of defence on the right hand and on the left; to smite the stony hearts of men, and cause the streams of tenderness to flow, will, in time, have their natural effect of securing universal respect, of inclining all to wish for the possession of the mighty talisman which has conferred such powers on some individuals of their species. This was the talisman which opened a way for Penn in the trackless forests, and secured him an asylum in the hearts of savages. It was this which washed the blood-stains from the laurels of Washington, and imparted unfading bloom to his brighter civic crown. It was this which opened the prison doors before the unassuming Howard, and gave him entrance into the deeper dungeons of the depraved and heardened heart; and when the broken-spirited captive raised the languid eye at his approach, this it was which made his countenance appear as it were the face of an angel.

But perfect dignity is not secured even by the perfect union of these two virtues. Something more is wanting, and some greater degree of this quality may be attained, even in our present uncertain and imperfect state. The meek and resolute man may forfeit or impair his dignity by want of consistency. He may suffer one quality to predominate too much over another: he may change his opinions too often; he may engage in designs which nature or education has not fitted him to execute; he may be mistaken in his judgment of himself, and may therefore encourage what he ought to repress, or repress what he ought to encourage. As long as these inconsistencies remain, his dignity of character is vulnerable. Intellectual error and imperfection, happily, have little influence over moral greatness.

If they had, none could be great; for there is not in the intelle
the moral world, a model of perfection placed within the reach
hension and attainment. We see, in the instance of the apostles,
how exalted dignity of character may be, without any extraordi
of intellectual superiority. Their exaltation was caused by their
and in proportion to their consistency was their exaltation.
which, at one time, gave Paul a superiority over Peter: it was
consistency which added dignity to Peter during each year of his
length honoured him with the undisputed title of Prince of t
It is the want of this which gives the bad power over the g
makes truth and virtue mingle their tears over the occasional de
the worthiest among their followers: which upholds the tottering
of vice, folly, and superstition; which enables the false and m
of worldly greatness to burn on in rivalship of the light of hea
attract the eyes of men, while they turn their backs on the m
The cause of this imperfection is evident. It arises from the i
of our dependence on the only immutable Being. In his strength
we be made strong; in his wisdom alone can we be wise;
fection alone shall we, at length, become perfect. Not till we le
ourselves of the trappings of worldly pride, can we be invest
dignity of moral purity; not till we have bowed our heads, can
our crown. It was this entire dependence on an unfailing p
constituted the greatness of the only perfectly regulated character
It was this moral consistency which, more than the prominen
power, more than the importance of his mission, more than the
of the glories of his second coming, crowns the Saviour of the w
dignity inferior only to His who sent him. It is this which ca
follow him through the varying scenes of his life and death, wit
tion and love increasing at every step, till they terminate with p
communication, too deep for utterance. It is this which, in h
compassion and deeds of benevolence, makes us own him, "truly
Man, the chief among men;" it is this which, in the grandeur of h
and the splendour of his miracles, makes us bow before him
reverence due to an angel; it is this which, in the sublimity of
ciations and the glory of his promises, causes us to recognize
God, and impels us, through his name, to adore the majesty and
the grace of the Most High.

In proportion to our attainment of this Christian consistency,
degree of our moral dignity, of the only true and permanent di
that dignity which can enable man to respect himself, to secure the
of those of his fellow-men whose respect is valuable, to pursue h
course without shrinking from the gaze of men or of angels, to
eyes on this world in peace, and to stand, awed but unabashed, in
sence of the Majesty on High. This is the dignity which alone
the frail child of earth to mingle, without presumption, among t
God; which renders him a fit inhabitant of the courts of heaven, a
him a welcome among the wise, who "shine as the brightness of t
ment, and as the stars for ever and ever."

THEOLOGICAL PEACE-MAKING.

"Jesus Christ, who is gone into heaven, and is on the right hand of God, angels and principalities and powers being made subject to him." 1 Pet. iii. 22.

SIR, *To the Editor.*

THE question which I attempted to raise in my last scribble, seems to have excited a very lively sensation in the Unitarian world. *Voces audit, adhuc integer.* My present adventure in the wilds of heterodoxy is probably destined to a like animating fate. Such would-be peace-makers as the Cambridge Clergyman and myself, are verily and indeed, I believe, some of the most unacceptable of theological polemics. Still, whether at the instance of necessity or free-will, I cannot help belonging to this school, or not lament to my heart the pains, the perverse pains, ever and anon taken to prevent all possible approximation to that unity of faith and worship amongst the disciples of "one Lord," most assuredly dreamt of, if not soberly anticipated, by its earliest but best-informed professors.

In this long obsolete, and perhaps half crazy humour, will he allow me the liberty of remonstrating with that body of Protestants to which we both ostensibly belong, not so much on their tenacity of what is technically called the Trinitarian faith, as of that faith in its most indefensible and offensive form? The term itself I do not just now arraign, because I cannot but, in common probably with him, think it well matched by the "mere man" and "simple humanity" of another *too sportive* creed: and am ready to admit, that we can have no pretension to insist upon the abdication of the one, till we have thoroughly made up our minds to part with the other. But, waiving the point, and even, in compliment to the hypothesis, admitting a doctrine of Father, Son, and Holy Spirit, to be the doctrine of Scripture, the creed of the Saviour of the world himself, and of his immediate missionaries; is there, I would not too pettishly ask, no more plausible or decent mode of exhibiting that doctrine than by positively burlesquing the book to which it is referred, in the fondness of their accommodation to it? Why palpably parody that Scripture, why ostentatiously follow out that creed into a mode of worship which absolutely scorns the example of their prototypes, while it affects to rest *solely* on their authority? They would not dare to adulterate the sacred page by such verbal transmutations as they scarcely less wantonly and licentiously introduce into their Articles and Liturgy; yet will these sinners against tradition, in every thing but the most abject obedience to its authority, ever mock and insult the Protestant ear with their scrupulous veneration for the *litera scripta* of inspiration, even in the moment and "very act" of distorting its hallowed language into every *traditional* novelty of combination! Let the impeachment involve what reputable names as anti-catholics it may, is it less than a virtual dereliction of their own apology for schism that they incite, whom they would propitiate, to the adoption of such contraband patch-work as "God the Son," and "God the Holy Ghost," or challenge us to "bow the knee" to a three-one Deity? *If this be the symmetry of the Christian figure, what does the Bible present but an aggregate of dislocations?* With scandals so unquestionable and without excuse as these, there can assuredly be neither compromise nor parley on the part of any commonly consistent scripturalist. These monstrous innovations on the apostolic forms of prayer and praise seal *in limine* the lips of Christian charity, who must be allowed no dispensing power, who has neither absolution nor apology for the theological vagaries of an after age to that of the apostles, which would imply that *they* were mere tyros or mal-adepts in the "counsel of God." "Avaunt! at once," do not the

sticklers at such a jargon as this seem to exclaim to all their fellow-christians not within the Roman Catholic pale, "O mark with your pious punctiliousness! We will not endure your insidious rammels, which would chain us to the feet of the Christ and his apostles, and tempt us to apostatize from the purer theology of the Fathers of our Church, the oracles of the Reformation." Now, let me appeal to Clericus Carthaginensis himself, whether, upon terms so repudiating and injurious, all present and future concord amongst the disciples of a common Saviour must not be absolutely impossible? Whether, by such a substitution of allegiance, those who patronize it do not openly avow themselves a mere sect, and disclaim and interdict every hope and wish for unity to the Christian Church? To apologize for such broad innuendoes against the orthodoxy of the Divine Founder of the religion which goes by his name, and of that of its only heralds who ever taught it in person from his lips, by quoting their assumed creed against their recorded practice, what is it but, in the words of truth and soberness, to sport with the feelings they have outraged, and, under the mask of fidelity, to taunt with treason? Shame on these libellous *callida juncturæ*! It matters not what authority they may long have pleaded, by what reasoning they may have been excogitated. *There are they not, where, who shall presume to aver, they should have been: where, who that has a thoroughly honest heart will lay his hand to it and say, he can doubt they would have been; and that not once or twice, but as often as the associations of ideas which have since given them birth occurred, if the inferences of the inventors had been the known creed of the Evangelists and Apostles?* But now, on the other hand, these fouler blots erased—these undesigned, but too obvious, wrongs to the memory of one who spake as never man before or since hath spoken, entirely done away,—could the advocates of his religion be more worthily employed than in renouncing on their side every thing that unnecessarily gave offence to any of their fellow-christians, as averse as themselves to take unwarrantable liberties with the phraseology of the Bible? Need the most ingenuous or straight-forward Christian (or, if he like the term better, Unitarian) in existence, be scandalized at an address to God through his Son, our Lord Jesus Christ, for his holy spirit, though conscious of attaching a very different meaning to the words from that suggested by them to another worshiper in the same sanctuary? Or could he, blameless of a higher regard for his own opinions than what in spite of them might still be Christian truth, refuse to modify his own liturgy or extemporaneous prayer by the seeming tenor of a somewhat discrepant faith, as his sacrifice in return for a "brother's" meritorious surrender of its more unseemly form and language? Nay; what if, lured still farther on by the good genius of brotherly love, we were none of us so stiff and sweeping as some seem to think that right reasoning might require us to be, upon a point which, carried to its extreme, has certainly no very obvious tendency to assimilate our character as believers or worshipers to that of the first heralds of Christianity? The Epistles of the Apostles are a perfect riddle, if we deny to their faith in the Son of God, a conviction of his presence with his church in their day. Need we be so afraid of stultifying ourselves by erring with them in our own, that we must be more than forward to expunge from our *latria* every notion of his privity to our prayer, all reliance on his intercession for its increased efficacy or acceptableness? What *mutual* horror of idolatry so obviously forbids that we confess him in any sense "Lord," * if to the glory of God the Father? It is this un-apostolic zeal against the

* Under whatever modifications the apostles recognised the Deity of Jesus Ch[illegible]

mysterious nature of the Son, and not our profession of ultimate and undivided allegiance to his Father and his God, that so severs and alienates from us all those "who love Christ in sincerity" in any way but our own. Let Unitarianism but award only that measure of subordinate homage to "the name given above every name," which apostolic Christianity was ever wont to do, and how much longer would it stink in the nostrils of multitudes who fly to the most revolting absurdities of Athanasianism, as a refuge from its abhorred mutilations of what St. Paul ingenuously characterized as in the eyes of his "brethren after the flesh," an "heretical" mode of worship. Which of you, my Unitarian brethren, shall convince me of sin; and if I speak the truth, who will reprove me, when I contend, upon almost every page of his and Peter's and John's Epistles, that the brighter and the warmer our devotions to the Son, consistently with that we owe to God, ascends, the nearer our prayer and praise will approach, if not to evangelical verity, at least to its apostolical standard.

Many of your readers (if indeed you should liberally deign to insert this motley calumet of war and peace) will smile or sneer while running their eye over these preliminaries of a proffered negociation with a class of our fellow-christians of late years proverbially wedded to every thing that exists, whether right or wrong, in Church and State, as the only security for the monopoly of its emoluments and honours, and opposing, hating, and dreading every Anti-trinitarian, as if he carried about him the match that was one day destined to effect its explosion. They will not smile nor sneer the less when I avow my most sincere conviction, that there are not at the present day very many *whole-length* Athanasians amongst the laity or clergy of the Church of England; that, *malgré* the effect of habit, *esprit de corps*, and natural affection to a family, hundreds even of the latter would rather resign their preferments at once * than solemnly, in the presence of God, profess, on any stated day, at the demand of their hierarchy, as the condition of their retaining them, their entire belief in a certain formulary; nay, that even amongst her dignitaries there are not wanting advocates of their Bibles, who would have been better pleased if the illustrious names by which they are so forward and proud to swear, had been more thorough Protestants than they were, or, perhaps, could have been, when they went to work upon the mass-book of their forefathers. The Dissenters, by birth or outward profession, have a sort of *beau ideal* of a Churchman, which not a little caricatures a whole host of individuals in this supposed creed-and-article-ridden community. The Scriptures are not banished the libraries of these Gamalielites, nor is every copy of them in their possession blazoned with an Episcopal sledge-hammer in the act of "prostrating the understanding." Their candles do not invariably burn blue when some orthodox dogma excites a doubt in their minds, nor does the ghost of Latimer or Ridley that instant rise and pinch them by the nose when, μισονικτιαις σοβ' αιραις, they are every now and then a little too naughtily disposed † to take the

it is plain from their history and writings, that the honour they rendered him on this account excited no alarm in their own minds or in that of their countrymen, of its trenching on their avowed worship of "the God of their fathers." Yet this godly jealousy seems one of the most irritable feelings, and any homage, but the lowest possible, matter of the greatest horror to many who esteem themselves the only true apostolical Christians.

* The history of the Establishment attests, that it is one thing, in the opinion of not a few of its members, to treat with the Church for a past and gone-by offence, and another not to deprecate an unseasonable repetition of some of her requisitions.

† Why callest thou me good? None is good but God. Of that day and hour,

Saviour of the world at his word,* or even to put a somewhat unstatutable construction on the dicta of his ante-James and Elizabeth contemporaries. It is, indeed, a quite glaring fact, that the Scriptures are not here and there only, but every where, fast gaining ground upon the legends of tradition, and, *pari passu*, of course the *profane* figment of Trinity in Unity, or three equal persons making up the one God, declining in repute. Still is the forlorn hope not seldom nor unconsciously clung to for the sake of doctrines erroneously imagined to be inseparable from it as the dividing point between Christianity and pure Theism. In this dilemma, this critical juncture of half conscientiously halting between two opinions, with the Baal of Tradition before him on the one side, and the God of the Scriptures on the other, how does that faith, which would fain identify itself with apostolical Unitarianism, ordinarily meet the inquirer's eye? Wearing, I will say, the most forbidding aspect possible, sitting in cheerless majesty over the wreck of every object of reverence and love, but one, to which he has been hitherto accustomed in a Christian temple. Does this utter desecration now, this smock-smooth waste, I would ask, leave and present all its primitive ichnography? The answer will be variously given; but, as one of the spectators of the ghostly scene, I certainly think otherwise. No! To the thesis from which she proudly derives her name, and triumphantly mocks the contemptible profanation that would usurp it, let Unitarianism be ever true as the needle to the north, and withal as unrelenting as the lightning of heaven.† Thus far she stands on the rock of ages, beneath the eternal sunshine of evangelical truth: but do no clouds confine its precinct save to the eye of sinister observation? They have been espied or embodied at one time or other of his career by almost every pilgrim who has traversed the holy ground for a period of now well nigh 2000 years; and where, in these latter times, shall seer find the magic to dispel them from the vision of sense or of imagination? A ruder hand may multiply their number or swell their volume; but the most skilful will probably but vary their shapes, or change their hues. Where there is so much abiding doubt, must there not be some ambiguity? The fact of the relation of Jesus to God is written in sunbeams, and all Christendom recognizes it: the mode of that relation is so revealed, that scarcely two intelligent and honest men sitting down to the question as a *res integra* would precisely agree about it. THAT HIS FATHER IS ALSO HIS GOD, we know upon his own authority, and upon that of all his apostles; what more need any Christian know to become a Unitarian in faith or worship? Let the postulate suffice. Touched by this talisman, the chimera of a tripersonal Deity vanishes into air: let us give the unscriptural nonsense to the winds amid the cheers of thousands of our present opponents; but the less our corollaries from this fundamental dogma invade the "majesty" of the Christ, the more and more, as most of them contend, shall we find, upon experiment, our ideas, and the language in which they are expressed, harmonize with those of its "eye-witnesses." Upon this point are they so palpably wrong, that we should left-handedly remand them, without pang or pause, to the evil genius of pseudo-orthodoxy?

J. T. CLARKE.

&c. I live by the Father. The Father that dwelleth in me, he doeth the works. The Son can do nothing of himself, &c. &c. &c.

* Then shall the Son himself be subject, that God may be all in all.

† The transfer of the being from the person to the nature is a power of legerdemain which must surely sometimes provoke a smile out of the conjuring room. There were no such katerfeltos even within the orthodox pale for centuries after the date of Christianity.

THE FALL OF THE LEAF.

Not a flower is left for the vagrant bee,
The evening winds have a dirge-like sigh,
And the chang'd leaves hang on the mournful tree,
Like false friends waiting the time to fly.

It is come—the hour, the ominous hour,
When Summer must lay her last glories down,
And resign to the cold usurper's power
A faded robe and a gemless crown.

Yet the dying year is beautiful still,
Though the last of its summer days has shone;
And we yet may gaze, from the sunset hill,
On the shining foam of its bright waves gone.

Still, still it is sadly sweet to gaze,
By the soft rich light of the calm day-fall,
On the brilliant relics of former days,
Over which is stealing the Spoiler's pall.

As the moonbeams rest on the mouldering pile,
Distinctly dim and obscurely clear,
The tender tints of the sunset smile
On the ruins left of the blooming year.

'Tis a scene, as the stars and mountains old,
And yet as the Spring's first roses new;
'Tis a tale, from the date of Eden told,
Yet still, though sad, it is dear and true.

We look, as our father's look'd of yore,
On the fading wood, and the falling leaf;
We read the book they have read before,
And our hearts run o'er with "the joy of grief."

A light comes back from the mystic Past,
Which shines on the soul with a beam of power,
And thaws the ice that the world had cast
O'er the fountain of thought in a colder hour.

We hear a voice, which whispers, that we
The fate of all that we mourn must feel;
That seared the verdure of Hope must be,
And the Autumn of Age o'er the worn heart steal;—

And oh, that—saddest and worst of all,
The darkest sand in the time-glass shed—
Every leaf and flower of Life's tree must fall,
Their green bloom wither'd, their sweet breath fled!

Alas, that Pleasure should only give
Her elixir pure in an icy bowl,
Which melts at our touch, as we vainly strive
To cool the thirst of the fever'd soul!

Alas, that the things most dear below
  Like the autumn-leaves must fade and fall;
That the bleak death-wind must over them blow,
  And waft them each to the rest of all!

To the rest of all?—But where, oh where
  Is the goal of all that breathe and die?
Waves not the spirit, in purer air,
  The wings she soil'd in this cloudy sky?

Is there no bright land, where no Autumn sears
  The verdure of hope and the bloom of love?
Where, unsullied by sin, undew'd by tears,
  Life's roses sparkle in bowers above?

"*There* MAY BE," responds the voice of Earth;—
  "*There* IS," deep warble the harps of Heaven—
"*The grave may give a young Angel birth,*
  And your fading world is a world forgiven!"

Crediton.

VICARIOUS PUNISHMENT.

Mr. Angelini and the Reverend Ordinary.

Scene—Apartment in the Ordinary's House.

(Concluded from p. 494.)

Mr. Angelini. It is now three months since our last interview. During this period the subject of our conversation has engrossed the whole of my attention. Its bearings appeared to me so awfully important, that I could not rest satisfied till my mind arrived at some conclusion on which I might safely depend.

Ordinary. I hope then that you have been so fortunate. But what was it that created in you so great uneasiness? I should have imagined that long ere this time you had congratulated yourself in not having been allowed to suffer under a delusion.

A. Yes, I perfectly agree with you, that had I been permitted to suffer, it would have been under the greatest of all delusions: for now, Sir, I have become A COMPLETE CONVERT TO YOUR PRINCIPLES: still, however, in their application, there may be betwixt us the most essential difference. May I beg, therefore, that you will indulge me in a little further conversation?

O. If I can be of any service to you, it will give me sincere pleasure: but what is the subject to which you now refer?

A. That the doctrine of substitution, as maintained by the generality of Christians, is itself a delusion.

O. A delusion!

A. Yes, a delusion. Does it not run counter to all and each of those principles by which you yourself established beyond a doubt, that I could not be received as the substitute of the unfortunate Fauntleroy?

O. Though you could not be received as his substitute, how does that run counter to the Christian doctrine of substitution? Do you suppose that our Lord Jesus Christ did not die as the substitute of sinners?

A. I not only suppose it, but it now appears to me to have been absolutely impossible.

O. Upon what grounds?

A. Because he could not be accepted.

O. Why?

A. You know that being innocent he could not be charged with other guilt: to accept of him, therefore, as a substitute, in your own language would be "to set reason and common sense, not to speak of law and justice, at utter defiance."

O. I see what misleads you. You speak of the death of Christ as if it had been a human transaction; whereas we are to regard it as altogether divine and supernatural; therefore reason and common sense and human law and justice have nothing to do with it.

A. No! Are we to adopt Tertullian's creed and say, "*Credo quia impossibile*"? Are we to ascribe a line of procedure to the Almighty, at which even the human mind, when divested of prejudice, revolts, and spurns as absurd?

O. Your idea is neither new nor well-founded. In the days of St Paul the very same subject was unto the Jews a stumbling-block, and unto the Greeks foolishness, and yet it contained demonstrations both of the power and wisdom of God.

A. But how are we to judge of this, if you exclude reason and common sense?

O. Reason and common sense are not otherwise excluded than as they are incapable of comprehending the mysteries of God; or, as St. Paul denominates the doctrine of Christ crucified, "the wisdom of God in a mystery." You certainly will allow the Deity to be incomprehensible. You recollect that fine strain of representation on this subject by the author of the book of Job: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Can you wonder, then, if his procedure should not be level in every respect to the comprehension of finite intelligences, especially to a being of such limited capacity as man? Recollect, I pray you, the statement of St. Paul, "Without controversy great is the mystery of godliness."

A. But while the incomprehensibility of the Divine Nature is readily acknowledged, and also the incomprehensibility of his works in many respects, this furnishes no substantial reason why his moral procedure, as revealed to man, should be equally incomprehensible.

O. No! I think it does. Were man able to comprehend even the moral procedure of the Almighty, he must be possessed of an intelligence approaching to divine. Very differently, however, did prophets and apostles regard this subject. "My thoughts," saith the Lord in the Prophecies of Isaiah, "are not your thoughts, neither are your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "O the depth," says St. Paul, "of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" His judgments and his ways you will allow to be moral procedure, and that too as it regards man.

A. Why then am I called upon to believe a doctrine as revealed, and to act upon it, if that doctrine be incomprehensible?

O. You believe a thousand things equally incomprehensible: nay, it is

nd your power to doubt them. For instance, you never would call in ion the intimate connexion between your mind and body; but can you prehend the nature of that connexion? You know that by a simple vo- you can put your body in motion, but can you explain how it is that his volition you can move even a single joint? How absurd then were conduct, were you to sit down in inaction, till you could sufficiently prehend how you live and move! You cannot comprehend how the gradually becomes loaded with beautiful and delicious fruit, but would on that account refuse to partake of it? Equally unreasonable would conduct be were you to refuse the benefits of Christ's death because cannot comprehend the principles on which it was deemed necessary heir procurement.

. This reasoning is analogical. Do you recollect how you characterized reasoning?

. Though this reasoning be analogical, it is for the purpose of illustra- alone, and not to mislead your judgment.

'. If this doctrine then, that Jesus, though innocent, died for the guilty, s you state, incomprehensible, upon what grounds can I believe it as a nal being?

. Upon the very strongest grounds, which I shall presently state: but mit me in the meantime to observe, that we live in a world of incompre- nsibilities. It is but little that we do know. Our knowledge is chiefly ined to facts. Now amongst these facts is that most important of all, Christ having "died the just for the unjust, that he might bring us to ."

A. That is the matter to be proved. Where are your proofs?

O. They are found in abundance in that testimony which God hath given his Son; "and if ye receive the testimony of men, the testimony of God reater."

A. But then those passages to which you will unquestionably refer, must ver admit of a different interpretation, or I must give up all pretensions to n any ideas of right and wrong, of truth and falsehood.

O. Now, Sir, do you really presume to regard yourself as a judge qualified decide on *what is right or wrong, true or false?*

A. Not absolutely; but when a proposition demands my assent, may I be allowed to examine it, and if it evidently appear to be incongruous, y I not reject it as false?

O. But, Sir, your judgment is not infallible. At any rate it were only an of becoming humility to submit your judgment to the authority of God.

A. Sir, permit me to say, that it is my most earnest desire and study to y the utmost deference to the Divine authority; and were I but *convinced* t this doctrine, with all its incomprehensibility, really were of divine au- rity, I would receive it with most cordial and implicit submission. But, , it is a duty which I owe to myself to satisfy my own conscience. is a duty which is enjoined in Scripture "to prove all things, and be ready always to give an answer to every man that shall ask me a EASON of the hope that is in me." To do this I must employ my reason, I therefore must judge of that interpretation which is assigned to par- ular passages of Scripture. Now, if I find that in the Scripture the imate destination of man is made to depend on the *nature of his actions*, numerous quotations in support of which I need not now parade to n, surely I may regard the doctrine of Jesus Christ dying in the room,

of the guilty as not only at variance with these, but as a doctrine in itself, to speak mildly, not agreeable to reason.

O. Then how is it possible for you to account for the whole Christian dispensation, *which is founded entirely on the death of Christ as the substitute of sinners, or to explain those passages which represent it as such, and which occupy so large a portion of the New Testament?*

A. Bring forward some of these passages.

O. Isaiah, in his prophetical capacity, says, "*The Lord hath laid on him the iniquities of us all.*" And St. Peter says, speaking of Jesus Christ, "*who his ownself bare our sins in his own body on the tree.*"

A. Now here, Sir, you must permit me to apply your own principles. The representation in these quotations is metaphorical. Iniquities or sins are represented as a load or burden, and the metaphor is sufficiently appropriate in one respect, but only in reference to the guilty; I say in one respect, because a metaphor is not applicable to the subject it represents in all its qualities, or in all the circumstances in which it may be viewed. A load or burden may be taken up, or laid down, or transferred from one to another; but guilt is personal and in its own nature intransferrable. To lay upon one the iniquities of another is therefore neither *intelligible in point of language, nor possible in point of fact.* All texts of Scripture, then, which represent sins or iniquities under the figure of a burden, or any other figure implying the possibility of transferrence, if so interpreted, carry the figure far beyond its legitimate and intelligible import.

O. But though sin be in its own nature intransferrable, Jesus Christ might be said to bear our sins, and to have them laid on him, when he endured the punishment of them.

A. Now, Sir, I must appeal to your candour. How often have you yourself in the most decided manner averred it to be a principle ALTOGETHER INCONTROVERTIBLE, that where there was no guilt, there could be no punishment?

O. Sir, I own to you, and I have all along assumed, that the substitution of Jesus Christ for sinners is a doctrine that is *incomprehensible.* It is a mystery of God, but not on that account irrational. In short, it is a doctrine that is ABOVE REASON, BUT NOT CONTRARY TO REASON.

A. Now do me the favour to define your terms, and let me distinctly understand what you mean by *above reason* and *contrary to reason.*

O. When a doctrine in Scripture is proposed, the truth and manner of which the reason cannot comprehend, then I say that that doctrine is above reason; and were it possible that a doctrine in Scripture could be comprehended, or actually is comprehended, to be absolutely false or impossible, then I say that that doctrine is contrary to reason. Or in other words, a proposition is above reason when we do not comprehend how it is realized, and contrary to reason when we do positively comprehend that it cannot be realized. For instance, so long as a person may be ignorant of mathematics, the forty-seventh proposition of the first book of Euclid, though in itself demonstrably true, yet would be above his reason, but any proposition contradictory to an axiom or first principle would be contrary to reason.

A. Pray tell me further what is it in a proposition which renders it false, or impossible?

O. A proposition is false or impossible when the ideas which it contains do not coalesce. This may take place either on account of the immediate opposition and inconsistency of the ideas themselves, mutually excluding

each other, as in a contradiction, or because of their inconsistency with some other established truth, with which they do not comport.

A. Now, Sir, I am so well pleased with your definition and distinction, that I am ready to rest the question entirely upon what you have now stated. You then maintain that the acceptance of Jesus Christ as a substitute for the guilty is a doctrine which is true, although with regard to its truth and manner it be incomprehensible, by which you mean that it is above reason. Is this a fair statement of your meaning?

O. It is.

A. Now, on the contrary, I maintain that the said doctrine is contrary to reason, because I DO COMPREHEND IT *to be false or impossible, both on account of the ideas of it not coalescing among themselves, and of their opposition to other truths which are firmly established.* The proposition then at issue is this, Is the acceptance of Jesus Christ as the substitute of the guilty above reason, or contrary to reason?

O. It is in vain to enter on any discussion, because the doctrine, being acknowledged to be incomprehensible and above reason, cannot be submitted to its test, but *rests on Divine authority, and therefore may be received as indisputably true, being a matter of faith, but not of reason.*

A. I would observe, that it appears incomprehensible or above reason in no other sense than *an absurd proposition is incomprehensible or above reason.* Suppose it were announced to you in a writing claiming divine authority, that two and two make five, or that a part is greater than the whole: these propositions you might pronounce to be incomprehensible; but the mind will not rest here, but reject them at once as false or impossible. If, therefore, I can shew that the doctrine under discussion is equally false and impossible, it is incumbent on you either to expose the fallacy of my reasoning, or to acknowledge its validity. I conceive it then to be contrary to reason that God should accede to a procedure inconsistent with the perfection of his nature. If his violated law requires satisfaction for the support of its dignity, that satisfaction neither can be given by, nor accepted from, an innocent individual, because justice requires that the innocent be protected, and the guilty alone be punished. Were the innocent to suffer for the guilty, this would be, according to your own representation, to satisfy the law with the shadow without the substance—with the figure without the subject which it represents—with a mockery of justice—with a counterfeit of punishment. Though Jesus Christ should have voluntarily proposed to die, this makes no alteration, because where there is no guilt, there can be no punishment—neither can he be supposed to take the guilt upon himself, because guilt in its own nature is intransferrable.

O. How then is it said that "God made him to be sin for us, who knew no sin"? If in this there could be no transferrence of guilt, there was at least an *imputation*, for he was considered and declared as guilty.

A. Now, Sir, I call upon you to mark in your statement a proposition contrary to reason—not above it, because as a reasonable being *you cannot do otherwise than comprehend it to be both false and impossible.* Your doctrine, then, supposes Jesus Christ guilty of the sins of mankind by imputation, but not in reality—that is to say, that he was guilty of those very sins of which at the same time he was innocent. Now, to maintain such a doctrine is to contradict a first principle, it is to contradict the axiom, "*that it is impossible for the same thing to be, and not to be, at the same time.*" But what, I pray you, is imputation? The very term denotes *uncertainty, if*

not falsehood. Both in its use and etymology, it implies the exercise of the imagination, or of a vague and indiscriminating mind, *thinking or supposing* certain qualities to belong to a person, which he either may or may not possess. But, in the case of Jesus Christ, imputation assumes a very different aspect; for here there is violence done, and that wilfully, to the consciousness of truth. Guilt is imputed to him in the consciousness of his innocence. Through ignorance or malevolence, one man may impute guilt to another who may be innocent; but *you represent God as imputing guilt to his Son, and the Son as voluntarily imputing it to himself, and all this in the consciousness of innocence; just as if God could be capable of colluding with his Son to impose upon the world falsehood for truth.*

O. Sir, you horrify me.

A. Where is the wonder, seeing that you dare to *impute* to the Author of all perfection, a procedure akin to the machinations of the infernal spirit?

O. Sir, I protest against your unhallowed assertions. The doctrine I maintain has been that of the Church, with little exception, from its commencement till the present day.

A. But when it has been impugned, how has it been defended? Only by an appeal *to authorities, not to principles;* to assertions, not to proofs. Permit me to notice to you a late author, who says, that "in defending this doctrine, it is necessary to state it in such a manner, that it shall not appear irrational or unjust." Well, how does HE state it? I shall read to you his words. After asserting that the doctrine had been completely vindicated, and a solution afforded to every objection, by some of the greatest masters of reason, from Grotius down to the present Archbishop of Dublin inclusive, and professing to avail himself of all this host of assistance, he says,—"In the substitution of Jesus Christ, according to the Catholic opinion, *there is a translation of the guilt of the sinners to him;* by which is not meant that he who was innocent became a sinner, but that what he suffered was on account of sin. To perceive the reason for adopting this expression, you must carry in your minds a precise notion of the three words, sin, guilt, and punishment. Sin is the violation of law, guilt is the desert of punishment which succeeds this violation, and punishment is the suffering in consequence of this desert. When you separate suffering from guilt, it ceases to be punishment, and becomes mere calamity or affliction: and although the Almighty may be conceived by his sovereign dominion to have the right of laying any measure of suffering upon any being, yet suffering, even when inflicted by Heaven, unless it is connected with guilt, does not attain the ends of punishment. In order, therefore, that the sufferings of the Son of God might be such as became the Lawgiver of the universe to inflict, *it was necessary that the sufferer should be considered and declared as taking upon him that obligation to punishment which the human race had incurred by their sins.* THEN HIS SUFFERINGS BECAME PUNISHMENT, not indeed deserved by sins of his own, but due to him as bearing the sins of others." After the discussion which has already taken place, it is not necessary by any analysis to point out the incongruities, the fallacies, and, I may even add, the disingenuousness, contained in this remarkable passage. It may, however, be regarded, notwithstanding its ambiguous and contradictory phraseology, not only as one of the latest, but as the *best statement of the doctrine which can be given.* It has been given, too, by a person of distinguished talents and learning, lately at the head of a Scottish university, and long the eloquent leader of the councils of the Scottish Church; and it affords an instance that

inst the mighty power of truth, no genius, no learning, can ultimately vail.

). Sir, you seem to speak with such self-complacency as if all others d in error, and you alone had the power of detecting it. How is it that assume such mighty pretensions?

f. I declare to you in the face of heaven and earth, that truth is my only ect, and if my reasonings and conclusions accord with truth, it is to you ie that I am most deeply indebted; for they are all founded upon those ciples formerly adduced by yourself, and declared by you to be incon-ertible.

). I have already said that the doctrines contained in the Holy Scriptures chiefly matters of faith and not of reason, and that when you trust to r reason, you trust to an erring guide. But reason, yea heaven and h, may pass away, but one jot or tittle of what God hath said shall not away till all be fulfilled. Remember, too, that those things which are ossible in the estimation of men, are possible with God; and "if the el be hid, it is hid to them that are lost."

L. You intimate, then, that I must assent to *your view* of the gospel, rwise it is at the peril of my personal safety. This consideration may ler me a hypocrite, but is not calculated to inform my judgment. I do uest, then, as the greatest favour you can bestow upon me, that you will t out the fallacy of my reasonings, of which, upon my honour, I am conscious. Failing to do this, it is no impeachment of your sagacity to that you cannot effect an impossibility.

h. Sir, I may take my leave of you with the solemn declaration of the ner of the faithful, "If you believe not Moses and the prophets," to m I may add still higher authorities, namely, the Son of God and his ired apostles, "neither will you believe, though one rose from the l." *Exeunt.*

P.

THOUGHTS ON THE SABBATH.

THERE is something so consonant to our best feelings in the circum-ces associated with the Christian Sabbath, that we can hardly help dering at its having ever been made the subject of objection. The idea of a busy world stopping, as by general consent, the giddy round occupation to devote a day in seven to their Maker; the thought of so y separate hearts blending in their meditations, so many different voices g together to the throne of the Creator, possesses infinite attraction for spirit that has learned sometimes to wander beyond its own narrow cell. ow" (we are pleased to think) "the hum of business is hushed, that hum ill of agitation, that mingled hum of care and gaiety, of fears and hopes. that composed that mass of human passion and energy, are now with-wn to a temporary retirement: the prosperous man to pay his tribute him whose providence directs the tide of human affairs; the unfortunate to relieve his thoughts from earthward, and feel that He who chastens till good and gracious. Now, the monarch forgets his sceptre, the tor his anxious charge, the soldier his warfare, the prisoner his chains. r, the father foregoes his labours, the mother her cares. The studious

man calls home his thoughts, and the man of business seeks repose for his spirit. The mechanic is now in his lodging, and the husbandman in his cottage. The huge body of human society, through all its spreading connexions, is now at rest. To-morrow, it will resume its play, and all will be ceaseless motion. To-day, amongst the sons of men, all is undisturbed and tranquil. To-morrow, their attention, their thoughts, their feelings, will diverge a thousand different ways. To-day, one sacred bond of sympathy holds all in unison. To-morrow, they will start forth again in the different characters which they are ordained to support below. To-day, they go before their God, as children of the same parent. To-morrow, their burdens must be resumed—the cares and the sorrows which each has to bear. To-day, they are privileged to rest, forgetting care and sorrow, in the presence of the Almighty. To-morrow, will the world resume its spell, with its duties, its allurements, its disgusts. To-day, all around us rejoice to forget it for a time—all, save the pitiable person who, unprepared to live amid purer things, even on the Sabbath steals back to its paltry concerns. To-morrow, necessity will recommence her sway, and divided families will go forth to their various pursuits. To-day, in cheerful union, they bless the hours of domestic enjoyment and repose." It is a pleasing and a stirring thought—peoples and nations confessing the bond of brotherhood, in the acknowledgment of a day adapted to common weaknesses and consecrated to a common God. It is a pleasing and a spirit-stirring thought, that, whatever the mortal lot of man, he has yet been permitted one day in seven to rise above his low estate. Who would not feel that day the ties press closer which draw him to his species? Who would not feel his soul enlarged with a more diffusive, and cheered with a livelier, ray of benevolence? Who could wonder if, on the Sabbath morn, he should fancy the sun beamed gladlier, and the fields smiled fairer, than usual? Day of happiness and pure enjoyment! How many worthy and industrious fellow-mortals does it bless with the opportunity of loved, social intercourse! How many amiable and sensitive hearts does it bless with the recurrence of Devotion's purer hour! How many reflecting and noble spirits does it bless with the return of loftier meditations! Nurse of every better and more exalted feeling! Rare interval of constraint to folly and affectation, of freedom and triumph to reason and sincerity! What surer test need a man require of his growth in all that is truly great and excellent, than the ardour with which he welcomes, the zeal with which he uses, the golden hours of the Christian Sabbath? Institutions of human appointment have been swept away by that flood of ages which is sapping even now the foundations of others that are yet left: but this, the most ancient and venerable of all,—this, which has been countenanced by the approbation of God himself,—this still endures; and every true lover of his species, of wisdom and of virtue, will breathe his aspiration to Heaven, that it may endure till the returning light of the seventh day shall see all the nations of the earth entering with one accord into the house of the Eternal Jehovah!

T.

ON THE STATE OF ULSTER.

" 'Tis true* and True we see the chief
Who are to blame for this mischief;
But, gin the Lord's sin hides nae leave,
A town-quarrel
Ay 'twa' real pests wad mend relief
An' end the quarrel."

Burns

To the Editor.

R, *Sept. 5, 1827.*

way or other, it seems as if something would be done towards eman- Ireland from the mental slavery under which she has so long Miserable and degraded, indeed, has been the fate of that country. ns of the people under the bondage of Popery, and the remainder between the dominion of the Presbyterian priests and the thraldom Established Church. Priestcraft has there three heads, all equally d forbidding. There is the same spirit in each. The Church of (fortunately) is compelled to confine its claims to the mind. The of England collects its revenues by armed force and bloodshed—the ttle of Skibbereen to wit. The Presbyterian Church seeks to perse- honest and faithful officer because he has spoken the truth. But to to domineer over conscience, to "lord it over God's heritage," is l and aim of them all. The history of the Ulster Synod is a prominent ent. It transports one back to the times of John Calvin. It is the counterpart of the ecclesiastical conclave which, at the instigation of that f the Reformation, condemned Servetus to be burned. There is the me spirit, almost the same language. Luckily for Mr. Porter, the f burning are over.

re is one point which cannot have failed to strike your readers, and, I to have stirred their blood as it did mine. These Presbyterian inquis- are desperately alarmed for their pockets. Amongst all their ranting inting about the pestilent heresy of Arianism, amongst all their com- for the welfare of the Redeemer's kingdom, they keep a very sharp ut after the riches of this world. If they have one eye for Christ, they mother for Mammon. They are all paid by the Government—these nformist divines are all pensioned out of the taxes. "What will the nment think of us?" says one. "Turn out these Arians," says an- "or we shall draw down the ill-will of the Government." This is the d fruit of an alliance between priests and politicians, between Church tate. "Hear this, ye that abhor judgment and pervert all equity, ye uild up Zion with iniquity. Your chief men judge for reward, your teach for hire, and your prophets divine for money—yet ye say, Is e Lord amongst us?" I have said these men had the spirit of Calvin, do him wrong. John had nothing to put in his pocket by the death of tim. He destroyed Servetus for the honour of God, and not for the e of Mammon. But with this Presbyterian conclave, all their pretended bout religion is base, hypocritical cant. They knew that Mr. Porter a Arian when they chose him their clerk, and, heretic as he was, they on quietly enough with him till of late. But these inquisitors h out that there was a demur about the parliamentary grant to their

* John Goudie.

lege on account of the Arianism of some of its professors. "Oh say they, "if this be the case, our turn will come next. We must g these Arians, or good bye to our salaries." One of these crafty (Stewart, of Broughshane) thus lets us into the real motive of their ings. He admits that "Mr. Porter had discharged the duties of his a faithful manner, and that he had fearlessly and manfully told th but," says he, "we ought to dismiss him, because a person hold opinions and acting as our clerk is injurious to our interests." confirms this delightful argument, so worthy of a priest, by a lie, Repos. p. 710,) and sums up all by this appeal to the avarice of his "*We ought to use our best endeavours to stand well in the opini Government*, FROM WHICH WE RECEIVE SO GREAT SUPPORT." Sir, what opinion must a man have of that audience to which he address himself? Let us bring the matter, in idea, nearer home. at a meeting of the ministers of the Three Denominations, at B Street, Dr. Winter or Dr. Newman (I humbly implore them to p the wrong I do them) were to propose to their brethren that th expel the Arians and Unitarians from their body, because they hope act would induce the government to increase their stipends—I say, this to be done, would not such a proposition be met with the scor dignation of the whole body? Would not the proposers be brande apostates from the cause of Nonconformity, and would they ever dar up their heads in any decent society again? What a miserable, set must this Synod of Ulster be, to whom any man would dare to u a sentiment! "Ho, ho, come forth, and flee from the land of th deliver thyself, O Zion, that dwellest with the daughter of B "What concord hath Christ with Belial? Come ye out from amo and be ye separate, and touch not the unclean thing." Too long servants of the one only Jehovah slumbered and slept, too long h hoped by quiet submission to lull the spirit of Calvin to rest. It h to crush them. But let them be true to themselves, and these in quisitors shall be put to silence and to shame. Is the torch of pe quenched at Rome to be rekindled in Ireland? Is liberty of co proclaimed in Popish South America, and slavish submission to be and practised in Protestant Europe? Is bigotry driven to take up i ing in a Presbyterian Synod?

Let, then, our Arian brethren gird up their loins for the fight. not without able, learned, and pious men. They are stigmatized as way robbers," "men who had withered up the best interests of th tian Church," "wolves in sheep's clothing," "the enemies of t venly King," "men who should be dragged to light and expos eye of Government," "men arrayed in hostility against their Lord viour." These charges, be it remembered, are not made in se before their faces, and published to the world. Dr. Hanna (one of clave) said, "Drive the Arians from amongst us, and you will be the very way of establishing and confirming their opinions." Doctor is right enough. It will compel the Arians to defend them will set people inquiring who and what the men are against whom torrent of abuse is levelled; it will excite discussion, and this is what the Doctor wants to avoid. He tells us, "Arianism is dying death." Yes, and well it may if there be no one to help or succo every man's hand is against it, and it cannot find a single champio must. The fire, however, is rekindled, the slumbering ashes are bl

lfe, and the blaze will soon give the good people of the North of Ireland ight enough to read their Bible without Trinitarian spectacles.

It is most fortunate for the cause of truth and freedom, that, just at the time this discussion was going on in the North of Ireland, so much attention should have been excited to the controversy in the metropolis. In the dispute between the champions of the Churches of Rome and England, a new, unexpected and unwelcome combatant has taken the field. Macguire, the Popish hero, had little difficulty in driving his antagonist Pope into a corner, from which he found it utterly impossible to escape. It required no great penetration to foretell the issue of a contest between these sister churches. If the elder knows her game, the younger is *sure to be beaten.* But in Dr. Drummond, the Unitarian champion, the old lady has found an adversary of a different sort. From his bright and well-tempered armour her darts fall powerless, and the thrusts which so deeply wound the Church of England here fail to reach *him.* He who last defended Unitarianism in Dublin [Emlyn] was imprisoned as a felon. But those days, ye Ulster Presbyterian inquisitors, are over! You may "expose Dr. Drummond to the eye of Government," but there is no dungeon in store for him. The ministers of a king who has graciously ordered John Milton's defence of Unitarianism to be translated and published for the benefit of his subjects, are not very likely to incarcerate Arians.

After reading the pranks of this conclave of reverends, I turned for refreshment to the writings of my favourite Robert Robinson, and I will finish my letter by a quotation from one of his letters, addressed to a Dissenting minister, in which he exhorts his brother Baptists to resist a yoke which some creed-making brethren would have fastened on their necks. "What, dear Sir, can I say, except that I abhor dominion over conscience? I have confidence in our good brethren that they will resist such tyranny by either refusing fund money, or by accepting it free from all conditions of believing this or that. Will you resign the noblest branch of liberty, *liberty of conscience,* not to prelates and princes,—they don't ask you,—but to a few plain men like yourselves, having no more learning, no more virtue, no more knowledge and piety, than yourselves, and no possible pretence for depriving you of this freedom, except what the giving a few poor guineas a year affords? Sir, our ancestors resisted the tyranny of Rome in spite of all her pomp and her power. We have trod in her steps and dissented from a wealthy Established Church, because, like the papal hierarchy, she also oppressed us with human creeds; and shall we suffer our own brethren to put a yoke upon our necks? God forbid. Who elected and commissioned these men to make a creed for us? Are they apostles, and have they any *extraordinary* call? Blessed be God, the ages of fraud and credulity are over, and, having got possession of the oracles of God, we are now to judge for *ourselves.* If every word were true, and our own faith, we would not subscribe this creed, nor own the authority of these men to make one. But what if it should be neither truth nor sense? You must profess to believe. What? The doctrine of Original Sin! Why there are twenty accounts of original evil: which do they mean? That of St. Augustine? Or that of Soame Jenyns? Neither, but both! Of such practices as these, what will our Sovereign, the sole Lord of conscience, say when he comes?"

A NONCONFORMIST.

JOURNAL OF A RESIDENCE OF TEN WEEKS AMONG THE WALDENSES, IN THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER, 1826. BY G. KENRICK.

(Continued from p. 729.)

Valleys of San Martino and Peyrousa, concluded.

AFTER the examination of his flock was concluded, I was invited by one of the worthy mountaineers of Rioclaretto to accompany him to his cabin, (*house* it could not be called,) where plain, but most abundant, fare was provided for the pastor of Villa Secca. A baptism was here performed, and as he constantly kept in view the instruction of that part of his flock whom he was visiting, the pastor had no rest the whole day. At one time there was a pause in the conversation, and he seemed to be deeply thinking. "Thought travels far," said he, "and I was then thinking of the infamous conduct of Calvin towards Servetus," which he went on to condemn in severe terms, and with animated eloquence. I remarked that the genuine spirit of Christian liberty was not more than partially understood by the Reformers, who, while they declaimed against the tyranny of the Church of Rome, were themselves on some occasions chargeable with persecution against those who differed from them. Socinus, for example, was instrumental in the persecution of Franciscus Davides, because he maintained that the Father was the sole object of a Christian's worship, while Socinus insisted that Christ ought to be worshiped. "Socinus was evidently wrong every way," said M. Rostaing, "for every one has a right to the free possession of his own opinion. And," turning to the worthy mountaineers around the fire, "besides, Jesus Christ is the Ambassador of God, and although, as such, I owe him all respect, and ought to receive his commands as being those of God, yet if I treat the Ambassador as if he were the King, I am wanting in my duty to the King himself." I was glad of this opportunity of ascertaining that the liberal sentiments and modes of interpretation I heard from the pastor of Villa Secca, were freely declared to his flock, and did not form merely an *esoteric* doctrine, to be divulged to those whose occupation led them to the critical study of the Scriptures. One of our little party was an old soldier who had served under Napoleon, and he related to me with great animation the agreeable discovery they had made of the existence of some of their Vaudois brethren in Wurtemberg. While marching in that country, they spent the night in the open air, and on awaking in the morning, he and two others who were from the Valleys, were astonished to hear the peasants coming about them talking in their own dear native Vaudois patois. These were descendants from the Vaudois of the adjacent Valley of Pragela, extending from La Peyrousa up the river Clusone, to its source, and anciently forming a part of the province of Dauphiny, though now belonging to the King of Sardinia. This Valley had from time immemorial been occupied by the Vaudois, but on the revocation of the Edict of Nantes in 1685, they were driven from their homes, and finding an asylum in *Wurtemberg*, they have continued there a separate people to this day. They built several villages, to which they gave *Vaudois* names. *Gros Villar*, and Bubbiana Majore, and Minore, were amongst the number mentioned by my informant; and it is remarkable that these are the names of parishes on the *east* bank of the Clusone, from which the Vaudois have by subsequent edicts of the Dukes of Savoy been expelled; so that the preservation of these names

the most of the kingdom of Wirtemberg is a standing monument of the wisdom which once possessed the corresponding members of Protestantism. The Canton of Wirtemberg not only spreads the Italian name, which marks the native country of their Waldensian ancestors, but preserves until now the use of the French as the language of religion, a memorial derived from the same source. In the year 1699, however, the King of Prussia invited these Waldensian colonists, for why should not the King of Wirtemberg meddle a little with the affairs of conscience and religion, when all the other sovereigns of Europe meddle? great was the motive the Waldensian colonists to remove. The name of them had great affinity to mine, and one of them, James Monastier, of Pra-Villar, a near Canton, brother of the pastor of San Giovanni, was obliged to resign situation of which he had been much esteemed for many years, in consequence of his not being able to comply with the terms of the Royal Edict requiring him to present it in "*uniformi coupe.*" Not to return to this figure, I will here mention that I was informed by Messrs. Rey and Monastier that the Cantons of Wirtemberg are much reduced in number: there still, however, have five flourishing parish churches, and two or three other places in which some of them are found. They amount in the whole to several thousand souls, but it is not known exactly how many. All their establishments are near Durlach, between that city and Stuttgard, and at no great distance from the eastern bank of the Rhine. It is the policy of the government to amalgamate them as much as possible with the Germans subjects of the Kingdom. *Dennai Mountain* was succeeded at Pra-Villar by his nephew of the same name. *Jean Pierre Grignaud* is pastor of the parish of *New Hampton*. It was amongst the brethren at Wirtemberg, that, after it had succeeded re-establishing the communion of the Waldenses in their ancient bodies, in the year 1698, the aged ecclesiastic and pastor, Henry Arnaud, found tranquil retreat, where he could be under no apprehension of being driven from his abode by fire and sword. M. Bert furnished me with the following epitaph on the tomb of this singular hero, at the Church of Schnabberg near Wirtemberg:

Waldensium Pedemontanorum Pastor, nec non militum praefectus, vere invictus ac strenuus,
HENRICUS ARNAUD,
Sub hoc tumulo jacet.
Nescit labi virtus. Ad utrumque paratus
Cernis hic Arnoldi cineres: sed gesta, labores,
Infractumque animum, pingere nemo potest.
Millia in Allophilum Icosides militat unus;
Unus et Allophilum castra Ducemque quatit.
Obiit 8 Sept. 1721. Æt. 80.

Translation.

Here lies the Pastor and the General of the Waldenses of Piedmont, the Reverend and Brave Henry Arnaud. Heroic virtue can never be overthrown. Alike prepared was he for either mode of conflict. Thou beholdest here the ashes of Arnaud: but his feats, his toils, his undaunted spirit, none can describe. The son of Jesse singly makes war against the Hosts of the Philistines; singly he routs their camp, and strikes terror into the heart of their Leader. He died Sept. 8, 1721. Aged 80.

To return to our little mountain party at Rioclaretto. The soldier spoke highly in praise of Napoleon's liberality towards the Vaudois. I said, "I suppose he is regretted in the Valleys?" "No," said he, "he certainly placed us in a situation even superior to that of the Catholics, after all that we had suffered formerly; but we do not regret Napoleon, for the King of

Sardinia is our lawful prince, and we know it is our duty to respect *him*." This trait was quite characteristic of the Vaudois. Of all the virtues which render them dear to the heart of all who know them, none is more remarkable, considering the circumstances in which they are placed, than their *moderation*. Never do you hear from their lips a severe reflection upon those who wrong them, or any contemptuous expression respecting the grossest superstitions of their mistaken brethren. The pastors in speaking of the Catholics call them "our brethren of the other communion," probably to avoid the use of the term *Catholic*, which cannot be conceded them, and that of *Papist*, which might give offence.

It was delightful to see on what affectionate terms M. Rostaing lives amongst his warm-hearted flock, and I was sorry when the words, "Adieu, Monsieur le Pasteur; le Bon Dieu vous accompagne!" were returned with "Adieu, Ancien! Adieu, Diacre!" Adieu, Elder! Adieu, Deacon! (for titles of honour are always carefully observed even amidst the eternal snows of the Alps,) and all sought their respective habitations. I returned, in company with the pastor alone, to the inn at Clos, and our conversation was prolonged. I did not lead to it, but the conversation returned to the subject of the *person of Christ*. He observed, that our sentiments accorded upon the most essential points; and, encouraged by the frankness of his manner, I took the liberty of asking him, whether he thought it *possible* that two beings or persons should, in the same sense of the term, be God; as it appeared to me that the strongest argument for the exclusive Deity of the Father was derivable from the nature and definition of Deity. "Why," replied he, "what would be the consequence? Would it not be, that there would be *no God at all?* Either their opposing attributes and different wills must nullify one another, so that we should have no Governor of Nature; or, if their wills and attributes were the same, and consequently coalesced, they would belong appropriately to *neither*, and neither of them would be God. I am clear of this. But," added he, "I have always found a difficulty in interpreting the beginning of John's Gospel." I remarked, that the Word being said to be *with God*, shewed that at least when he was said to be God, it was not intended that he was so in the same sense in which the Deity himself is so: and that when it was said "that all things were *made*," or *done*, "by him," the subject of John's Gospel being the Christian dispensation, and not the creation of the world, it was natural to interpret it of the former and not of the latter." "I am not clear," rejoined M. Rostaing, "respecting the meaning of the whole passage, but so far I think is certain: he who is *with* God, cannot be God himself, properly speaking; for if I have a person *with* me, and I send him away, '*me voila bien tot seul*,' I am immediately left alone. The person who goes away and executes commands must surely be distinct from, and inferior to, him who remains and by whom the command was issued. And why is Christ even said to be *with* God at all, but because he derives honour from being near the Deity? Even when the *kingdom* of the Messiah is spoken of, it is as subordinate to the Father that he is represented as reigning. For David says, '*The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool*,' Psalm cx. 1. The monarch who places a person at his right hand, confers, indeed, the highest honour, but at the same time he makes known his own superiority, and that he is the source from which honour proceeds. It is true, on the other hand," continued M. Rostaing, "that our Saviour says, '*I and my Father are one*.' But is not the ambassador *one* with his prince, if he faithfully executes his designs; and is not to comply with the

demands of the antinomian: as they the king himself? This is evidently the meaning, for our Saviour says, in another place, 'Of myself I can do nothing,' and 'My Father is greater than I.'" I have observed to M. Rostaing that I was quite astonished to hear him express these sentiments, as I had thought the Vaudois all believers in the Supreme Deity of Christ, and that the religious books of instruction which they used contained this doctrine. He replied, "These questions are not agitated amongst us. 'Nous laissons,' we forbear from discussing the coequality of Christ with the Father, Original Sin, Predestination," &c. "What! just as they do at Geneva?" replied I. "Yes." "But you have no regulation to that effect?" "No." "Does the Synod, then," I asked, "not interfere in any way in matters of faith, nor require the pastors to preach in any other manner than they may judge agreeable to the gospel?" "There is no interference at any time, on any matter of faith, either with the people or the pastors. Our creed is, as you must have observed, that of the apostles. But we require no oath to be taken to it. Our pastors come to us already ordained at their respective colleges, and they have only to present certificates of this ordination, in order to receive cures as vacancies occur." "But surely," I said, "a great change in sentiments must have taken place among you within a few years?" "No," he replied, "no change of doctrine has ever taken place. The doctrines of our church at this day are those our ancestors received from the companions of the apostles." "Do they not then, in some sense, regard Jesus Christ to be God himself?" I inquired. "The Waldenses," he replied, "have ever considered charity, and not the belief of a particular set of doctrines, to be *Christianity*. They obey Christ and they worship God. But with respect to mysterious dogmas, no one interferes with the faith of our people. They go no farther, however, than the pastors go in their catechetical instructions, such as you have heard this morning. We use Ostervald's Catechism, which comes to us from Switzerland. We cannot print any thing for ourselves. This Catechism says of Christ that he was God and man. This the pastor explains, *de manière de ne pas s'écarter de l'orthodoxie*, in such a way as not to depart from orthodoxy. But that Christ should be equal to the Father never entered the head of a single Vaudois, *n'entrait jamais dans la tête d'aucun Vaudois*," pointing with his fore-finger to his own head with strong gesticulation. "But they all believe that he was conceived by the Holy Spirit, and that the Holy Spirit descended upon him at his baptism."

I made particular inquiries of M. Rostaing respecting the nature of his own office, and the constitution of the Waldensian Church. As some parts of this constitution display considerable ingenuity in providing against the inroads of spiritual usurpation, and at the same time securing to the pastors a reasonable degree of respect and influence, (and as, I believe, no account of it has yet been laid before the public in England,) I will now give the result of my inquiries. This church resembles the Kirk of Scotland, in having a *general* assembly for managing the affairs of the whole church, and a particular one for *each separate church*. The church consists of all the individuals who, being sixteen years of age or upwards, have received the Lord's Supper. The young people are instructed by the pastor previously to their admission, but no confession of faith is required of them, nor is any "experience" given in. Each parish is divided into a considerable number of sections or *quarters*, for each of which quarters the *whole* body of the church choose an *elder*, and either one or more *deacons*. In the parish of La Tour there are ten elders, in that of Angrogna twelve. The elders and

deacons, with the pastor for their president, (with only a casting vote in case of equal numbers,) constitute the *consistory*, by whom all the affairs of the church are managed. The *people*, however, do not entirely give up the controul of their own affairs when they have once chosen their consistory; for in cases of great importance, (whether exactly specified or not I do not know,) the whole congregation of communicants are required to be consulted. With this *general* body rests the appointment of one elder and one lay representative to the *Synod*, to which there is an appeal from all the parochial consistories. The Synod meets once in two years, and at each meeting chooses a president, called *moderator*, a *deputy moderator*, and a *secretary*, all of whom must be ministers, and two laymen: these five form the committee or "*table*" by whom the business of the Synod is prepared, and who are required to see that the orders of the Synod are carried into effect while that body is not sitting. The *table* has no further power or discretionary authority. Whatever they do is subject to the decision of the next Synod, on the assembling of which their functions expire. I inquired of almost all the pastors, whether the Synod had *any* jurisdiction whatever in relation to *matters of faith*, and was uniformly answered in the negative. In former periods, when it was judged necessary to draw up any general declarations of religious tenets, this was done in an assembly of *all* the heads of families—a constitution somewhat more *democratic* than that of the Church of England! Even in the Synod itself, any Vaudois present, who wishes to deliver his sentiments, may obtain permission to do so from the *table*. The moderator and deputy moderator are required to be chosen from different Valleys, San Martino and Peyrousa being classed together; and the office of each is precisely the same, without any superiority being given to the moderator. They visit each church previously to the assembling of the Synod, for the purpose of inquiring into the manner in which both pastor and people have done their duty during the last two years. The whole body of communicants are required to state whether they are satisfied or not with the services of their pastor, for which purpose he retires. He is then called in by the moderator and freely informed of the result, whether favourable or otherwise. The moderator then retires with the pastor, and making similar inquiries of him respecting his satisfaction with his flock, acquaints them with the result, adding his advice and exhortations. Should any heinous offence or scandal be discovered, the *table* has the power of *suspending* the functions of a pastor, or the privileges of a communicant, until the next meeting of the Synod. One circumstance respecting the moderators, strikingly shews the jealous eye with which the Waldenses keep watch over the growth of ecclesiastical power. Neither of the two has any jurisdiction or authority in *the Valley in which he resides*. M. Bert, the moderator, for example, visits only the churches in the Valleys of San Martino and La Peyrousa, while M. Rostaing, the deputy moderator, visits those of the Valley of Lucerna. Whether the moderators have any power of suspending pastors or members *without* the intervention of the "table," I could not distinctly learn, having received opposite accounts on this subject. But each moderator is certainly subject to the advice and censure of *the other*, no less than his brother pastors. It will be judged from this account what there is in the office of moderator corresponding to that of an *archbishop* in the Church of England.

During my stay in the Valley of San Martino, I went to see a respectable old man of ninety-eight years of age, who still preserved his faculties; instances of extreme longevity being comparatively frequent in the Valleys. His father was one of Henry Arnaud's brave companions. For the first

me in his life. I was told, the old man was rather poorly that day, so that I made the inquiries I wished of his grandson. I inquired whether any serious crime had ever been known to be committed by a native of that valley. The answer was, "No, never; the only thing of the kind ever heard of was the murder of his wife by a madman some time ago, who had also repeatedly attempted his *own* life." In reply to my inquiry whether the Vaudois believed Jesus Christ to be God, I was told, "Yes, they believed him to be God and Man." While in this Valley, I made inquiries respecting a distinguished Vaudois minister, who was born here and educated under his uncle, the pastor of Pomeretto. I refer to *M. Guido Brez*, author of a History of the Vaudois, in the French language, which appeared in the year 1794. I did not see this work until I had been several weeks in the country, and was gratified by finding that the views which, from my first coming, I had taken of the religious character and sentiments of the Waldenses were *completely* confirmed by this *native* historian. M. Brez left the Valleys young, and was minister at *Utrecht*, where he died in 1797. His work only extends to the year 1665, the death of the author preventing its completion. It is a proof of the estimation in which this work is held that Professor Mounier, of Rotterdam, also a Vaudois, has announced his intention of continuing it to the present day. The authors of the French "*Biographie Universelle*," who, being Catholics, are very sparing in their commendation of Protestants when they write against the Church of Rome, as M. Brez does, say of the author, that, "educated in the religion of the Vaudois, he writes with *warmth*, method and clearness." Biog. Universelle, Vol. VII., Brez. (G.) It is entitled, "Histoire des Vaudois, ou des Habitans des Vallées Occidentales du Piémont, qui ont conservé le Christianisme dans toute sa pureté et à travers plus de trente Persécutions, depuis les premiers siècles de son existence jusqu' à nos jours, sans avoir participé à aucune réforme." Without date, printer, or author's name. But the latter escaped from the writer in speaking of one of the martyrs, "*Guido Brez, the same name as the author.*" Preface, p. 14, dated Utretcht, 1794. As this work is exceedingly scarce, and is probably almost unknown in England, I shall give a few extracts from it in the original French. If it be allowed to afford a correct picture of the temper and spirit of the fellow-countrymen of the author, it will be seen, that, to take no higher ground, one of the most ancient churches in Christendom is at the present day one of the most liberal and rational. Preface, p. xxxiv., the author, having laid down the fundamental principles of natural and Christian liberty, proceeds: "Ces trois principes posés, je dis qu'il n'est aucun homme, aucun corps, aucune assemblée, aucune autorité quelconque sur la terre, qui ait le droit de s'ingérer dans la croyance de quelque homme que se soit, de lui prescrire des articles de foi, ou de lui demander compte de ceux qu'il a adoptés." At p. xxxviii. he observes, "L'évangile est la seule règle immuable de la foi, et l'Etre Suprême a laissé à chaque homme le soin de l'expliquer suivant le dégré de ses lumières, parceque son but n'est pas tant de nous proposer telles et telles vérités à croire, comme plusieurs personnes se l'immaginent, que de nous rendre tous plus humains, plus doux, plus modestes, plus vertueux, en un mot, et par là même, plus heureux. Tels ont été de tout tems les principes de Chrétiens de nos Vallées; tels ils sont encore aujourd'hui. L'Evangile est leur juge unique immuable. Ils ne tiennent aucun compte de tous ces échafaudages d'opinions que tant de sectes ont élevé autour de lui. Jamais aucun d'entr' eux ne prétendit prescrire à ses frères sa croyance, comme

une règle de foi. Les mots d'*hérésie* et d'*orthodoxie*, ce dernier surtout, leur sont presque inconnus. Ils ne savent pas mieux ce que n'est qu'un *dogme*, car ils n'ont jamais trouvé ce mot dans les livres sacrés, et leur première règle est de s'y tenir religieusement, autant pour les choses que pour les mots. On n'entendit jamais parler parmi eux de disputes de religion, et ils sont scandalisés lors qu'on leur dit qu'il y a des soi-disant Chrétiens, qui au lieu de s'appliquer à bien faire perdent leur tems à disputer sur ce sujet. Le Synode qu'ils assemblent tous les deux ans n'a d'autre destination que de maintenir l'ordre parmi les églises. Il ne s'ingère point dans les affaires de la foi, parceque *chaque Vaudois est en cela son propre juge, et qu'il n'en reconnoîtroit jamais d'autre au dessus de lui que l'évangile.*" In an appendix the author cites all the passages in which "the fundamentals of Christianity are laid down," and subjoins "Tous ces passages se rapportent à celui-ci: *La vie éternelle* est de ne *reconnoitre pour le seul vrai Dieu que toi*, et *Jésus Christ que tu as envoyé.* Ce qui veut dire, que les seuls articles dont la croyance est nécessaire pour obtenir la vie éternelle sont ceux que l'ecrivain sacré désigne dans ces paroles: *C'est le vrai fondement de la religion Chrétienne.* Les autres vérités secondaires sont laissées à l'explication particulière de chacun de ses disciples." Dispersed throughout the work, are some smart reflections on the narrow and illiberal spirit manifested by the *reformed* churches. Part II. p. 31, in particular, he says of them, "en lisant la confession de foi de chacun d'elles, on diroit en effet qu'elles ont autant de religions differentes. Si tous les Chrétiens *comme les Vaudois* n'avoient cherché que dans l'Evangile ce qu'il est nécessaire de croire pour être un vrai disciple de Jésus, on ne connoitroit plus ces querelles indécentes qui ont si souvent eu lieu entr' eux." He intimates, however, that the character of the ancient Vaudois became degenerated under the influence of the Swiss reformers, at whose instance, (and contrary to the judgment of some of the most respectable of the Barbes,) they drew up new creeds "deciding upon points which the Saviour himself had left undecided." Part II. pp. 44, 45, et passim.

It must be owned, the reader of *Leger's* "*Histoire des Vaudois*," 1669, will derive from the perusal of it a very different impression respecting the modes of thinking among them from that which M. Brez's and M. Rostaing's accounts convey. It should be remembered, however, that Leger wrote with a view of conciliating, in behalf of his suffering fellow-countrymen, the sympathy and support of the *Calvinists* of Switzerland, Holland, and England. The fact, I am inclined to think, is this: the ancient Waldenses were Christians according to the symbol of the apostles *alone*, which, it is on all hands owned, has been in *all* ages their creed. Of this, however, they subsequently gave *orthodox commentaries* and *interpretations*, (*e. g.* "Io credo un Dio Paire. Qual Dio e una Trineda." Vide Leger,) and added to it other contradictory creeds. The small but inestimable *pearl* of primitive Christian truth thus became incrusted with a *shell*, perhaps necessary to its preservation at a period when it would have been trampled on and lost. The shell is now, however, *worn so thin*, that the treasure it disfigures and partly conceals can, with attentive observation, be clearly seen to *shine through!*

HINTS TO UNITARIAN MINISTERS.

To the Editor.

Sir,

ave been much pleased by many of the remarks of your correspondent , contained in "Hints to Unitarians," in your number for September, hall be glad to be allowed to make a few observations which they have ated. It has long appeared to me, that one of the principal causes e slow progress of Unitarianism is a feeling which our ministers, as a though with many individual exceptions, possess. Unitarian minis- re generally excellent classical scholars, good mathematicians, and ele- mposers; but they are ignorant of the world, and do not seem to be of the power of an appeal to the feelings and the heart: they know how to state the arguments for their own belief in the strongest and unanswerable manner; they can reply to all the objections to our ian opinions which are to be found in books; but all that they say bears ; marks of being produced only by reading and study; nothing seems me from the heart; and though some of their hearers may be satisfied ving their reason convinced, yet the many will require to have their warmed, and their feelings touched; and unless this be done, our chapels till be unfilled, and our cause unprospered. Our ministers do well to nce the understanding—the power of doing so we think the great arity of the Unitarian faith; but they must also by their own earnestness conviction to the minds of their hearers, that they really and truly *feel* hey are at the moment uttering divine and important truths, which are found in the Scriptures, and which it is not only the duty, but the t interest, of each individual of their auditors to feel likewise, and to this feeling an incentive to every good action, and to virtuous and up- conduct. Every man mixing in society must have frequently observed nat different trains of reasoning men arrive at the same conclusion— hich is sufficient to convince one, is quite unsatisfactory to another; l requires still more; and a fourth is still sceptical when the other three tisfied by the amount of evidence produced. Here, then, is the use, the , and the advantage, of an appeal to the *feelings*. He who would e for ever on the meaning of a word, or the reading of a doubtful ge, may be carried away and convinced by the evident strength of g, and ardour, and conviction of the preacher. Let our young men around them and reflect on the cause of the popularity, and the large egations which attend some of our ministers, and they will find that he powers of reasoning, the strength of the arguments, and the classical tness, of a Fox, an Aspland, or a Madge, would be insufficient, ut the energy, the animation, the entirely giving themselves up to, and, rere, forming part of their subject, the apparent interest in their hearers, ffectionateness of the manner, of each of these highly-talented men. will find the popularity of any preacher invariably to arise from the cause, that they endeavour to interest the heart, instead of exclusively ssing the understanding. A cold address, in the pedantic style, we may se suitable to a philosopher of old, whose only subjects were dry spe- ons and suppositions; but how unlike the feeling, the warmth, the ness of our Saviour, or the energy, boldness, and eloquence of Paul! k the bookishness and occasional sentimentality of our young minis- ay arise in a great measure from the small numbers of which our

colleges and seminaries for the education of the ministry consist, and from the circumstance of all who are there being of one way of thinking; hence they meet with no difference of opinions or character, none of that variety which in large universities tends so much to give a knowledge of human nature, and to wear off that conceit and high idea of their own attainments which are so apt to fill the minds of young men of studious habits, who are educated in retirement, and who come from the study to the pulpit while they are scarcely more than boys. The consequence of young men being placed in the pulpit before they have seen any thing of the world, too often is, that if they succeed at first they imagine themselves perfect, and think there is no occasion for further trouble or exertion; and if unsuccessful, their spirits are damped, and rendered unfit for the continued efforts essential to success.

A UNITARIAN.

HYMN TO THE DEITY.

O THOU, the Great Supreme!
Enthroned 'mid worlds of light,
Whose goodness gilds the noon-day beam,
And gems the vault of night:

Fain would our souls aspire
To raise a heavenly song;
Impassioned strike the golden lyre,
And all thy praise prolong.

But mortal means must fail
To reach thy blissful skies;
Though thousand harps should swell the gale,
Or myriad voices rise.

Eternal Justice leads
Our great Jehovah's reign;
But Mercy's voice of pity pleads,
Nor does she plead in vain.

O! who can speak His worth,
Who gave our beings birth;
Who pours continual treasure forth
Upon the lap of earth:

Whose untir'd hand still flings
Unnumber'd blessings down;
And guides our souls on Virtue's wing
To an immortal crown!

He bends a list'ning ear!
Your joyful music raise,
Till earth and seas and skies appear
To echo forth his praise!

E. T.

INFINITE SIN.

To the Editor.

SIR, *Cork.*

WHEN Christians persuade themselves that because sin against an Infinite ing must be infinite, and infinite sin must require an infinite satisfaction, erefore sin against God must require an infinite satisfaction,—do they not eat their own understandings with words instead of arguments?

The reasoning runs thus:

Sin against an Infinite Being is infinite sin.

Infinite sin requires infinite satisfaction.

Therefore, sin (against God, who is an Infinite Being,) requires infinite tisfaction.

Here the medium of comparison, upon which the whole argument nges, is infinite sin. Now, let any person reflect, and try to state to mself, what he means by infinite sin; what idea he attaches to these ords; or whether he attaches any distinct idea at all. Unless this idea is fferent, on the one hand, from *sin against an Infinite Being*, and from n *that requires infinite satisfaction* on the other hand, its value as a medium proof is nothing. And the argument is at once reduced to the statement, at sin against an Infinite Being requires infinite satisfaction; in which, here is the force of conclusion? Let this be candidly weighed.

Again: if "infinite sin" means any thing, it means sin than which no n can be greater. Whence, if all sins against an Infinite Being be infinite, follows that all sins must be equally great, since if one were greater than other, that other could not be infinite. This is a conclusion in which a rtain sect of Heathen philosophers, called Stoics, have had the honour of eceding us by many centuries. If it be said that it is so as regards God, t not so as regards men, there the requisition of infinite satisfaction is just as regards men.

Further: if infinite sin be sin than which none can be greater, then finite satisfaction must be punishment than which none can be greater, d such must be infinite in duration; since, however great the sufferings dured for a few hours, the punishment must be greater were these same fferings endured for as many centuries. Whence, it is obvious, that infinite nishment cannot have been endured in limited duration, nor infinite satis-ction made in a finite time.

Let it be calmly considered whether the sin committed by finite man against Infinite Deity must not take its character from the former rather than e latter. Who is the subject of sin? To whom must the sin be referred? rely not to God. Is the great God infinitely *offended* at every folly of rishable mortals? Can we dare to pronounce him affected by the sins of rtals? Yet, if not, how can that sin partake of the infinity that dwells th him alone? If the sin which man commits be the sin of man, is it not ured to suppose that the act of a finite being can be infinite? When we , we say that we have sinned against God; but what does this imply?—that in sinning have despised or neglected the authority of God, have sullied image in our minds. But though the Great Original be infinite, is the age of Him in our bounded minds infinite? Though men should rave in eir scorn of God, how is the Eternal affected thereby? Or how does He nify madness with the character of infinity?

If a dog should slay a monarch, would another monarch be sought to meet e demands of justice? If a worm despise the Almighty, must another

Almighty be sacrificed to make satisfaction? We speak not in ridicule, but in the spirit of earnest inquiry after truth.

To conclude. If there be any force at all supposed to lie hid in the argument which we have examined, behold it thus easily reversed. If sin against an Infinite Being be infinite, satisfaction offered to an Infinite Being must (by a parity of reasoning) be also infinite.

The argument therefore runs thus:

Satisfaction to an Infinite Being atones for infinite sin.

Sin against an Infinite Being is infinite sin. Consequently, satisfaction to an Infinite Being atones for sin against an Infinite Being.

As, therefore, the sin was the sin of man, so let the satisfaction be the punishment of man, which alone reason demands and justice accepts, made infinite by being committed against an Infinite Being.

L. M.

ON MR. ELTON'S SECOND THOUGHTS.

SIR,

ALTHOUGH the remarks which have already been submitted to the readers of the Repository by yourself and your correspondents, in reply to Mr. Elton's ungenerous attack on Unitarianism, may be thought to have been sufficient, and more than sufficient, in respect to the importance of the occasion, I, notwithstanding, claim your indulgence in fulfilling my expressed intention of adding something to what I have before said on this subject.

The author appears to me to be guilty of a want of candour in misrepresenting, by implication, the opinions of very many Unitarians in reference to the opening paragraph of John's Gospel. It is his method in this, as in other points of the controversy, to take up for animadversion those varieties only of Unitarian opinion which may be most successfully run down, leaving his reader to a tacit inference that such are the sentiments of the whole body. If some distinguished Unitarian has publicly defended his system on wiser and juster grounds, instead of allowing us the fair advantage of this alternative, he absurdly affects to detach this champion altogether from our cause as if he were not in reality a Unitarian at all. Although we are accustomed to witness this controversial stratagem played off upon us frequently enough in the case of various great men, who though avowedly contending for the essential point of Unitarianism, the doctrine of *One God the Father*, did not certainly embrace some other views common among us concerning the person of Christ, I must confess I was a little surprised to find the same manœuvre applied to the illustrious Lardner, the great oracle, if any individual be so, of modern Unitarianism, one of whose latest publications, his *Letter on the Logos*, was written expressly in refutation of the doctrine of Christ's pre-existence, or, in other words, in maintenance of that of his true and proper humanity. Yet Lardner, the author would insinuate, is unjustly claimed by Unitarians! But the fact is, that Mr. Elton, on the present occasion, appears to be willingly ignorant of what Unitarianism really is. Instead of treating it as consisting in a certain view of the nature of God and the person of Christ, he passes in a few pages from all consideration of these points to reviewing a medley of heterogeneous opinions, which a Unitarian may or may not entertain, and all and each of which may be and have been entertained by Trinitarians likewise. Is this a worthy or rational manner of discussing so great a question? Is this a just or charitable expedient for

a topic of reproach against numerous and unoffending class
n. Who is Socinus, who was he? of yesterday in the history
n confessedly dates from almost the apostolic age, has branches
e expositions of the proem of John's Gospel. And who is
never deceased as Mr. Cappe of York, by espousing that mode
n, has given it a considerable extension among Unitarians o

Still not all, nor do I believe half of us, approve of it; and
nust have known that its own strictures on it, which appear t
ant forcible, are scarcely more decided and severe than those i
from writers among ourselves. Let him charge the Socinian
tions who maintain it: but I am justified by history in saying,
ancient *Unitarian* opinion, and that which has had the m
ost learned advocates on its side, is the one for which the ant
inconvenient to give us credit: one, indeed, which he would,
rather at a loss in opposing, since he appears still to entertain

It is simply that which regards *the Logos or Word*, as concerned
e of John's Gospel, to be no other being than God himself, as
s says, that "*the Word was God*." God, under a particular asp
ctor. God, in a particular power or energy, in which he is
e world, and in due time created all things anew, in a form of m
union with the Christ Jesus. Lardner expresses himself on
follows: "All these texts seem to me sufficient to satisfy us, that
d which St. John says, *was in the beginning, and was with G*
God, he does not mean a being separate from God, and inferior
: God himself or the wisdom and power of God, even the Fath
ne is God, nor is there any other." Thus Lardner, and thus is
a. van hansen source.

bject in writing must not be to defend a party, but to maintain true
n adversary charges on a whole party opinions to which individu
party cannot subscribe, it becomes such individuals to step forwa
from themselves at least from the false imputation. If this is no
be done, the whole party is likely to be judged, in public opinio
proceedings of those *ultra* partisans who generally outstrip
derate, not more in the extravagance of their opinions than in the
proclaiming them. When the essential character of a doctrine
, this precaution becomes the more necessary. Unitarianism consi
belief in the doctrine of the Trinity, as unscriptural and absurd. N
who disbelieves this doctrine may happen at the same time to di
many others which really belong to the Christian verity: or, h
, he may, perchance, be one of those who, while they still c
es Christians, make no scruple of rejecting large portions, or ev
ne whole, of the Scriptures. Now, it suits well the purpose of a co
fest to confound together, under the name of Unitarian, all the
of scanty faith, down almost to the naked Deist, with those
lone that name is truly responsible, those, namely, who mainta
he doctrine of *one God the Father*, and such others as are nearest
rected with it, and that *as being the truth of Scripture*. The lo
would suggest a different mode of proceeding; but the love of trut
o seldom presides in this arena. The man, however, who fee
n values the essence of Unitarianism, should ever be prompt in di
such injurious alliances.

uthor gives a fair specimen of his controversial policy when he la
as one of the four cardinal maxims by which Unitarians dispose

Christian doctrines, "that the writings most opposed to Unitarian simplicity are either spurious, or probably so, or that it would be better if they were so." He seems to be indisposed or unable to admit the possibility of honest *error* among Unitarians; all that they do he attributes to craft and perverseness. Respecting the good which he might find he is willingly silent: the evil which, by prying among the rubbish, he can detect, he eagerly hauls out to light, spreads abroad in full view, and makes it occupy all his picture. No sincere and genuine Unitarian can stoop to a single turn of that base art described in the above passage: he admits no thought of representing any passage as spurious unless there be found in his opinion conclusive *critical* reasons for considering it so. It is an undeniable fact, that several texts of the New Testament, which the orthodox have been wont to place in the front of their array, are discredited by their non-appearance in our oldest and best authorities. The most eminent Trinitarian critics have taken the lead in their rejection. What then? Are Unitarians to be taunted with malpractices because they set aside passages thus, in a critical point of view, untenable, and loaded, in their judgment, with additional suspicion from their advancing doctrines foreign to the acknowledged Scriptures? I say, with our old English motto, *Honi soit qui mal y pense;* but for my own part I hold it a duty no less sacred to rid the Scripture of what is spurious, than to retain what is genuine. The closing words of Revelation denounce on him that adds to the words of prophecy, a curse as heavy as they do on him that takes from them; and he that adds to them, differs but little from him who is ever seeking to smother and hush up the inquiry which would expose and discredit such as have been added.

Advancing in this work, and endeavouring to follow the train of the reasoning, it seems to me next to impossible not to become involved, more or less, in those Calvinistic mists and darkness which, descending from the gloomy regions to which the author has approached, appear to have completely surrounded him, and left only such a glimmering of daylight as forbids all comprehensive and distant views. The prevailing impression, however, is, that we can never be too thankful if we have been preserved from that peculiar leaven of religious sentiment which is working far and wide, and which, by surrendering manly thought to superstitious terror, appears so to debilitate the mind, as to render it incapable of believing in the goodness of God. One would have thought that a Unitarian might carry his views of sin and of redemption far enough for every good purpose. I suppose that there are not many Unitarians who would not readily admit that sin is lamentably and universally prevalent among mankind, and must therefore be considered as a thing to which human nature is exceedingly inclined; that therefore the world, being in transgression, is also in guilt before God; that death is the just wages and penalty of sin; and that the Almighty, being willing in his mercy to deliver us from the consequence of this penalty, or in other words to forgive our sins and redeem us from death, has effected this gracious purpose by a mediator, who, in conformity with the views of Divine Wisdom, laid down his life in order to the attainment of this great end. Is not this, considered as an outline, a plain and yet sufficient statement of the condition of mankind and the nature of our redemption? But views such as these, confined to the great facts of the gospel history and their obvious design and connexions, go for nothing, absolutely nothing, in the estimation of those who have received the leaven of the Calvinists, or what some would most unwarrantably call evangelical sentiments. The views to which I now allude, are, I believe, entirely incapable of accurate definition, and that for a

vious reason, namely, that they are entertained by persons who syste-
lly exclude the exercise of the rational faculty from the affairs of reli-
faith. Our author wades about among these disastrous topics in a
r much to be pitied: he seems unable to find any sure footing
on to stand himself, and yet he earnestly attempts to persuade those
ill walk along the firm bank to enter with him into the muddy and
d stream. Turning entirely aside from the dark and hopeless laby-
f controversy, let us cast at these matters the glance of *good* feeling
mmon sense. How can we honour God or benefit our own minds by
ining that God imputes sin where it has not been actually committed?
need of formal debate on the question, whether our innocent babes
jects of the Almighty's eternal wrath, or have ever deserved it? Is it
eposterous and disgusting to maintain that all human actions, virtues
es alike, are indiscriminately wicked and bad; that not a single good
t or feeling dwells in the human breast? It is equally repugnant to
st feelings, to imagine that the Divine Justice is of such a character as
him to forgive his penitent creatures when they return from the evil
r ways. If there is any truth in Scripture, we may be assured that our
repentance and amendment are all that are *essentially* necessary to
ing forgiven. The *method* of forgiveness will of course remain to be
ined by him that forgives; and without controversy, the method pre-
l in the Gospel is the mediation of Jesus Christ and faith in him.
hat need of laboured argument to induce us to reject the opinion, that
e forgiven on the *ground* of God's having found an innocent being
to bear our punishment in our stead; or that we are accepted on the
l of God's imputing to us another person's righteousness instead of
rn? If such notions do not confute themselves, I know not certainly
an confute them. If they are to be found in the Bible, it is high time
to have done with the Bible; for it will be manifest, that it is not that
nd holy book for which we have taken it. Perhaps Mr. Elton would
that the doctrines just mentioned are not those for which he is an
te. It is certainly highly probable that in the plain English in
they are here propounded, they would not seem altogether what he
wish. Yet do I solemnly believe, that, whether agreeable or not in
rm here presented, I have stated neither more nor less than the simple
I have exhibited the opinions which are in fact and reality embraced
arge body of zealous Christians. I believe, also, that I have stated
y the views to which Unitarians object, and against which they bear
estimony. If Mr. Elton does not mean to maintain these sentiments,
has been no adequate reason for, as far as I can see, his abandoning
saulting Unitarianism. He has, in short, conjured up an unreal Uni-
ism to abandon and attack, and chosen a disguised Calvinism to embrace
efend.

me, however, in closing this letter, restrain the pen of controversy, and
s my strong feeling of the fallibility which attends us all, and commend
f and the author on whom I have esteemed it my duty to make these
dversions, to the gracious teaching of the Most High.

Ἡ δαίματα πολλὰ,
Καὶ σύ τι καὶ βρότεῖν φρένας,
Τπὲρ τὸν ἀληθῆ λόγον,
Δεδαὶ δαλμένοι ψεύδεσι ποικίλοις,
Ἐξαπατῶντι μῦθοι.

T. F. B.

REVIEW.

ART. I.—*Obstacles to the Diffusion of Unitarianism, and the Prospect of their Removal: a Sermon, preached before the Supporters of the British and Foreign Unitarian Association, at their Annual Meeting, June 7,* 1827. By John Kenrick, M. A. 8vo. pp. 36. Hunter.

THE question is sometimes triumphantly asked of Unitarians, "Whether it be credible that, if their system of faith be the true exposition of the Gospel, it should have been so long unknown, and should have made so little way since its promulgation at the era of the Reformation?" In a Protestant country, where professed Unitarians are not as one to a hundred of the Christian community, this question may have great weight with minds not familiar with the technicalities of theological controversy. But let the scene and the subject be changed; let the question, with the requisite change of terms, be put to the Protestant by a Roman Catholic at Madrid or at Rome, or to the Roman Catholic by a Turk at Constantinople, by a Hindoo at Benares, or by a disciple of Fo or Confucius at Pekin, and the fallacy of this mode of determining religious disputes will be instantly seen. Undoubtedly, it is a mysterious part of the Divine Government that Truth, whatever it be, should be so long enveloped in such thick clouds; but the mystery affects Unitarianism no more than any other system of Christian doctrine; for there is no one communion whose members are not a minority compared with all others. Yet we verily believe that the argument from numbers weighs fully as much as any textual argument with the mass of British Christians against the claims of Unitarians. They are in the wrong, because they are few. Trinitarians are right, because they are many and enjoy the numberless advantages of a numerous sect, in the sympathy which every one finds in his neighbour, and in the ardour which is naturally inspired in a crowd.

Whether the number of Unitarians be great or small, is of no moment with regard to the truth of their doctrine; but we are really amused at the inconsistency of some of their more vehement opponents who at one moment appeal to the prejudice of the vulgar in favour of large masses of believers, by representing them as a dying sect, already dwindled below notice; and in the next, set about to attack them *totis viribus* as if they were the most formidable enemy that ever lifted up a banner against the Church, and as if the faithful were no longer safe than whilst they are on their guard against a foe, whose strength is rendered tenfold more formidable by the wiliness with which it is wielded. The Unitarians are not inconsiderable, their antagonists being judges; and we humbly suggest that the cause of the consideration in which they are held is the consciousness of the force of their scriptural testimony, and the suspicion, if not the knowledge, that this testimony is operating with a secret influence upon the minds of many who, from various motives, are ranged under some of the numerous and party-coloured divisions of "orthodoxy."

Instead of wondering that Unitarianism has not made greater progress in our own country, we, for our part, are surprised that it has spread to so great an extent, in spite of the numerous obstacles put in its way by preju-

dice and power: and this remark leads us to the Discourse, the title of which stands at the head of this article, and which, from the reputation of its author, the correctness of its statements, the felicity of its illustrations, the chasteness of its style, and the spirit of conscious truth and piety which breathes in every sentence, is deserving of more attention from us and from the public than can be usually claimed for publications of this local and ephemeral kind.

Mr. Kenrick's text, 2 Thess. ii. 7, *He who now hindereth will hinder, until he be taken out of the way,*—is usually interpreted by Protestant Commentators as a prophecy of the corruptions of the Church of Rome, though some few amongst them, following Grotius, find a satisfactory meaning of the somewhat obscure passage in events much nearer to apostolic times than even the rise of the papacy: he uses the words, however, "only as implying this general truth respecting the counsels of God, that their developement is retarded by obstacles, which for wise purposes, he permits to exist," and proceeds "to apply this truth to the purpose for which" his audience were assembled, "by pointing out some of those circumstances which retard the progress of Unitarianism, along with the grounds of hope for their removal." (P. 4.)

Speaking to men who are desirous that their teachers should prophesy right, rather than smooth, things, the preacher says, in relation to the discouraging aspect of his subject,—

"Had we met together, only to produce the temporary excitement of a factitious enthusiasm, to give ourselves a confidence which sober judgment does not warrant, and to impose on others by the expression of that confidence, I should abstain altogether from the mention of difficulties to be encountered; but such I am convinced is not the purpose of our assembling. It is true we hope for that excitement of our zeal, which is kindled by the sympathy of men united for the attainment of an object which they agree to think just and great; we look for that increase of confidence which is the natural result of perceiving, that many hearts are interested in the same cause with our own, many minds intent on its promotion, many and various endowments devoted to its attainment. And by cherishing these sentiments in connexion with a solemn act of religious worship, we desire to remind ourselves, that the glory of God is the great object which we ought to seek, his power and blessing that on which we should rely; and to breathe the spirit of Christian love and charity over the avowal of those sentiments which necessarily place us in opposition to so many of our Christian brethren. These are our purposes, and they will best be promoted by considering the relation in which our religious tenets place us to the opinions, feelings, and interests, of the rest of the world, in all its bearings, whether favourable or unfavourable, both that we may fully understand what is demanded of us, and may form that rational estimate of the probability of success, which is the best preservative against fickleness and desertion."—Pp. 4, 5.

To illustrate the prudence of not closing the eyes against difficulties, and of comparing the value of a religious object with the exertions necessary for its attainment, Mr. Kenrick remarks,—

"The zeal which is fed from some superficial source, is like the brook of the desert, irregular and useless; at one time foaming in idle fury beyond its bounds, and at another dried up and consumed out of its place; bringing little honour or benefit to our cause while it lasts, and yet when it decays or ceases, used as an argument against us, as though there were nothing in our principles which could inspire a more permanent attachment."—P. 6.

The *first* obstacle to the spread of Unitarianism brought forward by the

preacher is, "the reluctance of mankind to undergo any extensive change in their opinions, and most of all in their religious opinions." (P. 7.) This reluctance is justly traced up to pride and self-love.

"Of all dominion, that which is exercised over the mind of others, seems most to flatter the pride of power, which is inherent in the breast of man. To possess empire over the spiritual realms of thought, to bind the subtle powers of the understanding in the chains of implicit belief, seems to place him on an almost super-human elevation above his fellows. The exercise of this dominion begets the belief of a right, and resistance of course is regarded as rebellion. Truths of science, as well as of religion, truths the most remote from action, as well as those which are most immediately connected with the conduct and the interests of men, have experienced the most violent hostility as long as they were innovations: this temper has shewn itself under all forms of government, (for the popular mind is not at all more patient of contradiction than that of a single tyrant,) and has tinctured almost every dispute respecting opinions, with an infusion of needless and unbecoming bitterness. Under the influence of this temper, men close their eyes to the light, because it is new and they love the ancient darkness better; and thus generations may pass away between the time when truth is exhibited with the evidence of demonstration and that at which it takes its undisputed place in the great system of human knowledge."—Pp. 8, 9.

Indolence, also, when roused by an attack on opinions that have become by familiarity a part of men's intellectual and moral being, turns into an angry feeling towards innovators.

"But the reformer in religion must expect that the storm of ill-will will fall with double fury on his head. It should seem as if religious faith, being conversant with things not sensible but unseen, not possessed but hoped for, required that its vividness should be cherished by the sympathetic feeling and accordant faith of other men, and hence has arisen, in part, that peculiar asperity which has given a disgraceful pre-eminence to the rancour of *theological* controversy. It is doubtless for wise purposes, that a quick sensibility to any attack on our religious principles has been implanted in our frame; as they are the issues of our spiritual life, it was fit that, like the organs which perform the most essential of our vital functions, they should be guarded from destruction by a quick perception of any threatening injury. The salutary operation of this law is designed to prevent us from making a light and hasty change; in its excess it is one of the most powerful obstacles with which they have to contend, who endeavour to convince others of error in their religious creed."—Pp. 9, 10.

Further, the preacher takes notice of the reluctance to engage in efforts for the improvement of the public mind arising from spurious liberality and the pretended love of peace.

"To the much extolled maxim, 'that if the wise man have his hand full of truth he will only open his little finger,' I will venture to oppose, as more worthy of being a Christian's rule, the declaration of the apostle who, though he began by teaching his converts only the first principles of the oracles of God, when bidding farewell to those who should see his face no more, could take them to record, 'that he had not shunned to declare unto them the whole counsel of God.' Acts xx. 27. The solitary truth allowed to escape from the hand would probably be more mischievous, than if it had gone forth in its natural union with other truths. Let us not be misled by false analogies, and change the exception into the rule. The stomach, enfeebled by disease or want of food, cannot safely receive what would not burthen the healthy organ; the eye, unaccustomed to the light, might be blinded by too sudden an irradiation; and the analogy is so far applicable to the mind, that

may be wise partially to communicate the truth to those who are not prepared to receive the whole truth. But does this authorize any man to consider the whole generation of his contemporaries as a vast infirmary of sickly minds, to whom the food of knowledge and the light of truth are only to be dealt in the minutest portions? It is a part of the plan of Providence for the education of the human race, that their attainment of truth should be progressive; but what mortal is placed so high in intellect above his fellow-creatures, that he is to be the judge what the rate of that progress should be? The probability is, that wherever there is one mind capable of discovering the truth, there are many capable of receiving it; and if there should be many more to hinder than to aid its diffusion, still the sooner it is made known, the sooner it will triumph. 'Let then him that hath the word of the Lord declare his word faithfully.' Should, after all, the honest, humble, diligent seeker after truth be the involuntary means of diffusing error, let him not fear that a righteous judge will impute it to him as a crime, more than if, intending to bring an offering to the sanctuary, he had unwittingly cast a counterfeited shekel into the treasury of God."—Pp. 11, 12.

The *second* obstacle, described by the preacher, is "the formidable array of opposition" from men's "interests;" arising "partly from circumstances which belong to all opinions deeply rooted in the general belief, but still more from the political and religious institutions of our country." (P. 12.) He remarks, with a deep feeling of regret, that "it has been the fate of religious opinions more than any other to be mixed with temporal interests." P. 13.)

"Wherever opinions are made the test and qualification for the enjoyment of worldly honours and emoluments, wherever there is a *church* (using the word in its secular, not its scriptural sense) which can reward conformity to its creed and punish dissent from it, it matters not whether by fire, by penalties, or by disabilities, there every other system must contend for acceptance at a manifest disadvantage. The possessors of the emoluments and honours which are thus exclusively bestowed, and all their expectants, whether in near and reasonable prospect or only in the airy visions of ambition, unite in firm phalanx against the innovator. Nor does the injury to the cause of truth rest here. He who by belonging to this favoured and exclusive community has been exalted in the eyes of the world and in his own estimation, can scarcely bring himself to think of those who differ from him, as deserving respect for the exercise of the most sacred privileges of rational beings and Christians; or to meet them, as man should meet his fellow-men, in the equal field of scripture and argument. Placed on the vantage-ground of an established creed, he considers every dissident as an arrogant and presumptuous man, too proud to submit his faith to lawful authority; for patient reasoning he is apt to substitute railing accusation, to upbraid him with the sin of schism and threaten him with the penalties of heresy."—Pp. 13, 14.

From this state of things, many are led to profess what they do not believe, many more are inclined to admit arguments in support of the popular creed, the futility of which they would otherwise discern, and through a still wider circle there is diffused a spirit of hostility to all by whom the established opinion is opposed and endangered.

"In no other country is this result seen so strongly and extensively as in our own. In the Roman Catholic kingdoms of Europe, the predominant religion either kills the seed of all varieties of religious opinions, or allows them only a sickly existence beneath its wide-spreading and noxious shade. In other Protestant countries again, the established creed is either flexible enough to allow of great latitude of belief, or the advantages enjoyed by one religious party above another are so small, that men's passions are not vi[illegible]

lently engaged in the struggle to appropriate them. The apple of discord is not of gold, and therefore excites no deadly animosities."—Pp. 14, 15.

But in this country, the ample endowments of the church excite peculiarly strong apprehensions with respect to the danger threatened by hostility to her creed.

"This cause, it may be said, operates equally against all Dissenters, and is no peculiar hindrance to the growth of Unitarian principles. But against what other body of Dissenters do the ministers of the Established Church express such unmitigated hostility, against what others do they exert so zealously every influence which they are allowed to use, in order, if possible, to blot our very name from the list of religious professors? Is it so long since we were forbidden by law to avow, much more to propagate, our opinions? Nay, are we at this moment sure, that one edge of the sword of persecution, which we had hoped was for ever blunted and broken, does not remain as sharp as ever?* Can it be believed that those who avow their regret at the repeal of persecuting statutes, do not use every method which wealth, name, station, and influence, may give them, to check the growth of this which they deem, and with justice as regards themselves, the most dangerous of all varieties of heresy? Strong minds may not be impressed by the constant repetition of feeble arguments and groundless accusations; and generous minds may feel that the violence of a numerous and powerful body is a motive for siding with the smaller and weaker party; but men in general are not so constituted. They catch the tone of the rich, the noble, and the learned, and readily believe all evil of those against whom so much is said. The prejudice thus excited against us, and which no arts are spared to keep alive, spreads far and wide through society, and makes it impossible for the advocates of Unitarianism to obtain, I will not say merely a *fair* hearing, but from large classes of their countrymen any hearing at all."—Pp. 15, 16.

Prejudice is, in fact, first artfully raised against Unitarians, and then appealed to in proof of the erroneousness of their system: such is the logical worth of the "orthodox" argument from number.

A *third* obstacle, insisted on by the preacher, is the "very general prevalence of the opinion, that the free exercise of the understanding upon religious subjects is dangerous" to the salvation of the soul. (P. 16.)

In this opinion the Romish Church led the way. Protestant Churches have followed in this narrow track, with marvellous inconsistency. If some of them have made a distinction in reference to the saving efficacy of belief between *essential* and *non-essential* articles of faith, Unitarians at least gain little by the relaxation; and if others profess that the sentence of damnation is pronounced only against those that reject certain doctrines from corrupt motives, this concession is of small avail to Unitarians, whose faith, or want of faith, is commonly imputed to some dishonest bias.

"Even those who in their hearts renounce the doctrine that salvation depends upon the reception of peculiar opinions, yet, from habit or compulsion of their office, continue to hold the high-sounding and terrific language which has been framed upon this supposition; and the many, over whom words and phrases exercise a kind of magic power, shrink back within the circle by which their spiritual rulers have circumscribed them, lest, by stepping beyond it, they should bring on themselves the denunciations which are so often rung in their ears. Of this weapon, none, I think, make a more unsparing use, than those who, dissenting like ourselves from the discipline and ritual of Episcopacy, carry their doctrinal system still further than the established

* "See the suggestion of Lord Chancellor Eldon respecting the common-law penalties for denying the Trinity, Mon. Repos. O. S. Vol. XII. 436—438."

rself. There is something imposing in *her* voice when she tells us may or may not believe consistently with salvation: her antiquity, rd splendour, her temporal power, the learning and station of her all dispose the mind to submission; and she speaks with the more because she feels that she speaks with authority. But the ministers ing churches can give no such weight to their anathemas, and in guard their communities from the incursions of heresy, they are o make up what they want in dignity and power by vigilant inqui- l acrimonious invective. They warn those over whom they have to flee from the contagion of Unitarian principles; to resist, as the l suggestion of the great enemy of man, the first inclination to read hat we can offer in our defence, unless with the firmest resolution all only strengthem them in their present faith. The consequence large proportion of our Christian brethren know nothing more defi- r creed, than that it is the sure perdition of every one who embraces 18, 19.

urt of the subject enkindles the preacher's indignant zeal, but a zeal d knowledge or without charity.

I called upon to say which of all the corruptions of Christianity most injurious to mankind, I should not point to the long oblivion ity of God, nor to the mysterious hypotheses respecting the origin, d person of the Saviour; no—nor even to that doctrine which hat the Father of all was induced to remit his wrath against his ldren, by the suffering and satisfaction of another Infinite Being; his appears to me so baneful in its tendency, as the doctrine once very community of Christians, that there is no salvation but in be- at each declares to be the doctrine of the Scriptures. From the Rome, in the plenitude of infallibility, through the long gradation al power, to him who thinks heaven but a colony from his own little earth, this opinion has been the parent of every unholy disposition ork. The lawfulness and even duty of persecution, in order that ight be saved by the suffering of the body, was one of its simplest ; the permanent existence of an authorized and infallible inter- Scripture is the only supposition by which it can be reconciled, pearance, with the benevolence and justice of God. It has poisoned s of the charities of life, by leading men to regard each other as d of heaven, for speculative and trifling differences of religious opi- as perverted and confounded their moral notions by setting up a d arbitrary standard of virtue, in orthodoxy of belief instead of the actical and scriptural test of 'doing justice, and loving mercy, and umbly with God.' We, my brethren, renounce and abjure the doc- t man can forfeit his hope of everlasting happiness by any specula- n which he has honestly embraced, while he thus conforms to what his God requires of him. We know that we too might work on the mankind, by representing our tenets as essential to salvation; we we sacrifice some of the most necessary elements of a religious representing the gospel as comprehensive rather than exclusive; shall our cause sink as low as its bitterest enemy could desire, than peal to the bad passions of the human heart in its support, and onour on the gospel and its author. If our zeal cannot be kept hilanthropy and Christian love, let it be extinguished!"—Pp. 19—

rth and last hindrance, with which Mr. Kenrick shews that Unita- s to contend, is "the prevalent opinion that it leads to infidelity" an opinion, by the way, that was quite as adverse to Christianity t publication, and also to the Reformation when it first arose in as it is now to Unitarianism. This cause is in part resolvable into

the last, since in many minds Christianity and what is called "Orthodoxy" are identical. Some that do not allow themselves to treat Unitarianism as infidelity, represent it as the half-way house on the road to it. In reply to this charge of infidel tendency, Mr. Kenrick says,

"As to the question of fact, it is surely not fair to infer any tendency in Unitarianism to produce infidelity, because many who once were orthodox, having detached themselves from the faith in which they were brought up, went on to deny Christianity altogether, as the rock once loosened from its place continues to roll on, long after it has reached the plain. That among those whose faith has from the first been built on Unitarian principles, any greater tendency to unbelief has shewn itself than among the professors of other religious systems, is altogether an unfounded assertion; and this is the only fair criterion."—P. 23.

The preacher further appeals, in disproof of the charge of unbelief, to the pains taken in Unitarian congregations to instruct the young in the true evidences of Christianity, and to the fact, that in the Deistical controversy the Unitarians have furnished far more than their numerical proportion of champions of revealed religion. (Pp. 22—25.)

Thus, independent of the truth or falsehood of Unitarian opinions, there exist obstacles to their diffusion, deep seated in the institutions of our country, and in the feelings and views of our fellow-countrymen. They are, nevertheless, embraced by many, by whom, for various and obvious reasons, they are not avowed. The number of professors of these doctrines is therefore no criterion of the extent to which they prevail. There may be sure, though gradual and silent, revolutions in public opinion.

"Such changes an attentive observer may discover. Even if the extraordinary intellectual activity of the present day did not bear directly on religion, it could not continue without producing an effect upon religion. In the great circle of human knowledge every radiant point sheds its light on all the rest. However some may reject the idea of a progressive religion, nothing is more certain than that it must receive modifications from the intellectual state of the world. Though kindled from heaven, the brightness of its flame depends on the purity of the atmosphere in which it burns. Creeds may remain unchanged, while the faith of their nominal adherents no more resembles that of their framers, than the race that now tills the banks of the Nile resembles those who are embalmed in the Egyptian catacombs."—P. 26.

That which may be judged rational is not the proper test of what has been revealed, but the happy result of unbiassed scriptural research is, that reason and revelation are not at variance. Hence the Unitarians indulge the most pleasing anticipations of the result of the unusal sensation which has been witnessed of late in the public mind, and are prepared to say with Mr. Kenrick,

"We are convinced that no doctrines can ultimately prevail among a people allowed to think and examine for themselves, which, like Transubstantiation, involve a sensible absurdity, or, like the Trinity, a metaphysical contradiction, or, like the doctrine of Atonement in its genuine form, are utterly repugnant to what nature shews and reason proves of the moral attributes of God. The surrender of their understandings is a price which men will not long consent to pay for the belief of any system of theology."—P. 27.

The preacher appeals very naturally to the example of the United States of America for proof of the tendency of Unitarian Christianity to rapid diffusion, where the hindrances, already specified, are wholly or in part removed. (P. 28.)

the increased attention to biblical studies, Mr. Kenrick builds his tation of the advancement of the Unitarian cause. The grounds of his sion are thus explained:

Doubtless the adherents of other opinions will say, that they feel a similar lence, but that they have an equal ground for it I shall not admit, until country is pointed out to me, in which the study of the Bible has been sly pursued with all the aids of modern erudition, and the result has o strengthen men's belief in those doctrines against which we contend. ask without vain glory, by what other body of Christians has the pre- o search the Scriptures ever been more unreservedly obeyed? We seek ve from priest or pontiff to read them for ourselves; we are not mocked permission to judge of their doctrines, coupled with an injunction to ret them in conformity with articles and catechisms. We put the sacred e into the hands of those who are to be our future ministers in holy , that they may use their own judgment on its contents, and call them account for the result of their examination. The difference between ves and other religious bodies in these respects, might enable an impar- server to determine which side feared, and which invited, the applica- f the test of Scripture to its creed."—P. 30.

e controversy that now rages between Roman Catholics and Protestants ed with great sagacity by the preacher, and the turning point of the arties is marked, as in favour of a third party, whom neither will ac- ledge as Christian brethren.

We have been told by the acutest champion of Popery in our own times, Unitarians are of all Protestants the most consistent, and carry the prin- of the Reformation to their fullest extent;* and in this declaration, h intended by its author as the bitterest taunt, we acknowledge a truth, we despise the sneer. The orthodox Protestant, who has come to the st, expecting an easy triumph over the Catholic, by proving to him how of his creed is found in Scripture, will be staggered when the Catholic s to him in his turn, how little of his own can be derived from it. He nd that he can escape from the admission of transubstantiation, only by lea of figurative language which the Unitarian takes up to prove that a deal of the popular theology is built on figures of speech, never designed se who used them to be taken in a literal sense."—P. 31.

ving discussed his subject, in this able, manly, and eloquent manner, Kenrick concludes with a warm recommendation of the UNITARIAN CIATION, of which he says, and is not the bare description its highest ?—

t avails itself of every method of presenting the principles of Unita- m to public view; it collects the contributions of our wealthier and flourishing communities, for the support of the feebler and more ob- ; it unites us for the defence of those civil and religious privileges we already enjoy, or the attainment of what is still wanting to the full ight of British citizens; and it connects in brotherhood, sympathy, and al aid, our scattered churches, not only in this kingdom, but in distant ers of the globe."—P. 32.

e object of the Unitarian Association, which its present distinguished ist selects as peculiarly calculated to remove hindrances to the adoption itarian principles, is "the promotion of popular instruction by means pulpit and the press." (Pp. 32, 33.) The influence of the People upon

* "Lingard, Tracts, (1826,) pp. 43, 132."

the cause of Divine truth is remarkably illustrated by the history of the first ages of the Christian Church.

"While philosophic minds were busied with those subtle speculations respecting the nature of God and the person of Christ, which at last usurped the place of the primitive faith, the 'plain and unlettered men' held fast the doctrine of the Divine Unity, and refused to listen to the theories which the learned had devised for reconciling the monarchy of the One God with the deity of two other beings."—P. 33.

Numerous and long as have been our quotations from this Sermon, we cannot refrain from extracting the peroration, which is truly appropriate and which breathes that calm and dignified spirit, which is to be acquired only by familiarity with heavenly truth, and by well-grounded confidence in the blessing of the Almighty Father.

"What then remains, but that I exhort you in the words of the same apostle, 'Brethren, be not weary in well-doing; for in due season ye shall reap if ye faint not'? If it were necessary for St. Paul twice to enforce this caution,* it will hardly be found superfluous by those who are engaged in an undertaking of which the fruits are necessarily in some measure distant. We are apt to consider these things rather with reference to the span of time which our earthly being occupies, than to the infinite duration of God and the vast extent of the counsels of his Providence. We cast the seed into the ground, and forthwith expect the harvest; but the great year of the Divine government is not divided by our signs and seasons; it stretches backward and forward into the depth of unknown ages. We believe that the cause in which we are engaged, being the cause of truth, virtue, and pure religion, must be successful, according to the just and wise dispensations of God; we know that already it has triumphed, and is going on to conquer; but the period is far distant, probably, when every thing that hindereth shall be taken out of the way. Let us not, then, abandon the good work in which we have engaged, disheartened because the pace of human improvement is so different from the lightning speed of our wishes and imaginations, far less in petulant discontent, because our labour is ill-requited and obscure. Let us rather 'lift up the hands that hang down and strengthen the feeble knees,' and, having cheerfully and zealously discharged our part as advocates of the truth, leave the times and the seasons of its final establishment to Him, whose thoughts are not our thoughts, nor his ways our ways. Amen."—Pp. 35, 36.

Would they seriously peruse this and kindred sermons,† the opponents of Unitarianism would learn, that the Unitarians themselves are fully aware of the difficulties which beset their position in the Christian world, and not at all disposed to shrink from the contemplation of them, being well assured, from the testimony of the word of prophecy, that they will ultimately disappear before the power of the pure gospel; and Unitarians, who are fully convinced of the truth of their own system, but are sometimes discouraged by the gathering opposition to it, and the slow degrees by which it takes possession of the public mind, may, by the arguments and considerations here presented to their view, satisfy themselves, that all hindrances to the simple doctrines of Christ, are by their very nature temporary, and that there are not wanting indications, even now, of the approach of the time for their being taken out of the way;—wherefore let them *thank God and take courage.*

* "Gal. vi. 9; 2 Thess. iii. 13."

† We allude, particularly, to a sermon of Mr. Aspland's, bearing in some respects a near resemblace to this of Mr. Kenrick's, entitled "Causes of the Slow Progress of Christian Truth," preached before the Western Unitarian Society in 1825. 12mo. Hunter.

ART. II.—*Apologie der Neuern Theologie des Evangelischen Deutschlands, &c. An Apology for the Modern Theology of Evangelical Germany against its latest Opponent; or a Critique on the Work entitled "State of the Protestant Religion in Germany, by Hugh James Rose."* By Dr. C. J. Bretschneider, of Gotha. Halle, 1826. Pp. 66.

Der Zustand der Protestantischen Religion in Teutschland, &c. Rose's Four Discourses before the University of Cambridge, translated into German, with Notes by the Translator. Leipzig, 1826.

THE first of these works has been called forth by the appearance of the German translation of Mr. Rose's Four Discourses, of which the title is transcribed above, and of which some account may be seen in the first number of our present series (pp. 48—53). Whatever may have been the object of the "good-natured friend" who took the trouble to inform the German divines of all the evil which Mr. Rose had said of them,* we are glad that an able man and learned theologian, such as the author of this tract, has undertaken their defence, and exposed, as a native alone could effectually expose, the superficial knowledge and hasty conclusions of their passionate assailant.

Mr. Rose, as our readers may recollect, had congratulated his academical audience on that happy immunity which their church possessed from the innovations of error, and contrasted this with the awful defection of the Germans, ascribing the felicity of England to "the binding power of the articles which guide the faith" of the clergy. He represents himself as unwillingly bringing before the public such a mass of pernicious opinions as those which he has selected from the works of the Germans, and only overcoming his reluctance by the consideration that the poison was already extensively diffused by the writings of Schleusner, Rosenmüller, and Kuinöl; yet, when he has to assign a reason why he has not in a single instance endeavoured to refute the authors against whom he inveighs, he excuses himself by saying, that in nine cases out of ten the opinions of the German rationalists are only those which have been a thousand times brought forward in the writings of the Deists and as often confuted. On these inconsistent assertions Dr. Bretschneider triumphantly observes,—

"What must we think of that man's capacity of judgment, who first of all says that he takes pen in hand to avert the progress of a corruption which from a foreign country threatens to insinuate itself into his own, and finishes by acknowledging, that this very corruption has long existed in a thousand works of his own countrymen? It is very true, that the writings of the English Freethinkers, Collins, Woolston, Tindal, Chubb, Morgan, were all prior to the existence of modern German theology; and at a later day England had her Paine; and we still read from time to time in the public papers, of works appearing in that country against Christianity. How weak and devoid of judgment then does Mr. Rose appear, when he says, that the Episcopal

* The translator professes to have undertaken his work, in order that "the frivolous or ignorant persons who complain of German theologians and philosophers may be reduced to silence, or at least brought to reflection."—Pref. p. v. Dr. Bretschneider seems scarcely to give him credit for so friendly a purpose; but it is fair to say that his notes, which are not numerous, display no sympathy with the accuser. He very fairly states the question between Mr. Rose and the German theologians to be, "whether the Scriptures are to be interpreted according to grammatical and historical rule, or by the articles of a pre-established system of theological dogmas."—Pref. p. iii.

ver, that he had discovered a principle by which at once to
wn church and condemn others, when he alleged, that its
d no *innovation* in religion, but only a *return* to the doc-
by those who lived "at the outset of the Christian system,"
ers of the first three centuries. His acute antagonist thus
assumption that the Fathers are the best expositors of Scrip-

a speak thus, can certainly never have cast a look upon the
Fathers of the three first centuries: for the author comes down
uncil of Chalcedon. As to the apostolical Fathers as they are
, Barnabas, Ignatius, Clemens Romanus, they contain, with
f the Recognitions, no developement of Christian doctrine, of
ake any use whatever; they refer, as every one knows, very
rds of Jesus and his apostles, and occupy themselves chiefly
estament, which they expound allegorically, and which their
ebrew prevented them from understanding. As to the Re-
Clementine Homilies, the author cannot possibly have read
ks they contain a genuine testimony to the meaning of Divine
Till he, on the authority of the Clementines, admit that the
has been corrupted in a multitude of places, and contains
dangerous positions; or will he agree with Barnabas, who
h chapter of his Epistle, that Jesus chose the most sinful of
apostles, (τοὺς ἰδίους ἀποστόλους ἐξελέξατο ὄντας ὑπὲρ πᾶσαν
ἁμαρτίαν,) or will he, with the same author (ch. xii.) believe, that
of Esdras contains divine prophecies of Christ, and that the
retation of the Old Testament is the higher wisdom of Chris-
l he, with Hermas, say, (Past. i. 3, 10,) 'Fast, and thou
vine revelations;' or, with the same author, (ibid i. 4, 2,)
his angel who presides over the wild beasts and is called
; the apostles, after death, baptized in the invisible world?
we advance beyond the apostolic Fathers, we find things still
ad which it is impossible to receive as a true exposition of
. So Justin Martyr says, (Cohort. ad gent. p. 19,) that the
persuaded Adam and Eve that thay were gods, and this was
latry; that dæmons communicated magical books to men,
and that the divination of the pagans was accomplished by
ls of dead men, over whom they obtained power by incanta-
e Logos or Son is the second power after God. (Ib. p. 59.)
owever, going to write a history of doctrines; it may suffice
esult of the perusal of the Fathers, down to the year 325, is
s; they had not the doctrine of the Trinity, of hereditary sin,
f man to perform any thing good, or of the satisfaction of
no clear conception of the atoning virtues of the death of
held a variety of opinions respecting the origin of evil, and
itious notions respecting angels, dæmons, the millennium,
Such are the witnesses whom Mr. Rose would have us re-
credible interpreters of divine revelation, as the best expo-
e!"—Pp. 32—35.

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theology, and the form which it has assumed since 1750.
o understand and fairly to judge of it, it is necessary to at-

Church has been protected against the evil which has befallen the Germans by its articles, its church government, and its liturgy,—and yet confesses that this evil has struck a thousand roots among his countrymen! Far be it from me to institute any sort of comparison between our modern theologians and those English Freethinkers whose aim is to ridicule Christianity and its history, and of whom one had the audacity to enter into a calculation of its probable duration, and to fix, if I mistake not, the twentieth century as the time in which it will cease to exist. What is the Episcopal Church benefited by the controul which she exercises over the faith of her members and her clergy, when, in this land of orthodoxy, the numbers of the church are constantly diminishing, and Unitarian, Methodist, Quaker, and Independent congregations are daily rising up and increasing their numbers?"—P. 21.

Mr. Rose had reproached the Protestants of Germany with claiming for themselves the liberty to alter their religious system, as the progress of knowledge furnished them with juster views; and, assuming, according to the usual practice of orthodox writers, that these juster views are merely arbitrary and wanton changes of opinion, charges them with exalting their own reason above the authority of the word of God. To this Dr. Bretschneider makes an admirable reply, applicable not only to Mr. Rose, but to every one in whose mind Christianity is so identified with the articles of his own church, that to attack the one is to him to be an infidel to the other.

"Mr. Rose has entirely misunderstood the point to which the words of Schröckh refer; he is not speaking of religion or Christianity, or the divine contents of the Bible, but of the theological system of the church, a thing to be carefully distinguished from Christianity. *The doctrine of the church, whether the evangelical or any other, is nothing else than the declaration of a certain number of Christians, how they understood the doctrine of the Bible, and what they believed it to be; and a Confession of Faith only shews what a certain church thought at a certain time respecting the sense of that divine revelation which is contained in the Scriptures.* Let not Mr. Rose imagine that this is a modern view of the matter, for the Augsburg Confession, the Catechisms of Luther, and the Articles of Schmalcalde, do not pretend to be any thing more than historical documents, shewing in what manner the teachers of the church understood and expounded the Scripture at a given time. (Form. Conc. epit. p. 572.) The clergy are then fully entitled to examine these opinions and interpretations, and, believing the authors of them to be fallible men, they could not do otherwise consistently with their reverence for divine truth. The two things which Mr. Rose confounds, the doctrinal system of the church and the doctrine of the Bible, are widely different indeed. Let him produce, if he can, a single passage of the Old or New Testament, in which is found the word *Trinity, Persons in the Godhead, Satisfaction, Arbitrary Election and Reprobation, Hereditary Sin*, &c., or a passage in which it is declared that the Son is the second person in the Godhead, the Holy Ghost the third, the Father the first; or that the Son and Holy Ghost are God equal to and proceeding from the Father; or that Jesus has made satisfaction for sin; or that mankind, by Adam's fall, have lost the use of their reason and freewill. All this is nothing more than the church's system respecting the declarations of Scripture, a proof of the manner in which she interpreted the Bible at the time when these doctrines were laid down, and of the inferences which she drew from certain passages which are found in it; and to examine whether she was right or wrong in so doing is not only a right but a duty."—Pp. 27—30.

Mr. Rose found himself at a loss for some ground on which to justify the separation of the English Church from the Romish, and yet deny the right of other churches or individual Christians to exercise the same freedom on those articles of faith which the first Reformers preserved. He flattered

himself, however, that he had discovered a principle by which at once to vindicate his own church and condemn others, when he alleged, that its founders desired no *innovation* in religion, but only a *return* to the doctrines professed by those who lived "at the outset of the Christian system," that is, the fathers of the first three centuries. His acute antagonist thus controverts the assumption that the Fathers are the best expositors of Scripture:

"He who can speak thus, can certainly never have cast a look upon the writings of the Fathers of the three first centuries: for the author comes down as low as the council of Chalcedon. As to the apostolical Fathers as they are called, Hermas, Barnabas, Ignatius, Clemens Romanus, they contain, with the exception of the Recognitions, no developement of Christian doctrine, of which we can make any use whatever; they refer, as every one knows, very rarely to the words of Jesus and his apostles, and occupy themselves chiefly with the Old Testament, which they expound allegorically, and which their ignorance of Hebrew prevented them from understanding. As to the Recognitions and Clementine Homilies, the author cannot possibly have read them, if he thinks they contain a genuine testimony to the meaning of Divine revelation. Will he, on the authority of the Clementines, admit that the Old Testament has been corrupted in a multitude of places, and contains many false and dangerous positions; or will he agree with Barnabas, who tells in the fifth chapter of his Epistle, that Jesus chose the most sinful of men for his apostles, (*τοὺς ἰδίους ἀποστόλους ἐξελέξατο ὄντας ὑπὲρ πᾶσαν ἁμαρτίαν ἀνομωτέρους,*) or will he, with the same author (ch. xii.) believe, that the fourth book of Esdras contains divine prophecies of Christ, and that the allegorical interpretation of the Old Testament is the higher wisdom of Christians? Or will he, with Hermas, say, (Past. i. 3, 10,) 'Fast, and thou shalt receive divine revelations;' or, with the same author, (ibid i. 4, 2,) 'The Lord sent his angel who presides over the wild beasts and is called Negrin;' or that the apostles, after death, baptized in the invisible world? (Ib. iii. 15.) If we advance beyond the apostolic Fathers, we find things still more strange, and which it is impossible to receive as a true exposition of divine revelation. So Justin Martyr says, (Cohort. ad gent. p. 19,) that the evil in Paradise persuaded Adam and Eve that they were gods, and this was the origin of idolatry; that dæmons communicated magical books to men, (Apol. I. p. 44,) and that the divination of the pagans was accomplished by means of the souls of dead men, over whom they obtained power by incantations, and that the Logos or Son is the second power after God. (Ib. p. 59.)

"I am not, however, going to write a history of doctrines; it may suffice to say, that the result of the perusal of the Fathers, down to the year 325, is no other than this; they had not the doctrine of the Trinity, of hereditary sin, of the inability of man to perform any thing good, or of the satisfaction of Christ; they had no clear conception of the atoning virtues of the death of Christ, and they held a variety of opinions respecting the origin of evil, and of many superstitious notions respecting angels, dæmons, the millennium, and other things. Such are the witnesses whom Mr. Rose would have us receive as the most credible interpreters of divine revelation, as the best expositors of Scripture!"—Pp. 32—35.

In our Review of Mr. Rose we noticed briefly the injustice of which he had been guilty, in classing together, and condemning under the common name of Rationalists, all who had departed in any degree from the antiquated doctrines of the Augsburg Confession. Dr. Bretschneider animadverts very severely on this:

"The incompetence of Mr. Rose is obvious in his very defective knowledge of German theology, and the form which it has assumed since 1750. In order rightly to understand and fairly to judge of it, it is necessary to at-

but superstition, Jesus either a well-meaning enthusiast or
Christianity a mass of errors, and who therefore thought t
meritorious act in undermining its authority and exposi
These were the successors of the English and French Freethi
however, there were in Germany very few, and not one t
them. To this class belong Wünsch (the author of Hor
Paalzow. A *second* class is formed of those who wished to
religion at the expense of Christianity, who admitted the hi
of Jesus, but no divine operation of any kind in his religion,
could explain its origin and the events of his own life e
causes. They, therefore, represented the life of Jesus as a
a member of secret societies, and treated the Holy Scri
human books, which have been preserved by accident, and
of God is contained. To this class belonged chiefly C. F. I
indeed, originally a theologian, but was soon removed fro
laymen Reimarus, author of the Wolfenbüttel Fragments, a
thor of the History of the great Prophet of Nazareth. Pe
may be reckoned in the same class. A *third* and very differe
by those whom we commonly denominate *Rationalists*. T
recognizing in Christianity an institution at once divine, b
tended for the welfare of mankind; in Jesus, a messenge
and they believe that in the Scripture a true and eternal wo
tained, which is destined to be preserved and diffused by m
They only deny that in this there has been any supernatura
agency of God; they consider it to have been the object
introduce into the world, to establish and to diffuse, a r
reason is capable of attaining, and they therefore discrimin
the essential from the non-essential, the local and tempora
is of perpetual validity. To this class belonged among pl
bart, Kant, and Krug; among theologians W. A. Teller
Henke; and of living authors, J. E. C. Schmidt, de Wet
scheider, Röhr. Lastly, there is a *fourth* class, who regar
higher sense a divine revelation than the Rationalists do, as
of God in making it known, different from his ordinary
they at the same time carefully distinguish the periods of t
tion, and rest the divinity of the gospel more on its internal
miracles, and especially discriminate between the doctrine
the belief of the Church, reform the latter according to the
subject revelation so far to the test of reason, that they hol

d to oblivion. The conjectures and doubts of Semler respecting both ible itself and the most ancient works of the Christian Fathers were generally adopted, and though the genuineness of several of the books e New Testament has been called in question, none of them have been ached on sufficient grounds, except the Epistle to the Hebrews, which the ancient church rejected as not having proceeded from the Apostle

On the other hand, systematic Rationalism, that of Röhr and Wegder, has been adopted indeed, but only by the minority of theologians; the opinions of the fourth class have acquired for themselves a permafooting amongst the majority, and their prevalence, not only among the y but also the laity, may be regarded as the decided result of the theloinvestigations of the last eighty years. The class of blind zealots for thing which the symbolical books contain—doctrines not capable of from Scripture and repugnant to reason—the class in which are found lenunciators of all *rational* theology, is every day becoming more insignt, and must by degrees die out."—Pp. 45, et seq.

ter this clear and candid statement we trust that no one, who has any d for his own character, will repeat Mr. Rose's accusations of a denial e divine authority of Christianity against the great body of German ogians. Dr. Bretschneider, who, from his station and experience, must r the fact better than one who has travelled hastily through the country, ming of course by preference, where he could find them, with those *zealots* whose race is becoming extinct, assures us, that the class h comprehends the majority of the present German clergy, admits an y of God in the revelation of Christianity, different from his ordinary dence, that is, they are not antisupernaturalists. This information will ry unwelcome to those who would fain persuade men that faith and n cannot be conciliated. We trust, however, that their love of truth get the better in this instance of their hatred of reason, and that they ot persist in reiterating charges, advanced by a writer who could have eans of knowing their accuracy, and denied by one who has had the opportunity of ascertaining their falsehood. We subjoin Dr. Bretsch-r's concluding remarks:

"We forgive Mr. Rose, as an Englishman, his inconsiderate attacks on so respectable men, and on a whole order who are justly deserving of esti-. A thorough-bred Englishman easily takes the *form* for the *essence* ings, and considers the essence as in danger of being destroyed if the is lost. He would think there was an end of all justice, if judges and sters did not come into court in the gowns and wigs of elder days, and he constitution of his country was ruined, if the Lord Chancellor did not parliament on a woolsack. Just so Mr. Rose thinks there is an end of ion, if theology lays aside the stiff garb of the symbolical books, or the y ceases to speak in the language of the sixteenth century, and that the of the church is impending, because the clergy choose rather to take the tles for their teachers, than the theologians of the Reformation. The ness of mankind has always led them to confound their notion of relwith religion itself, and to prophesy its destruction when any change place in the mode of its conception. 'Christianity is in danger,' was y in the time of the Waldenses, of the Hussites, of Wickliff, and of the rmation; and yet it was only the system of the Romish church that was nger, and not religion, which, on the contrary, by means of these reforwas invested with a garb more suited to the age, and inspired with new nore widely beneficial activity. Human modes of conception are ever ring; and had religion been so poor and narrow a thing that it could only in some one of these modes, it must long since have perished. It is not to man to bind the Spirit of God in the letter of a liturgy or a confes-

sion of faith, or to fetter it by the acts of Romish councils or the Thirty-nine Articles of the episcopal church: it operates where it will, sanctifying the heart, through the medium of every form. And this sanctification is the principal thing. When we see it, accompanied by a Christian life, among those who here and there dissent from the creed of the great ecclesiastical societies, we may tranquillize ourselves and forbear to sound the alarm. The Spirit of God will continue its work of illuminating and sanctifying, and bring back the mind of man to the right path, if it have gone astray. May this thought calm the apprehensions of those who have been alarmed by the prognostics of Mr. Rose, and of similar prophets of evil?'

ART. III.—*Journal de la Société de la Morale Chrétienne. Journal of the Society of Christian Morality.* Vol. I. and II. Paris.

THIS Society was organized in December, 1821, at which time the Duke de la Rochefoucauld Liancourt was called to preside over the Institution. We cannot better explain the intentions of this Society than by giving an abstract of its prospectus, which was signed by all the original subscribers, and which forms the basis of the labours and the publications of its members:

"Though political science seems at present to occupy too exclusively those who reflect on the means of ameliorating the condition of mankind, and though there is a tendency to believe that the study and application of these sciences are sufficient for all the necessities of the human condition, yet it is certain that all the friends of truth have not the same exaggerated confidence in the effects of this social *mechanism*, and that many among them see the necessity of turning their attention, and that of their contemporaries, towards sources of improvement more abundant, and which more immediately affect us.

"To this end we constantly meet with writings and efforts full of zeal, the success of which is a sufficient reply to the detractors of our age; and it cannot be denied, that the present age is more fruitful than any which has preceded it, in useful discoveries, in generous projects, and in charitable establishments. Many societies have recently been formed, in different Christian countries, which labour with disinterestedness for the progressive civilization of mankind and the improvement of their moral and religious state. France has not remained a stranger to these laudable attempts. Useful associations have been formed in the capital and in the departments; and what is most consoling is, that, wherever they have been created, men of various opinions, laying aside their former prejudices, have united together; thinking, with reason, that their differences ought not to be an obstacle to any great good in which they are called to concur.

"Encouraged by these circumstances, and persuaded that most of the evils which mankind deplore are the effects of their own mistakes concerning what is necessary to their happiness, many friends of humanity think that the time has arrived when a society may be successfully established which may unite its efforts to recall men to the only source of true happiness, namely, to the precepts of Christianity—precepts essentially the same as the Creator has engraven in the hearts of all, but which Jesus Christ has developed and presented in a luminous and attractive manner, and recommended by the most powerful motives; though, unhappily, they are too little known, too little respected, and above all, too little followed. To interest men in the sacred code which embraces these divine precepts, to inspire them with the desire of searching into them more diligently, and thus to conduct them to those bene-

[illegible]ant sentiments which shall dispose them to abjure all hatred, all bitterness [illegible]d dissension, and to love one another, to treat each other as brethren, and [illegible]fine, to seek and procure peace; what end more delightful could be pro[illegible]ed? what more noble employment and direction could be given to our [illegible]ns and efforts? Such are the ends of this infant Society, which is to take [illegible]e title of the *Society of Christian Morality, having for its object the applica[illegible]n of the precepts of Christianity to the social relations.*

"Some have condemned this title as being too vague, and embracing too [illegible]any objects not distinctly indicated. It must suffice at present to say, to all [illegible]ho are animated by generous sentiments, and the noble desire to concur in [illegible]lacing the evils and diminishing the vices which afflict mankind, that the [illegible]ociety already exists; that it is composed, and will continue to be composed, [illegible]f members from all communions; one of the fundamental articles of the [illegible]tatutes declaring that, in its proceedings, there shall be no question, except [illegible]ncerning truths on which different communions are agreed, and especially [illegible]ncerning the principles of that sacred morality on which the most bitter [illegible]ntractors of Christianity have been compelled to bestow their admiration; [illegible]nd that, in fine, the Society will abstain from touching on those points which [illegible]ave divided Christians; the discussion does not enter into the circle of its [illegible]ctive duties.

"It will be perceived by the regulations, that whatever may give rise to [illegible]iscussions difficult in their nature, and contrary to the intentions of the [illegible]ociety, will be banished from its publications, and from all its proceedings. [illegible]ut, in avoiding what the Apostle calls *foolish and unlearned questions*, know[illegible]g that they do engender strifes, (2 Tim. ii. 23,) we shall insist so much the [illegible]ore on the sublime precepts of Christian morality, and upon the essential [illegible]ruths which serve as the basis for their support, concerning which there can [illegible]e no dissension.

"Persuaded that such a project cannot fail to be approved, and full of con[illegible]idence in Divine Providence, which is pleased to bless what is conceived with [illegible]ure and charitable views, the founders of the Society trust that their hopes [illegible]will be crowned with success; and they invite all who cherish the same [illegible]sincere wishes for the good of mankind to participate with them in their [illegible]undertaking."

We have never seen it more fully recognized, and it is what mankind ever [illegible]ave been and still are very slow to realize, that Christianity is a great moral [illegible]system; that it proclaims peace on earth and good-will to men; and that its [illegible]doctrines are of little value separate from the moral ends which are made the [illegible]test of their importance. Here are no reproachful allusions to Papists or [illegible]Protestants—no revival of names which have set a nation on fire—of Janse[illegible]ist, Jesuit, or Huguenot. Equally free is the language of this prospectus [illegible]from degraded views of human nature. While it avoids exalting dogmas [illegible]above duties, it boasts not of the blessings of ignorance, as the mother of [illegible]devotion. It treats mankind as beings in every respect worthy to be en[illegible]ightened, and capable of forming opinions and exercising conscience for [illegible]themselves. There is much in what we have now cited, and throughout [illegible]his journal, to exalt our opinion of the present character and condition, and [illegible]to encourage our hopes of the growing liberality and elevation of the French [illegible]people.

When was it before in France (and how rare has it been in any country!) [illegible]hat Christians of different communions acted together for any purpose, in [illegible]which Christianity was the professed basis of their operations? This en[illegible]ightened toleration is one of the best evidences of religious and moral [illegible]improvement.

Founded on such a broad basis of charity, as we have seen, it may readily [illegible]be conceived that the Society would find some opponents among the Catho-

behalf of other Roman Catholics who belonged to the S
Morality, to make a communication in their defence, a c
pendent and conciliating.

"Why is it," he inquires, "that some individuals of t
Church speak in the manner they do of the conduct of thei
merely because they have co-operated with members of c
Charity to our neighbour, and the precepts which it impo
objects of controversy among different Christian communi
three centuries. I know not the motive for censuring the
Catholic Christian with Protestant Christians, for a comm
so worthy of all men who profess that evangelical morality
Master, Jesus Christ, promulgated, in order that it might
Christians; that is, by all who shall acknowledge the gosp
tal law of morals, and who are not contented with a phi
founded only in the laws of nature, and interpreted by phil
Christians."

After some remarks, in which he professes that he an
ciates consider themselves justified in the course they hav
literal sense of the Sacred Scriptures," M. Llorente pr
those texts which guard the true Christian against heretics
inapplicability to Protestants as a body: citing also th
command mutual forbearance and brotherly love. All
perfect deference to his own church; and he concludes b

"It is sufficient for me to know, that neither Jesus Ch
tles, nor my church, forbid me to associate with religious,
ble Christians, although they follow, as to certain doctrine
site to mine; since that difference does not hinder our co
of charity. Not only is it not forbidden, but, on the co
of Christianity (which is charity) commands me to unite
since it affords me occasion and means of doing good, th
by myself, or when united only with other Catholics, who
tunities which the Society of Christian Morality posse
good doctrine through the known world."

great part of his life, and was always sincerely attached to his church: but, above all, he was an advocate for toleration from principle. Thus he was, in its proper sense, a member of the true Catholic Church; for he was not afraid to call every good man, of every Christian communion, a Christian. Priestcraft must quail when she is approached by men so enlightened and benevolent, and, at the same time, so religious. Where she bears the greatest sway, learning stands aloof, or takes refuge in chilling infidelity. But we delight to hail every advance in toleration, believing that it will be attended with some proportional advances in religion.

We have occupied so much room in shewing the general spirit which pervades the Society of Christian Morality, that we are able only to name, in conclusion, some of the particular objects, to which its attention has been directed.

At the General Annual Meeting, 17th April, 1823, M. Remusat, one of the Secretaries, made a report of the past doings of the Society; premising, that in consequence of its infancy he came rather to speak of what was designed than of what had been accomplished. After speaking of the legitimate influence of Christianity on moral conduct, and denying every thing sectarian in the Society, he claims for it the merit of being a new attempt at association, in a country where the principle of association is little known, and slow in its operation. He proceeds to mention what had been done for the well-being of the Society, and names some of the particular objects which had employed the attention of the council. At the meeting of the 8th of April, Joseph Price, one of the English Society of Friends, was present, and called the attention of the council to the consideration of the best *moral* means of effectually abolishing the *Slave Trade*. A committee was accordingly appointed for that purpose, and a report made by the Baron de Stael. It is highly gratifying as well as propitious to the cause of humanity, to find, as we do, from this report, and from other movements of the Society, that it is bringing into close alliance and cordial co-operation, not only the greatest philanthropists, but also individuals of the highest rank and greatest influence, in France and England; promising something, we hope, for the cause of peace, and for the extinction of those national antipathies which have so long existed between those great rival countries.

CRITICAL NOTICES.

ART. IV.—*Lectures on the Evidences of Christianity, with an Introductory Lecture on Religion in General, and one on the Authenticity of the Jewish Scriptures; delivered in the Unitarian Chapel, Preston, Lancashire.* By Robert Cree. 12mo. pp. 414. Preston, printed by Addison; sold by Sherwood and Co., London. 1827.

How many more volumes must the Unitarians put out in defence of revealed religion, before the "orthodox" will drop the silly cry against them as unbelievers? The charge is rarely honest; and where it is so, there must exist a degree of ignorance or of bigotry, or of both, which excites astonishment, but is well entitled to heartfelt pity. Regardless of those that make an unmeaning noise, to keep up one another's courage, the Unitarians will still, we trust, maintain their station in the Christian world as advocates of Divine Revelation. They alone can defend the gospel upon the true principles of reason and evidence. Other champions of Christianity are obliged to adopt their modes of reasoning when they meet the unbeliever in the field of argument.

The author of these "Lectures" does not make pretensions to originality; how little, indeed, can be said that is new upon such a subject! He aspires only to the merit of instructing the young and the poor. (Pref. p. viii.) For this end he is well qualified; and his "Lectures" will be read with satisfaction not only by these classes of the community, but also by those of other classes that feel a lively interest in their moral and spiritual welfare.

The following are the contents of the volume: Lect. 1. Introductory. 2. Authenticity of Jewish Scriptures. 3. Antecedent Probability of Christian Revelation. 4. Testimony. 5 and 6. Miracles. 7. Prophecy. 8 and 9. Internal Evidence. 10. Collateral Evidence.

From the last "Lecture," we select a few passages on the moral power of the Christian religion; and we shall be much gratified to learn that these specimens of Mr. Cree's style, and mode of argument and illustration, induce our readers to make his little volume their own.

"It was the influence of the religion of Jesus upon the human heart, which rendered the illustrious Newton, in the midst of his discoveries and his honours, simple and unostentatious as a child; which imbued his great mind with true Christian piety, candour, and charity; and which induced him to approve himself rather to God than to man.

"It was the influence of his divine Master's precepts and example, which caused William Penn to meet persecution, and imprisonment, and wrong, for the sake of religion and a good conscience. He chose rather to suffer affliction with the people of God than to enjoy the ease and disgrace of a time-serving spirit.

"It was the influence of Christianity which formed the mind of Locke to charity and goodness, and induced him to write his admirable letters on toleration; and, throughout life, to be the steady friend of civil and religious liberty.

"It was the influence of Christianity which formed the character of Doddridge, who declined the patronage of the great, and sacrificed proffered emoluments to the dictates of conscience. His habitual piety and Christian moderation may be gathered from the well-known beautiful lines which he wrote under the motto of his family arms:

"'Live while we live, the epicure would say,
And seize the pleasures of the present day.
Live while we live, the sacred reader cries,
And give to God each moment as it flies.
Lord, in my views let both united be;
I live to pleasure when I live to thee.'

"It was the example of his divine Master which caused Howard to go about doing good, and, in his own country, to spend a great portion of his ample income in befriending the virtuous poor. It was in the true spirit of Christian benevolence that he visited the prisons of almost the whole continent of Europe and part of Asia, in order to alleviate the woes of the prisoner and captive, and to succour the unfortunate and the distressed wheresoever they might be found.

"It was the influence of Christianity which induced the learned Dr. Lardner to give his nights to the student's lamp, and to devote his talents to the service of his fellow-disciples, by collecting the evidence and elucidating the doctrines of the religion of his divine Master.

"It was the example of Christ which induced Lindsey to give up the preferments and the emoluments of the church, of which he was an ornament, and to sacrifice all his worldly interests for the sake of truth and a good conscience.

"It was the example of Christ which caused Whitefield and Wesley to lay aside the ease of ordinary life and duties, and to go about seeking to reclaim sinners from the error of their ways.

"It was the example of Christ which induced Priestley to labour incessantly in the service of his brethren; to endure calumny, and reproach, and persecution, for the sake of religious liberty and unadulterated Christianity."—Pp. 383—385.

"But Christianity has not only been the means of forming to degrees of moral excellence, unknown to heathen times, many distinguished individuals, both of this and of every country wherein its authority has been acknowledged, but it has also exercised its holy and beneficial influence over all classes and descriptions of men. If, indeed, it were possible, that, like the systems of antiquity, it should be beneficial only to the studious few, if it were instrumental in forming only a comparatively small number of useful or brilliant characters, while it left the great mass of society unimproved and immoral, little could be hence inferred respecting its divine authority. The great distinction and glory of the Christian religion are, that like

or the air, or like the rain from
t cheers and blesses all. To
to the many, to collective man,
el addresses itself. It is not
in a book burdened with terms
id obscured by logical subtleties.
the book of the learned, the
ne priest or the elder, but it is
n's book, and to its authority
n may appeal, and by its direc-
y man walk. Therefore the in-
f Christianity is not to be sought
y particular class or description
but in the condition and circum-
of the whole community. And
vill the benefit arising from the
e of the religion of Jesus be
tly manifest, and herein does it
abundantly, collateral evidence
vine authority."—Pp. 386, 387.

h regard to the objection arising
e comparatively small portion of
l acknowledging the authority of
nity, I observe, that this fact
ot to furnish an objection against
nity, any more than that the
tively small portion of mankind
ledging the authority of truth in
, should furnish an objection
any particular truth. Truth,
ever it may be found, loses none
vine character, is neither the less
to the circumstances of man, nor
calculated to secure his improve-
id happiness, although it may be,
et it is, unheeded and disallowed
reater portion of the human race.
manner, the divine nature of
Christianity is not changed,—it
er the less adapted to the wants
cumstances of man, nor the less
ed to accomplish his improve-
id secure his happiness, notwith-
g that the greater portion of man-
therto reject its authority. Like
of whatsoever kind, it is destined
e its beneficent progress in the
although it may, at various times,
ler particular circumstances, pro-
y comparatively slow degrees.
indeed, we consider the effects
Christianity originally produced—
ve consider what a benign influ-
exercised over the minds of num-
en during the times of its greatest
ions — when we reflect that it
the characters of those great men
ere instrumental in resisting the
spread of these corruptions, and
mencing a reformation which is
progress—when we consider that
been the chief means of all those
al changes in the institutions of a
ortion of the human race, that
have occurred since the era of the Refor-
mation—when we consider what multi-
tudes of every sect and party it is con-
stantly forming to the practice of all
righteousness, what may we not antici-
pate from its influence, when it shall
have been restored to its ancient purity—
when it shall have been freed from the
complex and uncharitable doctrines, the
contradictory creeds, and the unholy al-
liances of human origin? That it *will*
be restored to its original state—that
those uncharitable creeds which are yet
permitted to disgrace the Christian world,
and which counteract the benign opera-
tion of the gospel by furnishing spiritual
weapons to the bigot, on the one side,
and objections to the unbeliever, on the
other, *will* be rejected, and only the truth
as it is in Jesus, acknowledged—and that
the unholy connexion between the church
of Christ and the policies of this world
will be dissolved, may be confidently
looked for, when we consider what re-
formations have already taken place, and
what a spirit of inquiry has gone forth
amongst mankind. Then, and not till
then, may men look for the rapid diffu-
sion of the Christian religion, and the
fulfilment of the prophetical Scriptures,
'The kingdoms of this world are become
the kingdoms of our Lord, and of his
Christ; and he shall reign for ever and
ever.'"—Pp. 399—401.

ART. V.——*Journey from Buenos Ayres, through the Provinces of Cordova, Tucuman and Salta, to Potosi, &c., undertaken on behalf of the Chilian and Peruvian Mining Association.* By Captain Andrews. 1827. 2 Vols.

NOT being disposed to decide between the rival opinions on the subject of South American Mining held by Capt. Andrews and Captain Head, (the latter of whom has, if report speak truly, the advantage of reviewing himself in the Quarterly,) we shall extract a passage marking the effect which the Revolution appears to be rapidly producing on the old ascendancy of the clergy. We wish there were reason to believe that any better system is likely to take the place of the old superstition when destroyed.

"Still even the relics of the papal edifice and of Spanish tyranny are secretly mouldering, and they fall one after another, without any external signs sufficiently obvious to alarm the observer who would arrest the progress of their destruction. From Cordova the aboli-

tion of the fees of the church has gradually spread throughout the united provinces of Peru. It was impossible, however, not to remark the want of personal attention observable on the occasion of the Bishop of La Paz passing through the city on his route from Upper Peru, whence he had been driven to embark at Buenos Ayres for Old Spain. If it were reasonable to feel regret for the decay of any church, the object of which was its own temporal ambition and emoluments, and the oppression and superstitious misleadings of its people, it must have been felt here. The doctors, canons, and friars, more especially the Franciscans, to which order the prelate belonged, swelled his train, and did their best to inspire respect. Every effort of the expiring influence of the church was exerted. A grand Bishop's Mass was celebrated with all the pomp, parade, and circumstance, of the Romish ritual, the impressive grandeur of which was overawing to the senses; but the people were far more intent on examining the person of this mean-looking little ecclesiastic during the ceremony of mitring and robing, than on any act of devotion.

"It had been so long since a service of the preceding nature had been witnessed at Cordova, that the master of the ceremonies had become rusty from disuse. He was several times at fault in attiring the bishop, at which the latter was evidently embarrassed. At the close of mass, he was again divested of his gorgeous frocking, and passing down the aisle of the cathedral, dispensed his blessing, but in a manner neither graceful nor dignified. At last he hurried from the edifice, as if mortified with receiving no other show of deference than a sly glance or two of adoration from an old *Beatifica*, and the beggarly implorings of some palsied kneeling incurables. He was followed across the Plaza by a few noisy boys, yelping, "El Obispo! El Obispo!"—a degradation which the prelate should have been spared by the provision of a carriage. This Misa de Gracia was succeeded a day or two afterwards by a grand procession, which obliged almost the whole city to come down on its knees. All the church influence in the place was put in requisition for this occasion, to obtain demonstrations of respect. The procession moved from the cathedral with sacerdotal pomp, and was nearly two hours performing the circuit of the Plaza. The time was filled up with the elevation of the host by the bishop at altars erected at the corners of the square, and gaudily decorated with half the valuables, private and public, of the city. The governor and members of the Cabildo, and others, who followed the bishop with wax lights, seemed to view this pious pantomime as the last that would ever be exhibited there, and to be now granted rather as a tribute to fallen greatness than from any respect to the ceremony itself, which was truly worthy an age of the darkest superstition. The women, of whom there was a vast concourse, gave it, by their devout demeanour and sparkling eyes, an interest of which it would not otherwise be susceptible in the view of an Englishman not of the same faith."

ART. VI.—*Hints to Parents. No. VI. Religious Conversations, calculated for Young Children, during the first period of Education, in the Spirit of Pestalozzi's Method.* 1s. Harvey and Darton.

HAVING recently noticed the first five numbers of the work before us, it is due to our readers to give a slight account of the sixth, which has since been put into our hands, and heartily do we wish we could continue the same commendatory strain. There cannot, however, be any thing less Pestalozzian in spirit and execution than these religious conversations. They are cold and wordy; the instruction is altogether imparted by the parent, nor are the child's powers and feelings exercised. Our feeling has been that of extreme disappointment, mixed with surprise at this unwarrantable assumption of the name and authority of Pestalozzi. And we cannot help recurring to the prophetic words of that great individual: "The forms of my method will not escape from the common lot of all forms—they will fall into the hands of men who neither perceive nor seek their *spirit*, and in the hands of such men their effect will be lost in itself."—Pestalozzi's Preface to the Mother's Book.

ART. VII.—*A Second Appeal addressed to the Sons of Israel, the Chosen Nation, and to those of the Nations their Brethren who believe Jesus to be the Messiah.* By A. E. Caisson. 8vo. pp. 12. London, 1827, Hunter.

WE gave some account, p. 603, of the first "Appeal" of this Israelite to his brethren. In this "Second," he addresses Christians as well as Jews; and we think his remonstrances and

warnings are entitled to the serious attention of both communities. He considers both as transgressors against the religious law acknowledged severally by them, and he calls upon the Jew to look to Moses, and upon the Christian to look to Christ.

We have space but for one extract:

"Our Holy Writings are filled with the reproaches of the prophets against our fathers of the house of Israel, for their repeated rebellions, their departures from the law. The prophets that they had set up for themselves, prophesied falsely; and the priests bore rule through their means, and the people loved to have it so. Is not this reproof equally applicable to the nations, which profess to be the followers of Jesus? Have not their prophets prophesied falsely? Do not priests bear rule through their means, and do not the people love to have it so? If the Holy Land was at one time polluted with images of false gods, has not Europe, and all the nations who have received the gospel, been defiled with images, and with crosses set upon their places of worship? Nay, do not the people now delight in these things, and delight in having the picture of a dead man before their eyes in the midst of their devotions?

"The picture of a dead man, or the picture of a man in the agonies of death in a place of worship—what a horrible conception! What a profanation of every thing that is sacred! What think ye, that Louis the Eighteenth, when he returned to France, would have thought of a procession to congratulate him, which carried on high the representation of the guillotine, presenting to him pictures of the miserable catastrophe which ended the days of his brother on a scaffold?—So far from this being the case, all the pictures and prints relative to that transaction were carefully secluded from the public view.—Will the Supreme, then, do you think, be pleased with representations of the sufferings of his beloved Son? Does he require to be put in mind every week of his agony and bloody sweat, his death and sufferings on the cross? No, my brethren; the Supreme is to be approached in a very different manner. This talk of agonies too much resembles the cutting and slashing of the priests of Baal, by which they attempted to provoke the attention of a god, who was peradventure asleep, or on a journey."—Pp. 6, 7.

This convert from the Hebrews to Unitarian Christianity, promises his nation "a future address;" and we heartily wish that his "Appeals" may awaken the House of Israel from their slumber of ages. He may, perchance, also stir up inquiry into the strange worship of Christendom, in the minds of some Christians whom the expostulations of native fellow-christians have hitherto failed of impressing.

ART. VIII.—*The Crown of Righteousness. A Discourse delivered at Bridport, April 29, 1827, on occasion of the Death of the Rev. G. Barker Wawne.* By Edward Whitfield. 8vo. pp. 28. Exeter, printed by Besley; sold by R. Hunter, London.

MR. WAWNE was a truly amiable, respectable, and useful Christian pastor, and will be remembered by his generation with affectionate regret. The preacher of his Funeral Sermon has done justice, but not more than justice, to his superior talents and many virtues. From this interesting tribute to his memory we glean a few particulars relating to his exemplary life and Christian death.

"By one of those events which to the eye of mortals is inscrutable, our deceased friend was deprived, at a very early age, of the blessings of maternal tenderness and instruction. To him, however, such was the goodness of his disposition, this loss was of less consequence than to many; and he advanced in life displaying great sobriety of mind, and evincing such a thirst for knowledge as no acquisitions could assuage."—Pp. 17, 18. "Born and educated amongst the Wesleyan Methodists, his first religious impressions were, of course, in harmony with the opinions of that sect of Christians; but his mind could not rest satisfied with them. He sought for himself till conviction came upon him; till one by one, he relinquished their peculiar tenets, and professed the faith inculcated in that passage of Scripture, 'There is one God, and one Mediator between God and men, the man Christ Jesus.' At this time he was entering on the world, and his prospects were smiling. The way to success, and even to wealth, was opening before him. But he could not chain his mind to business. He longed to be more than commonly useful in the world; he aspired to the office which he held in this place with such distinguished honour to himself and advantage to you. His flattering prospects were relinquished without a sigh;

and he removed to Manchester College, York, that he might pursue that course of study, which should fit him for his ministerial labours. During the five years he spent in that retirement, his conduct was exemplary. There, knowledge poured itself like a flood around him, and he drank deeply—too deeply perhaps of its stream. There, his application was intense; and there, probably, he laid the foundation of that disorder which eventually wasted his frame and hastened his dissolution. There, he gained at once the esteem of his tutors and the love of his colleagues."—Pp. 18, 19. "At the time our deceased friend was completing his academical studies, you, my brethren, incurred a severe loss by the death of the pastor who for many years had directed your worship, and watched over your eternal interests. In your view, he appeared worthy to succeed to the pastoral office; and the diligence and faithfulness with which he laboured among you, proved that you were not mistaken—evinced the wisdom of your choice."—P. 19. "Whilst health permitted the exertion, he laboured to diffuse the knowledge of the truth as it is in Jesus, and to fix in the minds of others the principles and hopes by which himself was influenced. When sickness had rendered him unequal to the task, he still continued to regard them as of supreme importance, and to derive from them constant support. Of this it is in my power to furnish you with a gratifying proof:—Conversing a few days before his death with the friend who was constantly at his side during his lamented indisposition, and who attended him with a brother's care, on the words of the Psalmist, 'The sacrifices of God are a broken spirit, a broken and contrite heart, O God, thou wilt not despise;' he observed, 'Is it not strange that so many persons can be found in this enlightened age who believe implicitly in the popular doctrine of the Atonement? At this time, when I am turning my thoughts in every direction, I do assure you that the truth of the Unitarian doctrine seems to shine out more and more clearly."—Pp. 22, 23. "He would fain have been longer the active and faithful minister; but he submitted with pious resignation to the will of God. His confidence was invigorated by the Apostle's declaration to the Hebrews, 'Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' It was this passage, so consolatory to the Christian, that called forth from him the following energetic and powerful words; 'What shall it profit a man if he gain the whole world and lose his confidence in the truth of these declarations?' Such passages are the very touchstone whereon to try our faith!"—Pp. 23, 24. "In the last hours of his life, gratitude beamed in his eyes, and the words of thankfulness fell from his lips. 'I am very thankful to the Almighty,' he said, 'for the gracious manner in which he has supported me during my long illness. I think as my afflictions increase, that my patience becomes greater to endure them.'"—P. 24.

These passages shew how worthy a successor Mr. Wawne was to the gentle and pious Mr. Howe. The Unitarian congregation at Bridport were singularly happy in the ministry of two such exemplary pastors, and we hope and trust that the effects of their labours will long continue to be seen in the temper and conduct of their surviving people. The conclusion of Mr. Whitfield's Sermon must have made a deep impression at the time of delivery, and will, we are persuaded, never be forgotten by the Bridport Unitarians: it is an affecting proof of the anxiety of their late minister in his closing moments for their spiritual and eternal welfare.

"That he continued to cherish the liveliest attachment towards you even to the last hours of his existence, you are about to receive an interesting testimony. From one of his papers I have transcribed the following passage: the circumstances in which it was written, and those in which it is now read to you, render it peculiarly solemn and affecting. Take it as the dying farewell—the dying benediction of your beloved pastor. 'I cannot refrain from expressing, though briefly, my devout and earnest interest towards the whole of the Christian society of which I have been the unworthy minister. May their abundant kindness to me be rewarded by the best of all gifts, the blessing of the God and Father of our Lord Jesus Christ! May he guide them by his counsel here, and receive them to everlasting felicity beyond the grave! But oh! let all and each of them remember, day by day, 'that whatsoever a man soweth that he shall also reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting!'"—P. 27, 28.

OBITUARY.

Ugo Foscolo.

died at *Chiswick*, in his 49th
Foscolo, a man in whose
ly was justly enthusiastic as
r ornaments, the most distin-
or talents, character, and ac-
s, though her intestine trou-
him to consume the prime of
exile, and often in distress.
family was originally Zantiote,
f being born under the domi-
nice, in the Adriatic, on board
of that state, as he mentions
the best of his odes:

in quel mar la culla," &c.

in early youth implicated in
ocratic movements in Venice,
ummoned before the Inquisi-
ate. His mother, a high-spi-
though a great Aristocrat, is
ve cried out to him in Greek
d to the Tribunal, "Die, but
onour thyself by betraying thy
He was, however, discharged,
é advice of friends went to
where, before he had attained
rs, he wrote his tragedy Tieste,
n Alfieri pronounced that the
would attain a celebrity sur-
own.

g to Venice, he entered upon
on the occasion of the nego-
h Buonaparte, as to the fate
which ended in his betraying
lc, and the confidence of those
ad encouraged in the promo-
emocratic priciples, binding
s purpose, in the vain hope
ould favour Italian indepen-
ne Venetian Republic, it is
add, was sold to Austria.
eing no longer a country for
retired into Lombardy, then
lpine Republic," where he
romance, entitled "Ultime
acopo Ortis." "No Italian"
lian who so observes) "hav-
ad can ever forget it, or can
d with a single perusal, so
ardent sentiment, and of the
of Italy, which he adored."
hen entered into the army,
lk of life which seemed open
e was shut up in Geneva du-
ous siege of 1799 with Mas-
and time to write two of the
liful odes the Italians can
continued after the battle of Marengo in the army, but had long lost his relish for French politics. On one memorable occasion, the Congress of the Cisalpine Republics at Lyons, under the Consular authority, at which Foscolo attended as Deputy (we believe) of Pavia, full of the bitterness of disappointment of his hopes for the real independence of Italy, he eagerly seized the opportunity to pour forth his mind fully and freely to the face of the oppressor. He rose and delivered a speech, no less remarkable for the high-toned spirit of independence, than for energy of thought, feeling, and expression. If a panegyric was expected by the Consul from a flattering slave, he was wofully disappointed, for Foscolo proceeded to draw a strong and eloquent picture of the abuses and oppression of the Government, and with rapid and masterly strokes of satire flashed the follies and crimes of the agents and ministers of a foreign power in the face of the consular despotism which employed them. His delivery was bold, easy, and unconstrained. With his hands resting on the back of his chair, he spoke his whole soul freely for more than three hours; and such was the rapidity, energy, and authority of his manner, as to defy or disarm all power of interruption. This speech he afterwards published, with a motto from Sophocles, which he, against whom it had been pointed, would understand, "My soul groans for my country, for myself, and for thee."

To Buonaparte personally he said, "There is not one of the nobler qualities of thy mind which we do not find in the pages of history; in the profound policy of Tiberius, in the philosophic spirit of Marcus Aurelius, in the munificent patronage of letters by Leo X. If most of these supreme arbiters of the destinies of our species have been unable to preserve their memories from everlasting stains, it is because they were men and mortal, as thou art. Forget not that it was neither the hopes nor the fears of their contemporaries, but the voice of posterity which pronounced just sentences upon their tombs. Numerous and illustrious are the examples which have rendered sacred the maxim of the wise; let no man be accounted happy or virtuous on this side the grave!"

Foscolo was, however, too heedless and open to be much dreaded as a poli-

tical enemy. He remained for a considerable time afterwards in an Italian regiment, in which, about 1805, he formed part of "the Army of England." Disgusted with the service, and despairing of his country, he, at this time, first formed the desire of transporting himself, a voluntary exile, to England. This design, however, he for a time abandoned, but he left the army, disliking its commander, and himself obnoxious from the freedom of his politics. He, however, retained his rank as Captain. In 1807, he published at Brescia, his celebrated little poem, "I Sepolcri."

In 1809, he was appointed Professor of Literature at the University of Pavia; and opened his course with one of the most splendid and *liberal* orations ever delivered in Italy, "Dell' Origine e dell' Officio della Letteratura." This oration was immediately followed by one of Buonaparte's decisive measures, the suppression of the professorships of literature not only in Pavia but at Padua and Bologna. Foscolo, therefore, was a professor only two months.

In 1812, he wrote another tragedy, "Ajace," which was politically applied, whether the author designed it or not, and he left the kingdom of Italy for Florence, where several other minor performances were written by him, and particularly a biting satire in Latin against some of those whom he esteemed his rivals or persecutors, entitled "Didymi Clerici Prophetæ minimi Hypercalypseos Liber singularis."

During this period he cultivated the English language, and translated Sterne's Sentimental Journey. He also began and finished insulated portions of the great work for which he was so well qualified, and which should have immortalized his name, the translation and illustration of Homer. The first and third books of the Iliad have been published. Fragments of other books were translated, but the work was, from his extreme fastidiousness, and his enthusiastic admiration (amounting almost to awe) of the original, exceedingly laborious, and therefore taken up only at intervals.

In 1814, he was promoted to the rank of Major, by the Regency at Milan, after the fall of Buonaparte, and he once more appeared on the stage of Italian politics, rousing his countrymen by eloquent addresses, and endeavouring in vain to enlist England in the cause of Italian independence. It has been said that he was implicated in a secret attempt to expel the Austrians from Italy on the failure of his avowed scheme: his own account, however, (and we believe the truth,) was, that he could not bring his mind to swear an allegiance to Austria, which might have imposed upon him military services in her interests. He resigned his employments, (the emoluments of which formed a considerable income,) and went to Switzerland, and thence to England, in a great degree, if not entirely, a voluntary exile.

His reputation secured him a cordial, we might say a brilliant, reception here, from the highest ranks of literature, fashion, and nobility. Nothing could be more fascinating and interesting than his conversation, particularly on literary subjects, and his favourite authors, Homer, Dante, and Shakspeare. He spoke with great fluency, energy, and brilliancy; his erudition was vast; and his memory tenacious in an extraordinary degree. Those who knew him at his cottage (which, from the controversy on the Æolic Digamma, in which he took an active part, he called Digamma Cottage) saw him in the midst of all that exquisite and refined taste could devise to adorn his small but elegant dwelling—where every thing was his own contrivance; and if he afterwards gradually sunk into retirement and comparative oblivion, it was certainly, it must be owned, in a great degree his own fault. He was not the man to cultivate or even endure the patronage of any one long. He felt himself out of his proper sphere. An exile's life (as he would frequently, after the fervour of political zeal had grown cooler, acknowledge and bitterly lament) is often necessarily one of social and even of moral degradation. Strong passions, ardent genius, and eccentricities, for which it is impossible to expect that adequate allowances will be ordinarily made, often placed him in positions from which his was not a judgment or temper which knew how to withdraw with prudence or dexterity. Yet none who knew him ceased under any circumstances to regard him with respect and esteem, and in his last days of pain and disease the mention of his situation sufficed to bring around him all the consolations which liberality and friendship could minister to his infirmities.

His pen was, during his residence in England, busily employed. Some of his papers in the Edinburgh and Quarterly Reviews are well known. The greater part of his literary engagements were on subjects of temporary interest and for the purpose of immediate pecuniary support. His Essays on Petrarch, his Ricciarda (a tragedy), and the first volume

)ante; (containing most able in- ry dissertations,) were his only f a higher character. But it was ne absence of desire to do greater ind to leave works more durably of his name and country, that uld attribute the necessity for exhortation to nobler attempts which lately appeared in the ly Review from the pen of one pable of duly estimating his great

The terms of the appeal were attering, but they, at the same harpened the pain of a mind ound itself subdued by the more urgency of providing for im- necessities. In the prosecution st and most laborious effort of , conducted under circumstances privation and affliction, his con- gave way, and a few months of ended in his death. He met its approach with perfect resigna- d a feeling long ago expressed in luding line of one of his beauti- ets, selected by his friends as an iate legend for his tombstone,

io da morte avrò fama e ri- poso."

f the subjects on which his me- is well stored, and in which he greatest interest, was the poli- gious history of Italy during the and immediately succeeding ages. made some progress in a histo- romance, of which Bern. Ochino hero, and which was to have led a series of adventures in various s of Europe, illustrative of the ate of manners, literature, and s opinion.

me of the valuable information his distinguished man possessed, ld have been allowed the benefit, life been spared. Foscolo, whose and thirst of information were active and eager, was one of our and the last book he read was Crie's history of the attempts at tion in Italy, which he perused he design of communicating our pages the result of his own ions on many points, which Dr. s imperfect work brought to his tion, and on various collateral about which our stock of infor- is exceedingly meagre, while his re of materials was most abun-

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MRS. ANN GLAZE.

11, at *Jersey-City*, opposite *New* '.S., MARY ANN, wife of Mr. W. GLAZE, of the glass manufactory, lately established in that new and rising town. Mrs. Glaze was the only sister of the Rev. J. B. Bristowe, of Ringwood, Hants. She was born near Stourbridge, Worcestershire; and, with her family, belonged to the Presbyterian congregation in that town. Some years after her marriage, accompanied by her father, and mother, and three young daughters, she set sail from Liverpool to New York, whither her husband had previously emigrated; and for many years the family resided in that city. After the death of her parents, Mr. Glaze, with his wife and daughters, settled at Jersey-City, where this much-respected woman died after a short illness. Her remains were interred in the burial-ground belonging to St. John's Church, New York, near those of her honoured parents. Mr. Ware, the Unitarian Minister, being from home, the Rev. Mr. Jones, lately arrived from England, performed part of the funeral service in Mr. Glaze's *dwelling-house*, and then attended the corpse across the river to New York, and concluded the whole at the grave, in the presence of many sincere mourners, most of them, indeed, natives of Great Britain, who voluntarily appeared in black, as a mark of respect to their deceased friend and country-woman.

MR. BENJAMIN CHILLEY PINE.

Sept. 10, at his residence, *Rock Villa, Tunbridge Wells*, Mr. BENJAMIN CHILLEY PINE, in the 49th year of his age. After serving the usual term of apprenticeship with the late Mr. Ebenezer Johnston, he entered into business at Maidstone, and established the concern which was afterwards, and up to the time of his death, carried on under the firm of Pine and Ellis. His extraordinary power of mind and general aptitude for business, joined to the most inflexible integrity, were well calculated to insure him distinction in any path of life however elevated, and contributed much to that success in business by which he was latterly induced to contemplate a partial withdrawment from its more active duties, with a view to the fuller enjoyment of his family, and the cultivation of those less laborious pursuits from which he anticipated gratification in the decline of life. These pleasing prospects, however, were not destined to be realized. The seeds of consumption, early seated in his constitution, developed themselves a few months ago into fatal maturity, and hurried their victim with an awful though not painful rapidity to the tomb.

His children, all of that age at which a father's care and guidance are most peculiarly valuable, feel with their bereaved mother that they have sustained an unspeakable loss: and his numerous other relatives, with a large circle of friends who knew and appreciated his virtues, will long be deeply sensible of the void occasioned by his death.

In religious sentiment Mr. Pine identified himself with Unitarians, and exemplified in his last illness that placid resignation which it is so eminently the province of genuine Christianity to inspire.

His remains were committed to the earth, with an impressive address, by the Rev. B. Mardon, in the ground at Tovil near Maidstone—a spot most romantically situated, and originally purchased and devoted to the purposes of sepulture by a remote ancestor of the deceased.

J. E.

REV. D. DAVIS.

THERE were some errors in our account of Mr. Davis. (See p. 692.) Mr. Thomas, of Leominster, was *Joshua*, not Josiah Thomas: and Mr. Evans, of Stockton, is *Benjamin*, and not John Evans.

There is no burying-ground attached to the Meeting-house at Llwyn-rhyd Owen. The body was taken from the dwelling-house to the Chapel, which is within a short distance, and there Mr. Jones preached his sermon: it was then conveyed to the Church of Llanwenog, four miles distant, in the burial-ground of which it was deposited.

Mr. Thomas Lloyd, the Tutor at Swansea, was the *nephew*, not the son, of the Rev. David Lloyd.

A note, subjoined to the Obituary, in p. 693 of the Repository, contains an error [corrected above] respecting the paternity of Mr. Thomas Lloyd, who was not a son* of the truly Reverend and renowned David Lloyd, but of his brother, Mr. John Lloyd, a Cardiganshire farmer of estimable qualifications, that rendered him a worthy member of the intelligent family to which he was allied. During intervals of leisure from rural avocations, he searched the Scriptures, or read the works of Locke, concerning whose Essay he was apt to discourse with fluency and energy in his own native Cambrian dialect.

Without pretending to erudition himself, he fondly anticipated the gradual proficiency of his son, in whom he discerned very promising abilities, and fostered the warmest aspirations to excel. The high-minded youth put forth the "tender leaves of hope," like the blossoms of a delicate plant, that immaturely dies in the shade of its native bower. The name of Thomas Lloyd is enshrined with profound regard in the bosom of all who were ever sensible of his exalted worth. He was reared in the school of the Rev. David Davis, of whom a valuable memoir was communicated in the Repository.

In his academical studies this juvenile professor held himself principally indebted for intelligence and taste, to the favourable auspices of his accomplished tutor, Dr. Kippis. He was deeply enamoured of truth and literature, but, above all, exulted to contemplate the glory of the Homeric Muse, and the dramatic perfection of her offspring, the Greek tragedians. The exercise of his profession at Swansea was attended with pains and hardships, that bordered on severe adversity. His office resembled a penance, like that of raising grapes from wild vines, too old and crabbed to yield "nectarine fruits." The asperities of such labour were not adapted to heal a "soul in anguish," or allay the irritations of a "troubled spirit." Under the insidious ravages of an irremediable disease, which he bore with more than heroic fortitude, he might say, with Christian resignation, "I die daily." From his own example as well as his instructions, he was eminently qualified to inspire the breast of docile and ingenuous youth with enthusiastic love of learning and science, and with the admiration of all that is true, venerable, and lovely, of every virtue and every praise.* This liberal, conscientious advocate of free inquiry was exhilarated

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* Filius ?..... Quantum instar in ipso est!
Heu miserande puer! Manibus date lilia plenis:
Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, et fungar inani
Munere.

* Mi 'nsegnavate come l'uom s'eterna. *Dante, dell'Inferno*, Canto xv. v. 85.

Ego vero te, Carissime, cum vitæ flore, tum mortis opportunitate, divino consilio, et ortum et extinctum esse arbitror. *Cicero.*

éd, in his views of brilliant
by the rising eminence of
y in the elevated rank of
losopher as well as Theolo-
ier.
nal appearance was lofty and
, his stature was tall, and
majestic countenance indi-
uthful grace and dignity of
In his public devotional
the Deity, he was singularly
and solemn; while from his
ame, he seemed on the eve
ture from the earth, and in
f life to have attained to an
y degree of honourable age.
an whose approbation it was
o experience; but the re-
is felicity is probably defer-
of the celestial enjoyments
r the wise and good † in
ding mansions of the blest.
ening of his days was clear,
serene, consolatory to his friends, and instinct with the hope of immortality. He expired at his father's house, in the twenty-fifth year of his life.*

In the Memoirs of a Dissenting Minister, the writer, who, perhaps, was best † qualified to appreciate and disclose his superior merits, has sketched his character in a few masterly traits of exquisite fidelity and pathos, flowing from the heart of a dearly cherished associate, who loved him as a brother, and revered him as a benefactor and friend.

W. EVANS.

Park Wood, 17th Sept., 1827.

How welcome those untrodden spheres!
How sweet this very hour to die!
To soar from earth and find all fears
Lost in thy light—Eternity!
Hebrew Melodies.

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si habitum quoque ejus pos-
velint, gratia his supererat:
in vultu: sublimior quam
lit.

locks
n his parted forelock manly

Paradise Lost.

s piorum manibus locus; si
bus placet, non cum corpore
r animæ magnæ: placidè qui-
que te si natura suppeditet,
decoremus: forma mentis
ucit. *Agric.*

world, which lies beyond
, surviving Love endears;
cherish'd heart be fond,
the same, except in tears—
How

* Ὡς ὀφελεν θανατων τ χερσιν ερυσαι.
Iliad, xxii. ver. 426.

† Quocum et domus communis: et id, in quo est omnis vis amicitiæ, voluntatum, studiorum, sententiarum summa consensio.

Ἐξ ἀγαθων ἀγαθα. *Aristotle.* Philosophers of the Socratic school declare, that right education trains the human mind to place its affections of love or hate, joy or grief, on their proper objects: even as the earth is drest in order to nourish and bring forth corn: Προς το καλως χαιρειν και μισειν, ὁσπερ γαρ την Θρεψουσαν το σπερμα· *Aristot. de Mor.* B. x.

Animæ, quales neque candidiores
Terra tulit; neque queis me sit devinctior alter.

INTELLIGENCE.

tern Unitarian Society.

eenth Anniversary of the East-
ian Society was held at Hales-
Suffolk, on Wednesday and
the 4th and 5th of July. The
s this year transferred, with
onsent of the friends of Yar-
Halesworth, where the So-
never before held their anni-
n Wednesday evening, the ser-
introduced by the Rev. H. R. Bowles, of Yarmouth; and the Rev. James Martineau, who has finished his studies at York, preached from John iv. 35: "Lift up your eyes and look on the fields; for they are white already to harvest," &c.—enlarging on the exertions which the present age demands, and facilities it affords for the diffusion of knowledge and truth. On Thursday morning, the Rev. S. S. Toms, of Framlingham, introduced the service; the Rev. E. Tagart, of Norwich, followed; and the Rev. M. Mau-

rice, of Southampton, preached from Acts ii. 42: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer." The sermon was a simple but forcible statement of the pure truth and genuine spirit of the gospel. It was listened to with earnest attention; and was well calculated to remove prejudice against Unitarian Christianity, as well as to leave a powerful religious impression on all who heard it. At the urgent request of the Society, Mr. Maurice has kindly consented to allow the sermon to be printed.

After the services, an encouraging report of the state of the Society was read, in which were embodied interesting communications from Norwich, Yarmouth, and Framlingham, respecting the state of the congregations in those places; and also an account from Mr. Latham of his labours in the neighbourhood. He stated that the attendance at Bramfield had greatly increased. It was agreed that a Report of the Society should be printed and circulated annually, with a catalogue of the Tracts.

The services at Halesworth were well attended; and, on the whole, there is considerable prospect of raising an Unitarian congregation there. The chapel was lately in the occupation of the Methodists. With the aid of some gentlemen at Norwich, the fixtures were purchased, and the place is hired at a moderate rent for six years. The experiment is, therefore, made without much risk. A few years ago Unitarianism was hardly known in the neighbourhood; now it has several respectable and sincere supporters.

In the afternoon, forty six gentlemen sat down to dinner at the Swan Inn. The Rev. M. Maurice presided on the occasion, surrounded by many of his old friends and former pupils. Appropriate sentiments were given; and Messrs. Maurice, Toms, Latham, Martineau, and Tagart, addressed the Meeting at some length. The thanks of the Society were voted to Lord J. Russell, for his readiness to assist the Dissenters in obtaining a repeal of the Corporation and Test Acts. Several ladies were present after the dinner. The day passed with the utmost harmony, and the meeting separated, confirmed in the opinion that Unitarianism is a system of Christian union and religious improvement.

E. T.

Norwich.

Tenterden District Meeting

On Thursday, August 2, the A Meeting of the Tenterden bran the Kent and Sussex Unitarian As tion was held at Tenterden. Th vice commenced at three o'clock. Rev. James Taplin, of Battle, re Scriptures, and engaged in the tional exercises; and the Rev. I Talbot delivered a discourse from v. 16. In his discourse the p took occasion to insist upon the p duties of the Unitarian Christian, sequence of the peculiarity of his tion. He observed that it reste him to complete a reformation left very imperfect, both as regar Unity of God, and his dealings w creatures; that if the Unitarian le fellow-christians, he could not sire that the same cheering vi God and his dispensations, whi his own chief joy, should brigh hopes of all who called themse the name of Christ.

But the preacher dwelt part upon the obligation of the Unita give publicity to his sentiments, fi certainty that if he did not do so, lity must widely and rapidly spre whilst Christianity is viewed only i its corrupted forms, it must nec be rejected by thinking men.

After the conclusion of the the friends, to the number of 1 tired to an inn, where they to After tea, the Rev. B. Mardon wa to the Chair: he was supported Rev. James Taplin as Vice-pr To both these gentlemen the was highly indebted for that kind and Christian feeling whi racterized it. The Rev. L. Hold his newly elected assistant, the Talbot, Mr. Hughes, of Yeov Blundell, of Northiam; Mr. G Benenden, and other friends, a the meeting. About eight o'cl company broke up.

Somerset and Dorset Unitari sociation.

The Seventeenth Meeting of sociation was held at Dorche Wednesday, Sept. 5, 1827, on w casion the Revds. J. G. Teggin, Whitfield, offered up the praye congregation, and the Rev. W. S of Bridgwater, delivered a disc Repentance, from 2 Cor. vii. 10.

At the close of this service, t

e Society was transacted, retary stated, that three n printed and circulated t since the last meeting; 's Dedication Sermon at Wright's Summary of the s of Christianity, and As- y of Unitarianism in the h: in the whole 1000 co- ation was also passed that eting of the Association ld at Taunton, on Good-

rty of friends afterwards r. Thomas Fisher, Esq., d, and contributed much re of the meeting. The were given, which called addresses from several of present. Not the least rt of the afternoon's em- the admission of eight s. The party separated e for the evening service, troduced by Mr. Walker. of Manchester College, d on the occasion, taking Luke x. 2.

rses were heard with much the members of the As- rwards separated, much ot unimproved, it is hoped, lings of the day.

E. WHITFIELD.

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y Double Lecture.

, September 11th, was the f the Double Lecture, at Rev. John Howard Ryland devotional service. The eynell Wreford preached 8, 9, "*That is the word of preach, That if thou shalt hy mouth the Lord Jesus, ve in thine heart that God n the dead, thou shalt be* Rev. James Scott preached 18, "*But the path of the shining light, that shineth e unto the perfect day.*" , ten in number, and their ards dined together, Archi- Esq., being in the Chair. Cooper and the Rev. J. H. ppointed to preach at the

ted by the Rev. Thomas Walsall, that the meeting- ected in that town would public worship on Friday, The Rev. James Scott and the Rev. John Kentish were to preach on the occasion.

J. H. B.

Southern Unitarian Fund.

THE Annual Meeting of the Southern Unitarian Fund Society was held at Portsmouth, on Thursday, September the 20th. The Rev. E. Kell conducted the devotional service, in the morning, at the General Baptist Chapel; and the Rev. T. W. Horsfield preached from 1 Cor. x. 41, particularly insisting on the importance of *glorifying God* by just conceptions of his nature and attributes, and the diffusion of such sentiments amongst mankind. In the evening the Rev. J. Fullagar introduced the service at the Unitarian Chapel, High Street, and the Rev. T. W. Horsfield delivered an excellent sermon from Titus ii. 11—14, controverting a position lately advanced by a celebrated Review, "that morality has no necessary connexion with religion," and ably illustrating the importance of enlightened views of religious truth to the promotion of superior excellence of heart and conduct. After divine service, in the morning, the Rev. Joseph Brent was called to the Chair, and the Rev. Russell Scott read the Report, from which it appeared, that in addition to the "Fortnight Lecture," supported at Portsmouth, during the winter, by the neighbouring ministers, several attempts had been made to introduce Unitarianism into towns destitute of scriptural worship, which had failed principally from the want of a missionary to carry them into effect. It was, therefore, unanimously resolved, "that the Committee be requested to correspond with the Secretary of the Sussex Unitarian Association on the subject of supporting a Missionary by the joint efforts of the two Societies." The members and friends of the Society afterwards dined together at the Fountain Inn, A Clarke, Esq., of Newport, in the Chair.

E. K.

Opening of the Unitarian Chapel at Northampton.

OUR readers will learn with pleasure the formation of a congregation for Unitarian worship at Northampton, the principal town of a county in which no society of that denomination has hitherto existed, and the opening of a chapel for their use, on Friday, September 21st.

This undertaking arose from the se-

cession of a considerable portion of the congregation, formerly assembling at Castle-hill Meeting-house, under the care of the late Rev. John Horsey, a minister, who had in that place, for upwards of fifty years, endeavoured to promote the grand principles of the unity of God, of his infinite goodness and mercy, and the perfect rectitude of his administration; of the right and the duty of a free and full investigation of the Scriptures, and of a candid and tolerant temper and conduct towards every one who bore the Christian name. Had the same liberal spirit continued to adorn the pulpit once filled by a Doddridge, no division might have taken place, but the choice of a successor being vested not in the subscribers, but in the communicants, a majority of the latter were induced to acquiesce in the introduction of Trinitarian and Calvinistic preaching; and to hear a minister of such sentiments, who zealously maintained the most obnoxious tenets of his creed, and reprobated every opposing opinion, was what the others could not submit to. In this situation, although it was to many of the seceders a painful task to quit a place associated with a thousand interesting recollections, yet they felt that they had a sacred duty to perform to their own families, to the public, and, above all, to God; that the time was come when they ought to separate themselves from unscriptural worship, and endeavour to form a congregation for the worship of the one true God, even the Father of our Lord Jesus Christ. Their secession being the result of reason and judgment, was not disgraced on their part by the acerbity and violence usually attending religious differences. Although they had much cause for irritation, they knew their duty as Christians, and withdrew themselves silently and peacefully.

Their first object was to obtain a suitable place for public worship; this they found in the Old Wesleyan Methodist Chapel, then used as a Sunday-school, which was purchased at a reasonable rate. On this measure being known, several other respectable individuals of Unitarian sentiments came forward with alacrity to join the proposed society; the united number was still comparatively few, and their means scanty, but they commenced a subscription towards defraying the expense of pewing and fitting up the Chapel, in aid of which, a former inhabitant of Northampton, feeling a deep interest in the establishment of rational and scriptural worship there, presented them with a munificent donation; and the British and Foreign Unitarian Association gave their assistance in every way with the utmost readiness and liberality. The building is fitted up in a very neat and commodious manner, and is capable of seating three hundred persons.

On Friday, September 21st, the Chapel was opened for Unitarian worship, when the Rev. Charles Berry, of Leicester, commenced the services by prayer and reading the Scripture, and the Rev. R. Aspland, of Hackney, preached to a respectable congregation a most able vindication of Unitarianism, from 1 Cor. iv. 13, "Being defamed we entreat."

Most of the society, and many friends from a distance, dined together at the Ram Inn, and in the course of the afternoon very interesting addresses were made by the Revds. R. Aspland, C. Berry, W. Field, of Warwick, and Mr. R. Surridge, of London.

In the evening the Rev. W. Field preached an impressive discourse to a crowded congregation, from Genesis xxviii. 17, "How dreadful is this place!" &c.

The Chapel was supplied, on Sunday, September 23rd, by the Rev. R. Aspland in the morning and evening, and by the Rev. W. Field in the afternoon, on which occasions, as well as on the day of opening, productive collections were made at the doors.

The following gentlemen have since supplied the pulpit:

Sep. 30. Rev. Thomas Madge, of Essex-street Chapel.
Oct. 7. Rev. R. Wright, formerly Unitarian Missionary.
14. Rev. T. Rees, LL. D., of Stamford-street Chapel.
21. Rev. Hugh Hutton, of Birmingham.

The attendance has continued much the same as at first, the Chapel being always crowded in the evening.

Bolton District Association.

The Third Half-yearly Meeting of this Association was held at Chowbent, on Thursday, September 27th. The Rev. William Probert, of Walmsley, conducted the devotional services. The Rev. William Tate, of Chorley, delivered an extemporaneous discourse on the Corruptions of the Church of England, proving its resemblance to that spirit of antichrist referred to by John in his

le, iv. 3, "And this is that antichrist whereof ye have at it should come." The compared the marks of anti- cribed in the Scriptures with ominent features of the Church l by law in this country, and on their correspondence in iculars, viz. 1st, spiritual do- dly, the usurpation of consci- , 3dly, as pandering to worldly , ambition, fashion, wealth, is introductory remarks Mr. e a touching allusion to the George Walker, whom he had r the first and only time, ad- rge audience on the subject of mity. in the place where he en stood.

linner Mr. Darbishire was in- the Chair, in the unavoidable f Mr. Sanderson. Mr. Rag- appointed supporter to Mr. t the next meeting, which was o be held at Chorley, on the sday in April. This alteration ae of holding the future spring of the Association is intended rmanent, as the former day, day, was thought to interfere tings of a similar nature in the hood. The Secretary read a f the lectures in the course of at Eagley Bridge, a village ree miles of Bolton, where service every Sunday evening patronage of the Association. ated that the attendance was y encouraging to continue the t during the winter months, Messrs. Whitehead, Probert, r, had kindly offered to supply t period. The Secretary also t a small library was about to l in the village, under the di- a lady who had taken a kind the success of the Lectures.

B.

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rdination at Newbury.

dnesday, the 17th of October, Peter Thomas Davies, formerly sbyterian College, Carmarthen, ales, and nephew of the Rev. ter, the Senior Tutor to that ublic Institution, was ordained storal Charge of the Presbyte- gregation assembling at the leeting-house, in Newbury, er which, for the last twenty- rs, the Rev. John Kitcat had so arged the ministerial office.

The services of the day commenced with prayer and reading appropriate portions of Scripture, by the Rev. John Scott Porter, of Carter Lane, Doctors' Commons, London. The Rev. David Davison, of the Old Jewry Chapel, in Jewin Street, London, having delivered an excellent address explanatory of the church discipline and principles of Dissenters, asked the usual questions, to which the Rev. P. T. Davies replied in the most satisfactory and feeling manner. The Rev. Robert Aspland, of Hackney, then offered up the Ordination Prayer, after which the Rev. Dr. Thomas Rees, of Stamford Street, Blackfriars, from 1 Tim. iv. 16, made a most impressive and energetic charge to the minister; in which he pointed out the various and arduous duties devolving on him as a Christian pastor. The Ordination Sermon was delivered by the Rev. David Peter Davies, of Makeney House, near Derby, who, in a judicious discourse from 1 Thess. ii. 19, forcibly reminded the congregation of the duties towards the Pastor of their choice, which by their voluntary election of him they had undertaken to perform; and the service was concluded with prayer by the Rev. David Davison.

We understand that the members of the congregation have expressed themselves so highly gratified with the Ordination Service, as to desire that application should be made to the several gentlemen who took part in it, for permission to allow it to be printed and published; and we hope ere long that we shall have the pleasure of announcing to our friends that the request has been complied with.

Newbury.

NOTICES.

The Rev. John Hincks, of Belfast, has been unanimously chosen Pastor of the Unitarian Congregation, Renshaw Street, Liverpool, to succeed his brother, the Rev. William Hincks, removed to the College, York.

The Rev. R. K. Philp, of Falmouth, has accepted the Ministry of the Unitarian Congregation at Lincoln; and the Chapel there, after having been closed several months for repair and improvement, was Re-opened by him on the 26th ultimo.

The Quakers and the Tithes.

We extract the following passage from the Yearly Epistle of the Quakers on the subject of tithes. We often hear inquiries made why in all the efforts made by the Dissenters to get rid of the most objectionable consequences of Ecclesiastical usurpation and monopoly, the Quakers take no part, and are heard of on these subjects only in connexion with the *pecuniary* effects of the system, and their pocket sufferings, as Nonconformists:

"The amount of the sufferings of our members, as reported to this meeting, including the charges of distraint, is upwards of fourteen thousand six hundred pounds.

"We have no cause to believe that our ancient testimony against all ecclesiastical demands is losing ground amongst us; but we think it right to revive in your remembrance those considerations which led to its adoption, and which induced our pious predecessors to undergo many and grievous hardships in its support. You know, beloved friends, that it has been the uniform belief of our Society, that our blessed Lord and Saviour, by his coming, put an end to that priesthood, and to the provision for its support, as well as to those ceremonial usages, which were before ordained; and that he came to introduce a dispensation, pure and spiritual in its nature. The present system of tithes, against which our early friends as well as ourselves have borne testimony, was no institution of our holy Head and High-Priest, the great Christian Lawgiver. It had no existence in the purest and earliest age of his Church; but was gradually introduced as superstition and apostacy spread over the Christian world. It is further our belief, and it has been uniformly that of the Society, that the ministry of the gospel is to be without money and without price; that as the gift is free, the exercise of it is to be free also; and that the office is to be filled by those only who feel themselves called of God through the power of the Holy Spirit, who in their preaching, as well as in their circumspect lives and conversation, are giving proof of this call. Impressed as we are with these views, we feel ourselves conscientiously restrained from the payment of those demands which are made for the support of such a system; or from any compromise whereby such a payment is to be insured. A forced maintenance of an established ministry is, in our apprehension, a violation of those gr
vileges which God, in his wisd
goodness, designed to bestow
human race, when he sent his
redeem the world, and by the
the Holy Spirit to lead and gu
kind into all truth."

"Whilst thus setting forth the
of this testimony, we gratefully
ber the kindness with which
gious scruples are often rega
those who have to support an
force the laws by which we are

FOREIGN.

AMERICA.

We have received the T
Number of the (American)
Examiner, from which we ex
following:

"*Unitarian Mission at Calc*

"The Society for the prom
Christianity in India, some tim
pledged itself to provide, and a
its executive Committee to tra
the Unitarian Committee, of
600 dollars per annum, for ten
case of the establishment of a
mission in that place. The f
ment has accordingly been mad
the funds arising from subscrip
this object. We state the fac
hope of drawing the attentio
liberally-disposed to the wo
plans of the Society."

"*The Miltonian.*

"This is a political newspa
lished in Northumberland Coun
heart of Pennsylvania, and e
circulated in the Western part
State. Several numbers of it
our hands a few months ago,
found each of them to contai
and able articles in favour of U
ism. We are happy to le
though this had been going on
time, the patronage of the pape
suffered, on the whole, in con
We regard this as one of the
evidences that can be given of
progress of liberal opinions th
our country; for, ten years ag
not believe that any editor in
would have dared to insert arti
those above-mentioned, in a
journal. We only wish that m
pathy could be excited amon
favour of those, who, at a dist
the strong places of Unitarian

almost unsupported, are bearing their testimony to the truth with a martyr's spirit, and sometimes with a martyr's sacrifices."—The same number of the *Christian Examiner* likewise contains a very long and interesting letter from William Roberts, of Madras, to a gentleman at Boston, giving an account of his little church and schools at Purse-waukum. We are glad to see that our American brethren are taking an interest in this indefatigable though humble labourer in the field of divine truth.

American Unitarian Association.

The Second Anniversary of this Association was celebrated on Tuesday evening, May 29th. The spirit and interest of the occasion were precisely such as its best friends could wish. The meeting, of which a large portion, we were pleased to see, consisted of ladies, was opened with prayer by Dr. Thayer, of Lancaster. The proceedings of the last celebration were then read, and the Treasurer made his report, which was accepted. The annual report of the Executive Committee was read and accepted. The thanks of the Association were voted to the Committee for the faithful manner in which they had discharged their duties the last year, and their report directed to be printed and circulated as a tract. It is now in the press.

Rev. Mr. Gannett, of Boston, offered the following resolution:

"That the opportunities for the spread of Unitarian truth, which are daily presenting themselves, call for new exertions on the part of its friends, and a great increase of the number of its teachers."

Mr. Gannett explained his views of this subject, and glanced at the state of things, particularly in the West, which pressingly demand, not merely the passing of the resolution, but prompt and unwearied exertions to carry it into effect. But before this demand can be answered we must have more funds and more labourers. Tracts too are wanted, and complaint was made that writers could not be found to produce them, though the motives for exertion in this way are most powerful. The speaker then referred to Mr. Thomas, the gentleman who some time ago travelled in the Western States under the direction of the Executive Committee, to collect information respecting the religious state of that part of our country. He was asked for the result of his inquiries. He seconded Mr. Gannett's resolution, and gave an interesting account of the field there opening for the spread of Unitarian sentiments, in the course of which he bore most honourable testimony to the character of that rapidly increasing sect of Unitarians, known by the name of Christians.

Rev. Mr. Colman, of Salem, next made some remarks on the mode of supplying the wants of the West, which were not fully understood at the time, but which, as explained on the replies of Mr. Saltonstall, of Salem, and Mr. Tappan, of Boston, recommended, that where preachers were wanting and could not be supplied by educated men from this or other sections of the country, intelligent laymen should be encouraged to preach and administer the ordinances for themselves. After an animated discussion of these and other points made by Mr. Colman, the resolution was adopted.

Rev. H. Ware, jun., of Boston, proposed a resolution in the following words:

"That this Association regard with peculiar interest, the establishment, by the Executive Committee, of a domestic mission in the city of Boston, and the encouragement which it has received."

After noticing the origin and progress of this establishment, Mr. Ware referred for a more full account of it to Rev. Dr. Tuckerman, the present missionary. Dr. Tuckerman testified to the good it had done and was still doing, and especially to the adaptation which his experience every day proved there was of Unitarianism to the capacities and wants of the poor. The resolution was adopted.

Rev. Mr. Palfrey, of Boston, next offered a resolution as follows:

"That this Association reciprocate the expressions of sympathy and regard they have received from the British and Foreign Unitarian Association, and rejoice in the exertions of the friends of truth in England and on the continent of Europe."

Mr. George Bond spoke to the high character of the English Unitarians, and seconded the resolution, which was passed.

Judge Story, of Salem, proposed the following resolution:

"That the present time particularly demands the faithful services of the friends of Religious Liberty."

We will not attempt to do justice to the eloquent speech with which the offering of this resolution was followed. The question of religious liberty, as was justly observed, swallows up all others;

and when there is fit occasion of alarm on this subject, it becomes every friend of his country, every faithful servant of of his God, to be up and doing. What the learned judge especially referred to was the late attempt at usurpation over the consciences of their brethren, made by certain reverend counsellors at Groton, and exposed in our last number. We were proud to find the stand we then took, also maintained by one of the highest legal authorities of the nation.

At an adjourned meeting on Wednesday, after the choice of officers, and a vote of thanks to the late treasurer, it was, on the motion of Rev. H. Ware, jun., voted, that two messengers be appointed by the Executive Committee to meet the Christian Conference at West Bloomfield, N. Y., which is to be held in September next.

On motion of Mr. Thayer, it was proposed that the Constitution be so far amended as to add to the Executive Committee a Secretary for Foreign Affairs.

This last measure we regard as particularly important. The relations of the Association are every day extending themselves at home as well as abroad, and the duties of the present secretary have become very arduous. We rejoice in the necessity of the appointment proposed, as it is another indication of the blessing of God upon the labours of this most interesting society.—*Christian Examiner* XXI.

Indian Mission.

We have great pleasure in announcing that a letter has been received from Mr. Adam, of Calcutta, dated the 17th of May last, in which he states that he has been enabled to resume his labours as an Unitarian Missionary, by the aid of the funds raised in India, England, and America. He relinquished, about the beginning of May, his secular engagement, in order to give up the whole of his time to the duties arising from his new appointment.

CORRESPONDENCE.

The letter of "An Old Student of T. C. D.," arrived too late to be noticed in the last number. The Conductors will at all times readily admit corrections of misstatements that may have appeared in their pages, provided those corrections be properly authenticated. The article relating to Trinity College, Dublin, was communicated by a highly respectable Irish Clergyman of the Established Church, who gave his name to the Conductors, but, for private reasons, wished it not to be appended to the printed letter. If their present Correspondent will authenticate his "Contradiction" in the same way, by transmitting his name to the Conductors, for their justification, his communication shall be immediately inserted, with no other signature than that which he has himself attached to it.

Through the kindness of her surviving relatives, the Conductors are happy to say; that they have received more of the late estimable Mrs. Barbauld's discourses; one, written for the commencement of the year, will be inserted in the number for January.

E. T. will find his poem in the present number. Communications from anonymous correspondents cannot be answered *by post.*

The Conductors would not willingly disoblige any "Constant Reader." If their correspondent G. will submit his Hymn to the perusal of the very respectable ministers of the *Meeting House* in which he states it to have been written, they will, in a few words, explain to him why it could not appear in the pages of the Monthly Repository.—"The Winter's Evening" must be excluded for like reasons. "*Agglomerating thick November's ruins,*" is only one of many lines which is neither *poetry* nor intelligible *English.*

The present Number contains some articles of Home Intelligence which had been unavoidably postponed to make room for other matters.

Several articles intended for insertion in the General Correspondence department will appear as soon as room can be allotted to them, consistently with a due regard to variety in the subjects.—Communications have come to hand from J. J. T.; R. A. M.; and Jarchi.

ERRATA.

P. 757, col. 2, for Vatican Manuscript "Bible," read Vatican Manuscript *B.*
for "Ellogians," read *Alogians.*

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XII.

DECEMBER, 1827.

THE CULDEES OF IONA.*

In or about the year 563, Columba, with twelve faithful followers, left his native country of Ireland, (that land so celebrated for the early establishment and cultivation of Christian communities as to be distinguished by the peculiar title of "the Land of the Saints,") and came, as the Venerable Bede records, "to preach the word of God to the provinces of the Northern Picts." After converting that nation to the faith of Christ by his preaching and example, he is said by the same historian to have received from them the island of Hii, (variously called by that name, and by those of Iona and Icolmkill, &c.,) for the purpose of erecting a monastery, of which he was the first Abbot, his companions forming a college or community of elders. Iona is a small island of considerable comparative fertility; separated from Scotland by a narrow channel, and only about three miles in length and from half a mile to a mile in breadth. The view of it, according to Pennant, is very picturesque; the east side exhibiting a beautiful variety; an extent of plain, a little elevated above the water, almost covered with the ruins of the sacred buildings, and with the remains of the old town still inhabited. Beyond these the island rises into little rocky hills, with narrow verdant hollows between, numerous enough for every recluse to take his solitary walk undisturbed by society. In this retirement, surrounded only by barbarous tribes, and exposed to the incessant ravages of warlike pirates, religious zeal induced Columba and his followers to devote themselves to the labours of their profession. Tradition says, that they succeeded a settlement of Druids who had previously been established there. The name which has attached to these pious brethren has been the subject of much dispute as to its origin. We are ourselves satisfied that the proper derivation of Culdees is the Gaelic one, from cuil, ceal, cel, or kil, the retreat or *cell* of a monk.

The early progress of this foundation, (as much the seat of learning as of religion and missionary zeal,) till its establishment extended over Scotland and came in contact with the efforts at proselytism made during the same period by the immediate disciples of Rome through the Saxon kingdoms of Britain, is necessarily involved in great obscurity. The prin-

* [A correspondent has furnished the following observations on a subject inquired after in a former Number.]

cipal establishment at Iona suffered great vicissitudes. It was burnt by the Danes in 797; a second time by the same enemies in 801; and again, by other means, in 1069. In 805, the family of Iona (to the number of sixty-eight) was destroyed by Danish pirates; and in 985, the same parties rifled the monastery and killed the Abbot with fifteen of his disciples. But it survived in its principal and many other great Scotch establishments. Iona was considered the great European school of theology, and its votaries were long the luminaries of this extremity of the globe, and carried their light thence into all parts of Europe; the Scotchmen being for several centuries the most eminent cultivators of the sciences as then pursued. The peculiarities of the Culdee establishments in doctrine and discipline have been the subject of much angry controversy. To a certain extent they, in common with all the British churches, undoubtedly differed from the Church of Rome, and were consequently regarded by it with jealousy and opposed with vigour. Finally, (though probably not wholly till the fourteenth century,) they merged in the overwhelming influence of the Western Church, and are heard of no more.

But the fame of their piety, zeal and learning has survived, and commanded the respect and gratitude of those at least who reflect on the precious services rendered by those sanctuaries which formed the resting-places and retreats of science, however rude, during the storms of barbarism, warfare, and ignorance. On the remotest corner of the known world, among the storms of the northern seas, learning seemed to have fled for refuge to seats which it might be thought cupidity itself would not envy, and there she flourished till brighter days returned, and she could once again resume her abode in fairer spots and with more extended prospects of usefulness. With strong feelings of grateful respect and veneration, Dr. Johnson commemorates his visit to the ruins of this holy establishment. "We were now treading," says he, "that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavoured, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses; whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such frigid philosophy, as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

Gibbon has also in his peculiar strain, and with the qualifications to be expected from him, borne a testimony to the merits of this establishment. "Iona," he says, "one of the Hebrides, which was planted by the Irish monks, diffused over the northern regions a doubtful ray of science and superstition. This small though not barren spot, Iona, Hy, or Columbkill, only two miles in length and one mile in breadth, has been distinguished, 1st, by the monastery of St. Columba, founded A. D. 566, whose Abbot exercised an extraordinary jurisdiction over the bishops of Caledonia; 2d, by a classic library, which afforded some hopes of an entire Livy; and 3d, by the tombs of sixty kings, Scots, Irish, and Norwegians, who reposed in holy ground." Touching this library a good deal has been told which inquirers will be apt to consider apocryphal. The story of Boethius is, that Fergus II., assisting Alaric the Goth in the sacking of Rome, brought away

is share of the plunder a chest of books which he gave to the monastery Iona; a sad anachronism, as the sacking was long before Iona was nded. Æneas Sylvius (afterwards Pope Pius II.) intended, it is said, n he was in Scotland, to have visited the library in search of the lost ks of Livy, but was prevented by the death of the King, James I.; and e other stories are told which the reader may find in Pennant, and which investigated at great length by Jamieson, in his "Historical Account of Culdees of Iona." The result, perhaps, is, that no trustworthy evidence the subject exists; and that the Culdee library rests in the same uncer-ty as to its contents as do the libraries of other establishments of the e sort during the middle ages, about which nearly all that we know is, from some or other of them we have almost all that we possess of the sures of antiquity.

The Culdee establishments (which were in fact as much literary colleges ecclesiastical institutions) derived their origin, as we have seen, from the ient Irish and British Church, which by the Saxon conquest had been rly cut off from European communications. Their institutions were sin-ar: they could not, perhaps, well be otherwise in adapting themselves their peculiar circumstances: but the nature of their variances from the nan Catholic Church of the day, and, in particular, their precise jurisdic-n over the Scotch Bishops, (whom it would appear they chose, ordained, sent forth from the college of elders as their missionaries for the promo-n of Christianity,) have been the subject of long and angry discussion. Catholics have been always eager to disprove even the existence of any stical denial in early ages of the supremacy and unity of their church; the English Protestant Episcopalians have been equally eager to oppose Presbyterian zeal in which the Scotch have been sanguine enough to e among the brethren of Iona, meeting and choosing one whom they uld name and ordain as a bishop or overseer for a distant work, the true primitive pattern of their own church government by Presbyters or ers.

At the time when Augustine, by the command of Gregory, brought Chris-ity from the West among the heathen tribes of Saxons who had overrun istian Britain, the remains of the primitive churches of the British isles e still flourishing in Wales and Ireland, and striving for the conversion their Saxon invaders through such missions as that headed by Columba he northern tribes of Picts. A short account which Bede gives of the sion sent from Iona into Northumbria to fix Christianity in that kingdom ler Aidan, the bishop ordained for the purpose, will shew the progress ring from that quarter; and will at the same time explain the peculiarities o Episcopalian ordination which have given rise to so much discussion. le, in the first place, had said that Iona "is always wont to have for its ernor a Presbyter Abbot, to whose authority both the whole province and n the bishops themselves, by *an universal constitution*, ought to be sub-, after the example of their first teacher, who was not a bishop, but resbyter or monk. From this island," he adds, "from this college of nks (collegio monachorum) was Aidan sent, having received the degree of top. At which time Sergenius presided over the monastery as Abbot Presbyter." King Oswald, he further tells, "sent to the elders of the ts, among whom during his banishment he had been baptized, that they ht send him a bishop, by whose doctrine and ministry the nation of the gles which he governed might be instructed in the Christian faith." He n relates that the elders held a council, and that "the faces of all who

sat there were turned to Aidan" (one of their number) : that " they determined that he was worthy of the episcopal office, (esse dignum episcopatu,) and thus *ordaining him*, they sent him to preach" (sicque illum ordinantes, ad prædicandum miserunt) :—the old English Version says, " thus making him Bishop, they sent him forthe to preach." To this mission the great and venerable establishment of Lindisfarne or Holy Island owes its foundation. At his death Bede further reports, that " Finan in his stead received the degree of Bishopric, being ordained and sent by the Scots ;" and the same account is given of Colman, the successor of Finan, under whom the Roman institutions got the better of the Scotch.

To what precise extent the Culdees or any other branches of the old Irish and British churches differed from the Roman Church, it must now be a matter of difficulty to discover. It would be surprising if they did not differ to a considerable degree, considering their local separation and the very small extent to which up to that period the papal court could have exercised any supremacy, if the parties had been supposed to submit to it. The ancient British churches, left to themselves, followed the traditions of their immediate ancestors, and perhaps adopted (as in the case of the bishops) from time to time those institutions which the exigencies of particular cases pointed out. In truth, it is rather amusing to see such eagerness subsequently shewn by the papal court, to prove submission where obedience does not appear to have been thought of, either as being worth requiring on the one hand, or as ever likely to be asked on the other—where, in short, any submission which could have existed must have been merely theoretical. Nothing appears to be more probable in itself nor more consistent with historical testimony, than that the papal supremacy was gradual; that it arose out of many concurring circumstances, and was long doubtful even among its immediate neighbours. One cannot be surprised that the British Christians should think the supremacy of the Bishop of Rome strange doctrine to be preached and practically enforced upon them, when even several centuries later we find the bishop of an Italian see plainly saying, he would have his nose slit rather than recognize any supremacy in his brother bishop of Rome. (See Dr. M'Crie's History of the Reformation in Italy.)

There can be no doubt, however, that whencesoever the British and Irish derived their earliest Christian institutions, and however they maintained them after Saxon heathens had intervened between their establishments and the rest of Europe, considerable peculiarities were found to exist when the Romish and British missionaries came in contact with each other.

In doctrinal essentials there was probably then little difference. Pelagianism, it is true, had found its most favoured reception among the countrymen of its author, but the arguments of St. Germanus and St. Lupus, or the miracles which conveniently assisted in their enforcement, had, if we are to believe Catholic writers, eradicated altogether a heresy before most widely diffused.

Whatever we may think of the probability of this perfect restoration to *doctrinal* orthodoxy, the whole course of events, in the early progress of the efforts of the court of Rome, through Augustine and his successors, to convert the Saxons, shews that the Catholic missionaries met on their progress with missionaries employed on the same work from the ancient British or Irish church, who, in *some* points, differed very considerably from the Roman usages; that difficulties arose in consequence; that concession to a considerable extent was, for a time at least, found necessary and was accordingly made; and that, after all, the Catholic Saxon Church was one

moulded not exactly to the precise pattern of the orthodox church, to which the churches of Britain were at last finally reduced only after the Norman conquest. Gregory's letter of instructions, in which he honestly permits Augustine to overlook the prejudices of education, and to select from the customs of the various churches whatever was best calculated to promote the general interests of virtue and religion, bears direct evidence to the fact that *some* diversities were found to exist. That some of the British ecclesiastics carried their disapprobation of the Roman system so far as to refuse even to meet the western missionaries at the same table, is also matter of historic evidence reported by Bede. Probably Gregory never intended his concessions to extend to any resistance of pontifical authority; for, in answer to Augustine's inquiry how he ought to deal with the British bishops, the pontiff hands over these contemners of his authority to a tolerably summary jurisdiction; "Britanniarum omnes episcopos tuæ fraternitati committimus, ut indocti doceantur, infirmi persuasione roborentur, *perversi auctoritate corrigantur.*" We have also authentic record of disputations on the comparative merits of the Roman and the independent plans, before the King of Northumbria (whose kingdom we have seen to have been originally converted by the Scotch elders), which ended in the discomfiture of Colman, their bishop of Lindisfarne. The King, after hearing both, declared his preference of the institutions of St. Peter to those of St. Columba and the rule of Iona; on which those of the latter party who would not submit, retired back to their parent monastery. The melancholy fate of the monks of Bangor, who fell by hundreds under the swords of orthodox Saxons, proves that zeal could go far to deprive even Christian professors of any favour from the new converts and their leaders.

Historical record and local tradition, both in Ireland and Wales, are in favour of the separate existence for a long period of this "old religion," as it is called. Ireland, in fact, was not completely subdued to the Roman rule till several centuries afterwards. Giraldus Cambrensis refers both in Wales and Ireland to the Culdees by name, and to churches of "the ancient religion," as existing in his day. And it may not be amiss to observe, that the Breton churches were long equally infected with taints of heresy and disaffection to the Roman see, which they doubtless owed to their communications with the ancient inhabitants of Britain.

To return more particularly to the Culdee or Scotch branch of this ancient and insulated division of the Christian church, it might have been more in due order of our narrative to have quoted ere this the testimony of the Saxon chronicle on the subject. It is too curious and important, however, to be overlooked. A. D. 560, "Columba Presbyter came to the Picts and converted them to the faith of Christ, those, I say, who live near the northern moors; and their king gave them that island which is commonly called Ii. In it, as it is reported, there are five hides of land, on which Columba erected a monastery, and he himself resided there as Abbot thirty-two years, where he also died when seventy years of age. This place is still held by his successors. The southern Picts long before this time had been baptized by bishop Ninian, who was trained up at Rome. Thenceforth, there ought to be always in Ii an abbot, *but no bishop*, and to him ought all the Scotch bishops to be subject—for this reason, that Columba was an abbot, not a bishop." John of Fordun, one of the oldest Scotch historians, says, that before the coming of Palladius "the Scots had as teachers of the faith and administrators of the sacraments, only presbyters and monks, following the custom of the primitive church."

labour of their hands;" and no more excellent portrait
pious, devout, and self-sacrificing missionary, than our
has exhibited of Aidan, the bishop chosen for Northumbri
historical document, "the Register of St. Andrews," it i
who are called Culdees, lived more according to their ow
tradition of men, than according to the statutes of t
Among Catholic writers, it is obvious that, whether tr
ancient system is decried as being in every respect of in
principle. William of Malmesbury says plainly that Wilfr
"refused to be ordained by Scotch bishops, or by those w
ordained, because the apostolical see scorned to have a
them." In short, according to an old Cronykel, the cou
tion to Roman discipline,

> "Rwyd and sympel all tyme wes,
> Bot lyk a blynd wild hethynes."

"The rule which was followed by the disciples of C
Lingard, (one of those historians who, as good Catholics,
deviation from the church than the Easter dispute,) "h
mitted to us by any Latin writer; and the Irish copies wh
served, are written in a language that has hitherto elude
most patient antiquary. But Bede, in different parts of hi
the most honourable testimony to their virtue. With a
displays their patience, their chastity, their frequent medit
writings, and their indefatigable efforts to attain the su
perfection. They chose for their habitation the most dre
motives but those of charity could draw them from their
appeared in public, their object was to reconcile enemi
ignorant, to discourage vice, and to plead the cause of the
little property which they enjoyed was common to all.
teemed as the surest guardian of virtue: and the benefacti
they respectfully declined, or instantly employed in relievi
of the indigent. One only *stain* did he discover in their
moderate esteem for their forefathers, which prompted th
own customs to the consent of all other Christian chur
piously trusted would disappear in the bright effulgence of

o have excited considerable discussion. Their anomalous and primitive ommon-sense plan of bishop-making is a point of much more importance, nd, one would think, impossible to be gainsayed; while its existence renders hat of many other primitive and simple observances highly probable. But we must be allowed to pause before we see, with our modern Scotch friends, a genuine Synod of Presbyterians settling at Iona; or fancy that the Reformation found sparks of their ancient spirit still glimmering and capable of being rekindled; and that the attachment of the Scotch, in later days, to the old standard of Presbyterianism is owing to the transmission of Culdee blood in their veins. In the absence of any very clear information on the subject, we may, perhaps, point at some of those errors of which Bede may be considered as recording the existence.

We have already noticed two heresies in discipline, and the more important heresy as to bishop-making: and we hardly think it worth while to bestow any arguments in defence of adding without ordination, the very capital offence of troubling themselves very little, if at all, about the Bishop of Rome. Their heresy as to bishops, after all, probably, was not one founded on any previous theory or reasoning on the subject, one way or another. The name in their vocabulary, probably, had never acquired any such sanctity or dignity of character as priestly craft has since learned to attach to it; and it seemed to them in nowise derogatory to the missionary's dignity, or to the good conduct of the church, that a few good and worthy men, by whatever name called, should, for the purpose of imparting the blessings of Christianity to a distant land, select one of their number, as most to his talent and character, and send him forth as the "overseer" of the flock seeking a shepherd. Perhaps, however, all the difference which the ancient church admitted between presbyter and bishop, was the ordering of the latter title on one set apart for a peculiar charge; on which account the several Scotch bishoprics were formed and established by this country, whenever an occasion arose, by the foundation of a church in each station [illegible].

It may gratify our curiosity and flatter patriotism, [illegible] find primitive churches on this verge of Christianity; steadfast in the antiquity of ancient observances, and bold in their maintenance of truth against the arts and power of the papal court; remaining single and unpolluted like the inhabitants of the Pays de Vaud, from age to age of growing corruption and unsparing persecution; but we are afraid that history will not vouch for such a picture, however pleasing, among the early churches of Ireland or Scotland. There are certainly several points on which there is strong reason to believe that these churches [illegible] purity and simplicity which seclusion from contaminating influences would practically be likely to maintain; but it does not appear [illegible] that these points of separation were [illegible] their possessors; and we are afraid that there is [illegible] ing that the superstitious observances which [illegible] were not much objected to; and that what [illegible] cipally on matters of property and [illegible] the best foundation for the assertion which [illegible] advocates of Rome, that [illegible] character.

On the point of [illegible] the Culdee College, [illegible] should always bear in [illegible] much literary, and [illegible]

ecclesiastical,) did not approve or practise it; nay, further, that in several cases at least they succeeded each other in their offices by inheritance. In Ireland, upon a similar principle, even in the bishopric of Armagh, it seems that there was a hereditary succession of fifteen generations. But in the early history of the papal system there was every where so much difference of opinion and practice on this point of celibacy, that not much need be said about it as affecting the Culdees.

Alcuin, who flourished in the eighth century, in his epistle addressed "to the very learned men and fathers in the province of the Scots," seems to testify that they did not practise auricular confession. "It is reported," he says, "that none of the laity made confession to the priests." Alcuin, however, concurs with Bede (nearly his contemporary) in the testimony which he bears to their wisdom and piety, and particularly to the religious excellence of the morals of the laity. St. Bernard also mentions of Malachy, an Irish bishop in the twelfth century, that "he anew instituted the most salutary use of confession;" and from the same authority it is gathered that the ceremony of *confirmation* was not in use.

It has also been argued from the language of Bede, that, without the ceremonies used by the Romanists, they baptized in *any water they came to.* Lanfranc, as to the Irish Christians, reports, that "infants were baptized by immersion, without the consecrated chrism."

From the Commentary on St. Paul's Epistles, left by Sedulius, who was either a Scotch or Irish bishop of the eighth century, it would appear that the doctrine of the real presence was no part of his creed, or at least was not put very forward by him as a matter of belief; and it has been remarked by Sir James Dalrymple, that the Culdee churches were not dedicated to Saints or to the Blessed Virgin, but to the Holy Trinity. Jamieson has also carefully recorded other grounds for believing that in services for the dead, the worship or erection of images, and the doctrine of works of supererogation, there was great heresy in these ancient churches; and undoubtedly their services are always reproached by the adherents of the Roman Church as uncanonical and irregular in the highest degree. David Buchanan has summed up his view of the matter in terms certainly full as strong as the evidence will bear; but we have no doubt that in the main the differences between the churches were practically pretty much what is reported; though, as has appeared above, we are sceptical as to the extent to which the more ornate rituals and observances of Rome were for any length of time the subjects of conscientious resistance on the part of the British and Scotch churches. Buchanan writes thus:

"About the end of the seventh age, men from Scotland, given to ambition and avarice, went frequently to Rome for preferment in the church, and seeing it lay much that way then, they did their best to advance the design of the Romish party, wherein all the skill of worldly men was employed, both in Rome and among the Scots of that party. Many men went to and fro between Rome and Scotland to bring the Scots to a full obedience unto Rome and conformity. By name there was one Boniface sent from Rome to Scotland, a main agent for Rome in these affairs; but he was opposed openly by several of the Scots' Culdees or divines, namely, by Clemens and Samson, who told him freely, 'that he and those of his party studied to bring men to the subjection of the Pope, and slavery of Rome, withdrawing them from obedience to Christ;' and so, in plain terms, they reproached to him and to his assistants, 'that they were corrupters of Christ's doctrine, establishing a sovereignty in the Bishop of Rome, as the only successor of

...sties, excluding other bishops; that they used and commanded clerical ...sure: that they forbade priests marriage, extolling celibacy; that they ...d prayers to be made for the dead, and erecting images in their ...ches;' to be short, 'that they had introduced in the church many ...s, rites, and ceremonies unknown to the ancient and pure times, yea, ...ary to them.' For the which and the like, the said Clemens, and ... that were constant to the truth with him, were excommunicated ... e as heretics; as you have in the third volume of the Councils, although ...rue reasons of their excommunication be not there set down."

...sher, in his Sylloge, has given a letter from Boniface, Archbishop of ...z, to Pope Zachary, concerning Clemens and Adelbert: of the former ...ays, "But another heretic, named Clemens, contends against the ...olic Church, denies the canons, and reproves the proceedings of the ...ches of Christ, and refuses the explanations given by the holy fathers, ...me, Augustine, and Gregory. Contemning the rights of matrimony, ...essly affirms that he can be a lawful Christian bishop, although ... born to him in adultery;" (by which is probably meant marriage ...ved by Rome to him as being in holy orders). Clemens was charged ...h heretical doctrine, as to the descent of Christ into hell and ... was, in the result, for his heresy, given over to ... of those canonical observances in which Rome ... ...ltly orthodox and consistent, and which will ... ...h a curse, till she has the honesty and policy to ... her principles and practice in these respects, which ... ...ntened sons are eager individually to assert.

History has preserved the names of some others of ... ...sors who resisted the claims of the Roman Church ... ...omission. Perhaps we do "the old religion" ... ...limited extent of its resistance, and the ... its professors may have been carefully ... ...t the odds were certainly in favour of the ... ...rily body like that of the Catholic ecclesiastics. ... ...nporal alliances, which it was always ... the greatest importance, she was most ... ...nen occasion served. She was, besides, ...icted system of ecclesiastical polity, ...ead, and guided by unity of plan and ... is obvious, would fall soon into ... ...articularly when the sovereigns ... ...hange was easy and obvious from ... ...ouses of canons, or other institutions ... ...ppears that not only the Scots ... ...ngles, Mercians, and East Saxons, ...ersion to Christianity to the Scots. ... ...edged subjection to their ecclesiastics. ... ...oundary of their authority was ... ...were always on the onward move; ... ...by the permanent establishment ... ...hat the missionaries of the ... ...nd influence to avoid ... ...nore prosperous flock. ... ...he bishop of Lindisfarne ... ...doctrine introduced into ... ...he Catholic observance, ...

daily increasing, all the Scots who had resided among the Angles either conformed to these, or returned to their own country."

It has already been observed, that the Romish See did not even throughout the Saxon kingdoms maintain that complete and unqualified supremacy and conformity which it desired; and that not only the old British churches retained considerable vestiges of their rules and observances, but even those of the Saxons bore traces of that mediating system by which Augustine had been allowed to concede, where he could not persuade or compel. Thierry (the historian of the Norman conquest) has very properly pointed out the policy by which Rome availed itself of the opportunity to strengthen its authority and extirpate the remnants of disaffection. The Norman princes, in return for papal assistance to their cause, every where expelled both British and Saxon ecclesiastics, and carried with them the protection and special favour of the Roman Church in their works of pillage. Even the Saxon *saints* were warred against by the new ecclesiastics. These assistances accompanied the conquerors to Ireland, where the poor natives were excommunicated for trying to protect themselves against robbery and plunder. The Synod of Cashel decreed uniformity and subjection; and with the final success of the Norman settlement, perfect church discipline and supremacy were at last established in the British isles.

Perhaps the best evidence of the spirit of independence and attachment to old institutions, which long survived the days of practical resistance to Roman supremacy, is displayed in the speech with which we shall conclude these observations. It is that of Gilbert Murray, a young Scotch clerk, delivered in the presence of Hugo, a cardinal legate in 1176. Malcolm, surnamed the Maiden, and his brother William, having done homage to our Henry I. for the lands they held of England, the opportunity was seized for a consultation as to the more effectually asserting and extending the claim of ecclesiastical subjection. In the year following, the Scotch bishops were summoned before the Legate at Northampton, who, not satisfied with the admission of the papal authority, endeavoured to persuade them to go still further, and to acknowledge the Archbishop of York as their Metropolitan. The bishops were silent, but young Gilbert is recorded to have thus spoken:

"It is true, English nation, thou mightest have been more noble than some other nations, if thou hadst not craftily turned the power of thy nobility, and the strength of thy fearful might, into the presumption of tyranny, and thy knowledge of liberal science into the shifting glosses of sophistry. But thou disposest not thy purposes as if thou wert led by reason; and being puffed up with thy strong armies, and trusting in thy great wealth, thou attemptest, in thy wretched ambition and lust of domineering, to bring under thy jurisdiction thy neighbour provinces and nations, more noble, I will not say in multitude or power, but in lineage and antiquity; unto whom, if thou wilt consider ancient records, thou shouldst rather have been humbly obedient, or, at least, laying aside thy rancour, have reigned together in perpetual love. And now, with all wickedness of pride that thou shewest, without any reason or law, but in thy ambitious power, thou seekest to oppress *thy mother, the Church of Scotland*, which from the beginning hath been Catholic and free, and which brought thee, when thou wast straying in the wilderness of Heathenism, into the safeguard of the true faith and way unto life, even unto Jesus Christ, the author of eternal rest. She did wash thy kings, and princes, and people, in the laver of holy baptism; she taught thee the commandments of God, and instructed thee in moral duties: she did accept many of thy nobles, and others of meaner rank, when they were

esirous to learn to read, and gladly gave them daily entertainment without rice, books also to read, and instruction freely: she did also *appoint, ordain, and consecrate thy bishops and priests;* and by the space of thirty ears and above she maintained the primacy and pontifical dignity within ee, on the north side of the Thames, as Beda witnesseth.

"And now, I pray, what recompense renderest thou now unto her that ath bestowed so many benefits upon thee? Is it bondage? Or such as dsea rendered unto Christ, evil for good? It seemeth no other thing. hou unkind vine, how art thou turned into bitterness! If thou couldst do thou wouldst, thou wouldst draw thy mother, the Church of Scotland, hom thou shouldst honour with all reverence, into the most wretched bonge, &c.

"Therefore, thou Church of England doest as becomes thee not; thou inkest to carry what thou cravest, and to take what is not granted. Seek hat is just if thou wilt have pleasure in what thou seekest. And to the end do not weary others with my words, albeit I have no charge to speak for e liberty of the Church of Scotland, and albeit all the clergy of Scotland ould think otherwise, yet I dissent from subjecting her; and I do appeal to the apostolical Lord, unto whom immediately she is subject, and if it re needful for me to die in the cause, here I am ready to lay down my ck unto the sword. Nor do I think it expedient to advise any more with y Lords, the Prelates; nor if they will do otherwise, do I consent unto em; for it is more honest to deny quickly what is demanded unjustly, an to drive off time by delays, seeing he is the less deceived who is refused times."

The historian, Petrie, adds, "When Gilbert had so made an end, some nglish commended the young clerk that he had spoken so boldly for his tion; but others, because he spoke contrary to their mind, said, 'A Scot naturally violent,' and 'In naso Scoti piper.' But Roger, Archbishop of rk, which principally had moved this business, to bring the Church of otland unto his See, uttered a groan, and then, with a merry countenance, d his hand on Gilbert's head, saying, 'Ex tuâ pharetrâ non exiit illa ritta.'"

The immediate subject of dispute was not further stirred; the Roman thorities being, as might be expected, perfectly satisfied with the recogtion of their supremacy, and not troubling themselves about the claims of e English prelates.

Iona and its colleges have long lain desolate and in ruins; and the islands which they ministered spiritual instruction have been left destitute in norance and obscurity, while the churches that once adorned them are velled with the ground. He who dwells in prejudice or paradox may, if a tholic, moralize on reformation and ruin, as fellow-travellers over the face an unfortunate country; if a Protestant, he may, perhaps, rejoice over the molition of the holds of superstition, though purchased with the destruction the very landmarks of religion. Whatever be his creed, the philosopher nnot, without pain, in days of cultivation, refinement, and reformation, e desolation and ignorance presiding where knowledge, piety, and virtue d their dwelling-place, in days which we like to call days of darkness. The island, which was once the metropolis of learning and piety, has now school for education, nor temple for worship." Yet, "perhaps, in the volutions of the world, Iona may be some time again the instructress of e Western regions," and may speak with pity of the barbarous ages in ich she was left to lie desolate, ruined, and uninstructed.

ON THE POETRY OF BYRON.

Rotherham, October 19, 1827.

LORD BYRON was, in our opinion, the greatest and most original poet of his age. It cannot be denied, indeed, that he has borrowed some of his characters and descriptions from the pages of history and romance; but this has always been the practice of great poets, not excepting Shakspeare himself, from the age of Homer to the present day. Like his great predecessors, however, what he has taken from others he has made his own; he has thrown over naked prose all the embellishments of poetry; and where he has condescended to imitate, it has not been like a servile copier, but as a great genius. In opposition, then, to those unjust critics who would class this exalted poet with common plagiarists, we cannot but express our admiration of the extraordinary and splendid talents which have left their eternal impress on his works.

A more plausible charge which the detractors of Lord Byron's talents bring against them is the sameness of his characters. It must be confessed that this sameness does exist, and that the hero of all his poems (with the exception of his dramas) is one individual. "Childe Harold," "The Corsair," and "Lara," may be justly considered as different sketches of the same person in different circumstances, and, together, they form a sort of poetical biography of his actions and feelings from his earliest years to his death. This individual, however, is always so powerfully described as to render the sameness of Lord Byron more striking and interesting than the variety of other poets. He is, if we may be allowed the expression, the great magician of the story, and always presents himself to our view surrounded with such mighty spells that our senses are charmed, and our reason chained, by their fascinating influence.

This influence, however, like that of witchcraft, is often dangerous and evil; and the poems of this noble author too nearly resemble the fatal song of the Syrens, which, though sweet and enchanting, lured to destruction those who listened to its melody. Their general tendency is certainly to cast a gloom over the mind, and render us dissatisfied with life, the evils of which they continually press upon our attention, without describing the alleviating circumstances that lessen their weight, or even remotely alluding to the great moral good that arises from their existence. They are, also, calculated to lower our opinion of human nature, and destroy the strongest motives to honourable exertion; since they dwell only on the selfishness of man, and deride his noblest pursuits. A worse effect likely to result from these poems is the scepticism which they are calculated to produce in minds not well fortified by religious principle; for they represent a future state of existence as, at best, altogether doubtful, if desirable, whilst they call in question even the attributes of the Deity.

The most striking characteristic of Lord Byron's poetry is, indeed, the *moral* gloom that envelopes it. Enthroned amidst the dark clouds of scepticism, this mighty, but evil, genius throws forth the illumination of his talent, like lightning in the storm, only upon mournful and distressing objects. He shews us man, tossed on the tempestuous ocean of life, without any light to guide him in safety over it, but the momentary flash that reveals, only to render his situation more dreadful, the dangers that encompass it, and then leaves him to perish amidst them in despair. He throws a fearful

blaze around the shipwreck of our hopes, and exposes to view the naked bodies of human beings floating on the surge, a prey to the monsters of the deep, or tossed on the land, and consumed by the ravenous birds of the air and the devouring reptiles of the earth. Then, with a misanthropic sneer, pointing to the poor remains on which he has cast an unnatural and horrid glare, he exclaims in the triumphant language, rather of a demon than a creature possessing any sympathy with human beings,

> " Bound to the earth, he lifts his eye to heaven," &c., to,
> " That little urn saith more than thousand homilies."
>
> *Childe Harold.*

In the midst, however, of the dark and dreadful pictures which Lord Byron delighted to draw, some of the brightest creations of female loveliness and affection are introduced: these are the sunbeams of his poems, and amidst the gloom in which they appear, the mind loves to dwell upon them. But even they possess a seducing charm, for, without virtue, they are described as manifesting all the tenderness and fidelity of woman: and the evils arising from illicit love are consequently not painted in colours sufficiently strong. Amidst the brighter and better parts of Lord Byron's poems are those noble strains which breathe the soul of indignant feeling on contemplating the fallen condition of Greece and the tyranny of its oppressors: but the patriotism of his muse was too exclusively confined to classic ground, and his heart, apparently but little attached to his native land, and feeling no lively interest in the general liberties of mankind, was

> " Spell-bound amidst the Cyclades."

As a satirist—and he was a most bitter satirist, not only of the individual follies of man, but of the general imperfections and miseries of human nature—Lord Byron was most unjust: not content with venting his spleen against the persons who had excited it, he attacked with indiscriminate bitterness every object, either intimately or remotely connected with his subject, however sacred, and every being, however innocent. In his "English Bards and Scotch Reviewers," the inoffensive author of the "Farmer's Boy" (a man of most unpresuming, though undoubted, genius, in those humble circumstances which should have sheltered him from the attack, if not the contempt, of titled insolence) is most unjustly ridiculed: and in the " Vision of Judgment," not only the understanding, but also the malady of our late venerable monarch is made the subject of unfeeling satire—a satire which, displaying no sympathy in the common sufferings and infirmities of human nature, derided the worst calamity that can befall a human being. Amongst the few things *justly*, as well as powerfully, ridiculed by Lord Byron, is that extravagant passion for military fame which leads men to sacrifice their own and their fellow-creatures' lives to obtain it —a passion which has been most fatal to the happiness of mankind.

One great moral, notwithstanding the defects we have noticed, may be drawn from all Lord Byron has written—the wretchedness of guilt and the miseries of scepticism; and those readers who are sufficiently attentive to this, as it is fearfully displayed in the feelings and destiny of his heroes, will find in it a sufficient antidote against whatever evil his poems are calculated to produce. This, indeed, is the triumph of religion, that, without a belief in the existence of a benevolent Deity and a future state of being, accompanied by a virtuous course of conduct, which shall render him worthy of the favour of the one and the felicity of the other, man, though placed on the highest

eminence of rank, and surrounded by all the splendour both of fortune and talent, can never be happy.

We shall conclude our observations on the poetry of Byron by a short contrast between him and Moore: in the "Loves of the Angels" and "Heaven and Earth," the great characteristics of both are strongly marked in the different manner in which they have treated the same subject. The "Loves of the Angels" is full of that light which the genius of the one always throws around it, whilst "Heaven and Earth" is covered with the gloom in which that of the other delights to invest itself. Moore sings, with more tenderness and devotion, only the sorrows of the sons of heaven, arising from their misplaced affection for the daughters of earth: Byron, with more pathos and sublimity, connects with these sorrows the wretchedness of the whole human race, and its almost entire destruction by the deluge, throwing all the elements into confusion, and raising the spirits of the damned to complete the horror of the scene. The harp of the former, in sweet and tender, though in somewhat alluring, strains, breathes only love; whilst that of the latter, in louder and bolder song, resounds to the fiercer passions, though its loftier tones sometimes die away in the softened cadence of gentler feeling. The one may be compared to the purest of his own angels, whom the love of woman has seduced from the skies, relating the sad story of his fall, in language expressing, indeed, too much attachment to the earth, but occasionally breathing the most heartfelt regret, as one whose soul still loves virtue and adores God, even through the shades that sin has thrown around it: the other bears a strong resemblance to that mighty, but fallen, spirit, "who deemed it hard to be created, and to acknowledge Him who, midst the cherubim, made him as suns to a dependent star,"—a spirit of a prouder and gloomier nature, who, though he has not forgotten the scenes of light and beauty in which he once adored, loves to sing with mournful and complaining, and sometimes impious, voice, the hopeless pangs of lost peace and virtue, rather than the celestial joys of those pure and happy souls that still retain them.

J. B.

CHRISTIAN PREACHING.

He that from earth's degrading selfishness
Hath rais'd his soul into the Life Divine,
If full of Love, intent the world to bless,
His heart confirming every Gospel line,
He stands, a minister of Righteousness,
How pow'rful is his teaching! Does he pray?
What holy fervour bears the soul away!
How the heart echoes what the lips express!
Hear him! the truth is with him. Hear ye not
A voice within your souls to his reply?
O if indeed it speaks, be timely taught,—
That self-condemning voice thou canst not fly;
Obey it, and the threatener in thy breast
Shall breathe sweet tidings of eternal rest.

E.

ON THE STATEMENT OF SCRIPTURAL DOCTRINE IN TRINITARIAN [illegible]

SIR,

YOUR [illegible] Mr. Erskine's [illegible] against the [illegible] of what is called [illegible] of Christ, and their [illegible] all truths will with a [illegible] charged with unfairness. [illegible] places [illegible] lished Church [illegible] space, and [illegible] sible in the [illegible] evitable result. [illegible] three leading points in which [illegible] nd we might [illegible] he Atonement, [illegible] ible distinction [illegible] n more recent times, [illegible] ley, our late Norrisian [illegible]

What is here meant [illegible] apprehend. [illegible] ome forward in defence [illegible] ut let not those who [illegible] tatement of doctrines [illegible] am at a loss to discover what [illegible] xaggeration they may be [illegible] he doctrines in their [illegible] eality is misrepresented. [illegible]

It is clear, according to [illegible] of his opponent, that, in the Church of England, different persons understand the words Trinity, Virgin Son, &c. in very different senses, and they all call themselves orthodox in the necessary sense of distinguished names. He might have mentioned many more in support of the Trinity, one man is an Arian, and another a Socinian, who believe that the three persons are [illegible] equal in power and glory, and another is of opinion, that the Father is the fount of glory to the other two: one man says they are in truth and substantiality three persons, as Peter, John, and James are three persons, and another contends, that no one of them is a person, properly speaking, in the same sense as one individual man is a person. Now, in the midst of these diversities of explanation, what is to be done? Are we to wait till it shall be decided which of all these discordant interpretations is consistent with the true light? Must we not venture to consult the doctrine of the Church of England on this point, because some of her own members have fallen into the greatest mistakes about it? Are we not permitted to contradict any of them, because they *all* contradict *one another*? It would be difficult to write an attack upon the Trinity, which should not be valid against some view or other of it; and the fact is, that Unitarian writers have generally expressed clearly enough, what that view of the doctrine has been which they have been directly opposing. If that view has not happened to be the

one generally approved of, the argument must pass for as much as it is worth. But who is to decide what *the genuine* Trinity of the Established Church is? Are unconnected individuals in a church which "alone has authority in matters of faith," to be made a standard? Or am I to be told that, there are so many different opinions upon the subject, nobody can tell what or where the real doctrine is? Certainly not. I can read the creeds and articles and forms of worship to which all assent, and I imagine myself competent to judge of their meaning. I know that in the bosom of the Establishment there are some persons who utterly disbelieve what their outward profession supposes them to acquiesce in; and that there are others who manage to relieve themselves from a troublesome consciousness of inconsistency, by ingenious explanations and specious glosses. These, however, are comparatively few. It would, indeed, be absurd to conclude them otherwise, since the only possible use of a common profession must be to ensure a common faith. In such a constitution, every departure from an absolute unity of opinion is a flaw in the operation of the system. I must therefore contend, till some very strong proof to the contrary shall be produced, that the God of the Church of England is the God of her members; that the Trinity of the Athanasian Creed, of the Articles, and of the Litany, is the Trinity of the people. Any other explanation, though it may be the doctrine of individuals, is not that of the church, nor that of the people at large. The doctrine of the church is that laid down in her formularies, and the doctrine of the people that actually espoused by them in their unequivocal conduct. The church says of Athanasius's Creed, that it shall "be sung or said" fourteen times in the year, and the people sing or say it fourteen times in the year. The church says, "here followeth the Litany to be sung or said after morning prayers," and it is sung or said by the people. The church says, that the curate of every parish shall diligently instruct children in a certain catechism, "to be learned by every person before he come to be confirmed by the bishop," and the children are taught the doctrines of that catechism. Now in that Athanasius's Creed, and in that Litany, and in that Catechism, are contained in plain and express terms, the very views which Clericus Cantabrigiensis would fain persuade us are unfair and exaggerated. Do we exaggerate the *Athanasian Creed* when we say that it teaches Tritheism? Do we exaggerate *the Litany* when we assert that it supposes a suffering and expiring God? Do we exaggerate *the Catechism* when we state that it speaks distinctly of three independent Gods, with different names and fulfilling different offices? We might safely leave these questions to be answered by any one who will take the trouble of looking into the Book of Common Prayer. We will now examine one point only. I assert, that it is believed by the Church of England that God suffered and died. That, your correspondent replies, is "an ultra-orthodox statement," "an unfair and exaggerated view." I have one question to ask, an answer to which will settle this at once: to whom do the members of the church direct their prayers? To God or man? To whom are *these* words addressed: "by *thine* agony and bloody sweat; by *thy* cross and passion; by *thy* precious death and burial; by *thy* glorious resurrection and ascension, and by the coming of the Holy Ghost, *Good Lord*, deliver us"? This is either addressed to God himself or it is not. The being who is addressed is one capable of suffering *(passion)*, of being in an agony, and of dying; the adjuration supposes him to have *actually* suffered and died. Who is the being prayed to in this language? Is he God or is he man? The dilemma is obvious.

Some people who would fain pass for zealously orthodox men, are loud in their protestations that they do not believe that the Deity can suffer, or die, or undergo any change at all; and consequently they must and do contend that the person of Deity, or the Deity, that *was* Christ, or that was *in* Christ, or that was *part of* Christ,* did not undergo any change. This brings us to "the doctrine of what is usually called the Atonement," a doctrine on which your correspondent has made some eloquent appeals, without having conveyed a single definite idea. He triumphs in the reflection that the members of the Church of England are *not* united upon this point. He contrasts certain very opposite notions, entertained by different persons, as to the design of Christ's death. He intimates, that that haughty polemic, Dr. Magee, was thought by his learned chastiser to be, after all, very near to himself upon this point. He throws out a few loose conjectures and analogies, and leaves us quite as much in the dark as ever. Indeed, all his opinions seem to be of what doctrines are *not*, rather than of what they are.

It is of importance that we bear in mind that all systems of theology which teach that Christ was God, insist that the necessity of his being such was derived from the nature of that atonement which was required to be made for sin; and that all schemes of atonement which ascribe a real efficacy to the death of Christ, ascribe that efficacy to the circumstance of his being God. The modifications of this doctrine are as diverse as those of the Trinity. One man believes that Jesus Christ truly offered up his life as a victim to divine justice, and that *he*, in his own proper person, endured *all the suffering* which would otherwise have been inflicted upon the elect. This is proper substitution and vicarious atonement. A second person hesitates to admit this, but thinks that Christ suffered in such a degree and in such a manner, as to render it consistent with justice that God should forgive sin. A third conjectures that "the sufferings and death of Christ are the medium through which the Almighty, in his infinite wisdom and goodness, is pleased to confer forgiveness of sins on the human race." A fourth, more cautious than the rest, contents himself with asking, "Where is the irrationality of believing, that repentance for past sins may be rendered available in removing their evil effects by the efficacy of the death of Christ?" Here are four totally different schemes, all called by the same name, and their advocates all maintaining that their own scheme is the scriptural one of atonement. But what says the Church of England? "The Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." Can any thing be more explicit? Can any thing be stated with more logical precision? The one Christ, very God and very man, truly suffered. This must be the meaning of the words, for the Godhead and the manhood were joined together in one person *never to be divided;* and if so, they could not be *so* divided as that one should be suffering whilst the other was impassive, or that one should die whilst the other was alive. The purpose for which this undivided person died is stated thus: "to be a *sacrifice*, not only for original guilt, but also for actual sins of

* I use all these phrases for the sake of avoiding, if possible, misrepresentation.

men;" or, more fully in Art. XXXI., "the offering of Christ once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone." If this be not the highest form of the doctrine of Atonement, where shall we find language to describe it? And this is the doctrine of the Church of England, a doctrine set forth in the Articles agreed upon by the archbishops and bishops of both provinces, and the whole clergy, for avoiding of diversities of opinions. If the dignitaries of the Church, and the inferior clergy and the laity, are not believers in the doctrines now commented upon, why are not these doctrines disowned? So long as I hear of the clergy signing the Articles, I conclude that the majority do not *disbelieve* them; and so long as their flocks pray to God in the forms of the Common Prayer, I cannot but suppose they entertain the notions which they express.

Will Clericus Cantabrigiensis tell me what he imagines the great mass of professed Christians, whether in the Establishment or out of it, do, in fact, believe? Does he imagine that they enter into all the glosses and explanations, the cautions and the provisos, of a few learned and ingenious writers, or that they take their opinions from the creeds and formularies of their respective churches? Do they understand words in their most obvious sense, or are they all cunning workmen in the arts of casuistry and criticism?

R. A. M.

P. S. Mr. Frend seems to have fallen into an old mistake as to the meaning of the words Trinitarian and Unitarian. It is obvious, that if either of these words had never been used, there could have been no occasion for the other. They are directly opposed to each other. Unity is indeed *oneness*, and Trinity is *threeness*, but of what? Does the *Trinitarian*, by taking that name, mean that he believes in three *Gods*? Certainly not; but that he believes the one God is three *persons*. So the Unitarian by his profession means not merely that there is one God, but that God is one person. For a Trinitarian to call himself an Unitarian, is quite as absurd as that the Unitarian should claim the epithet of Trinitarian.

Norwich.

TRINITY COLLEGE LIBRARY.

To the Editor.

SIR, *Dublin, Sept. 22.*

I HAVE but this moment seen a letter of Clericus Hibernus in your Review for April last, and hope you will admit a contradiction of a gross misstatement which it contains. From feelings of affection to the place where I was educated, I cannot suffer his remarks upon the University of Dublin to remain uncontradicted, conscious that the cause is too good to be injured by my ignorance. Your correspondent's first charge is, that the library is inaccessible to the stranger or the uninitiated. Now, I defy him to produce a single instance of any respectable person being refused access to the library, even though he had never been a member of the University. Perhaps the fault is, that the governing part of the College are too liberal of their permissions, as the library has suffered materially, and the number of readers there every day is too great for comfort. I admit an oath must be

en, and even that rule has been relaxed in favour of those who have religious scruples, but it is enough at any rate to remove or injure the books. then the library is closed "for every martyr, confessor, or impostor in Popish calendar." This every person that ever visited not only in Liege, but in Dublin, knows to be false. The library is only shut upon days kept holy by our church, and in those days what University library ald be kept open? I have known the College for more than fourty years, d I never heard of any person being refused access to the Manuscripts. e object of search is mine to be stated, and permission is immediately nted. I can state from experience, that during the number of ecclesiasal cases that have been tried during the last six years, the freest access s given to all parties, nay, even to those engaged against the College itself; d in the searches, at which I happened to assist, I wondered at the paence of the Librarian, who was obliged to be present. As I am sure you, the Editor of so respectable a Journal, would be most unwilling to circulate a false statement, I shall make no apology for trespassing upon your ge.

AN OLD STUDENT OF T. C. D.

URNAL OF A RESIDENCE OF TEN WEEKS AMONG THE WALDENSES, IN THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER, 1826. BY G. KESWICK.

Continued from p. 816.

Second Visit to La Tour.

Nov. 19. Having returned to La Tour in the middle of the previous week, Sunday, 19th, I heard the pastor of the adjoining parish of Villaro, Monsieur, deliver a very pleasing pastoral discourse from 2 Tim. ii. 19, "*Que ceux qui invoquent le nom de Christ s'écartent de l'iniquité*—Let all one who invoke the name of Christ depart from iniquity." He began with bserving that the term *invoke* in the translation, was in the original name, nd that to name the name of Christ meant nothing more than to profess ne's self his disciple. Both the matter and manner of the preacher were ighly interesting, but I have not preserved any notes of this discourse. In ference to his very judicious explanation of the term *invoke* in the French anslation, which was, while unexplained, certainly calculated to convey an rroneous impression, I asked him afterwards, whether in any of the liturgies r other religious books approved by the pastors and employed by the eople, there were any direct addresses to Christ, whether in the way of rayer or otherwise. He replied, at first, "None whatever, in any religious ooks used in the Valleys." He added, however, "There are certainly none n our *public* liturgies, but in some of the prayers for individuals, an article s occasionally addressed to Christ. The government will not allow us to rint books for the use of our people, so that we are obliged to take them as e find them in Switzerland, or other Protestant states." I mentioned that he Unitarians (meaning by that term not all those Christians who are *entiled* to be called Unitarians, but the sect passing under that name) believed esus Christ to have been a human being, sent by God for human salvation, nd endowed by him with all the necessary qualifications for that office. le observed that Mr. Cunningham and others who had visited them went nuch further in what they attributed to Christ than the Vaudois, and the

Vaudois further than the Unitarians. He did not think, however, that there was an essential difference between the Unitarians and the Vaudois, but that in the services of the Church of England there were many remnants of Popery, judging from the Book of Common Prayer. Similar sentiments to those of M. Güe were expressed to me in conversation by a respectable native of La Tour, who had spent seven years in England, in a mercantile concern. He said he had frequently attended the Unitarian Chapel at Halifax in Yorkshire, and that the Vaudois and Unitarians were exactly alike in their prayers and preaching, "except," said he, smiling, "that the minister sometimes gave the other sects a set down." "Methodism is madness," said he, "and the Church of England is almost the Church of Rome."

Sunday, Nov. 26th. I heard M. Monasterien at St. Laurent, the central hamlet of the parish of Angrogna. At this place the Waldenses built their *first* church, in the year 1560, having previously assembled in the open air. But all the churches, except that of Pralli, which escaped from its great elevation and remoteness of situation, were destroyed in the persecutions of 1655, and again in 1686. The parish church of Angrogna stands in a most romantic and sublime spot, on a hill which, projecting forward beyond the range to which it belongs, narrows the Valley of Angrogna into a very inconsiderable space, and presents a most interesting vista down to La Tour, three miles distant. Above the church, are seen the lofty range of snow-crowned mountains which form the barrier towards the Valley of San Martino. The little sanctuary crowded with serious worshipers in their homely clothing, seated rank behind rank, on the time-worn deal benches; the honoured body of elders in the centre, alone being indulged with the luxury of a board over the cold stone floor, on which to rest their feet wet with the mountain snows; and the small unglazed windows neatly papered by the care of the schoolmaster, presented an affecting picture of ancient Waldensian simplicity. M. Monasterien's text was Ephes. vi. 1, 2, "Children, obey your parents in the Lord: for this is right. Honour thy father, &c., which is the first commandment with promise, that thy days may be long in the land." He observed that there was no instance in which the dictates of nature more strikingly coincided with the precepts of Divine Revelation than that of requiring respect on the part of the young towards the aged, and that the purest periods of antiquity, particularly the laws and customs of the ancient Spartans, presented examples of this kind which might put to shame some Christians. After stating the arguments by which the duty of obedience to parents is enforced, he went on to remark, "I am sorry to have observed among some of you, my brethren, that a very inadequate notion has been taken up respecting the *extent* of the duty of a child towards the authors of his days. For you seem to think that your period of filial duty is finished when you have carefully obeyed the commands of your parents up to the time of your coming of age, and having families of your own; and that after that nothing more is incumbent on you but to see that your parents want for nothing. But if they claim your respect on the ground of their superior experience and wisdom, has not this wisdom been continually growing, and will it not continue to grow with each advancing year? In extreme old age, while their faculties remain, their wisdom must be far greater and more valuable to their juniors, than at the period when you first quitted the paternal roof. Your reverence for them ought, then, to be receiving continual increase, instead of diminishing. And when they are on the borders of the grave, you ought more than ever to ask their counsel in the important concerns of life, and guide your conduct by the light of their superior expe-

ience. I have [illegible]
or their wants: I [illegible]
anch of your duty. [illegible]
ny text: for although I [illegible]
arthly Canaan, your [illegible]
and of Promise. [illegible]
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or *Papal* [illegible].

Sunday, December [illegible]
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m I in the midst of them."
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ne individual [illegible]
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n the name of Christ [illegible]
rofession of [illegible]
he grand design of [illegible]
Christians met together [illegible]

public religious assemblies for worship and instruction, or in the other unions which they formed for the advancement of knowledge, and the performance of acts of charity, they were met together in the Saviour's name. Such was the substance of the first head of his discourse. In the second part he explained what was meant by the *presence* of Christ. Agreeably to what he himself had declared, his presence consisted in the mission of the Holy Spirit, which he declared his Father would send in his name, in compliance with his intercession. "What pains can be too great," the preacher remarked, "to secure so distinguished an honour? Let us all earnestly endeavour, by imitating the great example which he has given us in his own life, to render our hearts a *fit abode* (or not altogether an *unfit* abode) for his presence! In illustration of my meaning I will instance the most extraordinary effort of benevolence the world has witnessed in modern times, the Bible Society, in which all sects and nations unite in diffusing the word of life to the remotest ends of the earth. They are engaged in an undertaking in fulfilment of the great design for which the Saviour himself came into the world; and wherever its advocates may go, bearing the knowledge of thy name, thou, O Jesus, wilt assuredly go with them."

Sunday, December 10th, I again heard M. Bert. His text was John xvii. 3: "*And this is life eternal, that they may know* THEE, *the only true God, and Jesus Christ whom thou hast sent.*" He was more animated than I had ever heard him before. "Many and grievous have been the disputes among Christians," said he, "about what constitutes a Christian. The grand error of each party has been, that they have drawn up a system of their own, and presumptuously demanded that the whole Christian world should subscribe to it. Some, for believing too much, and others, for believing too little, have been pronounced accursed, and doomed to everlasting flames. Will ye allow the adorable Saviour himself to define his religion for you? In the words of my text, which I will pronounce to be truly sacramental, *(vraiment sacramentales,)* he defines the belief he requires of his disciple. O, what interminable evils have been occasioned by men's departure from this declaration of the Saviour! What endless and perplexing distinctions, what unintelligible dogmas, what bloody wars and implacable hatred among the disciples of the same Master, have arisen from this one error of each party endeavouring to set up a definition of a Christian of their own making, instead of contenting themselves with the simple and authoritative words of their Master!" He then went on to shew, at length, that in order to be a Christian it is not necessary to believe this or that creed, of human invention, but to believe that there is only one true God, the Father of all, and in Jesus Christ, whom he hath sent for the redemption of men.

The churches of the Vaudois are generally open every Thursday for a sermon or other religious address. In this week and the succeeding one, I twice attended M. Bert's *Catechisms*, as they are called,—discourses on the history and doctrines of the Bible, designed to prepare the young for receiving the Lord's Supper, (for the first time,) which is administered once in three months. Young and old assemble on these occasions, and M. Bert first delivers a discourse, and then calls on the young people to give an account of it. He began with the history of the creation, from which he drew entirely practical reflections. I heard him, in the whole, eight times, and discovering nothing of the peculiarities of orthodoxy in his prayers or preaching, I thought the inference a fair one, that whatever may be his belief, these peculiarities are not made by him the foundation of all moral instruction and Christian attainments. From conversation with him I learned,

hat his own sentiments and those of his brethren were what is usually called orthodox, although he did not enter into any minute explanation. With respect to Christ, he said he conceived of him as a "ray shot from the Father's glory, and to be absorbed again, as St. Paul intimates, 1 Cor. xv. 28. But," said he, "if I be asked whether he be co-eternal with the Father or not, and whether he be co-equal with him or not, I never have answered to these questions, and never will. It is a matter beyond the comprehension of angels, and what can feeble mortals do? I regard the disputes of Christians about the person of their Master, as the disgrace of Christianity. That he was *entitled* to worship," he said, "was evident from his so often receiving it. But even Seneca had perceived that the best worship is *imitation*, and Christ himself had required us to address our prayers to the Father in his name." I was gratified by his remarking to me at parting, that I was "the Englishman who had lived longest amongst them, and who understood better than any other their manners and present condition."

December 17th, my tenth and last Sunday among the Vaudois, I heard an interesting practical discourse from M. Bonjour, on the privileges of Christians, preparatory to Christmas-day. In conversing with him he used an expression which will long remain in my memory: "The manners of my countrymen call back the *golden* age; for of what do the poets sing but of honesty, purity, and justice?"

In this narrative, I trust I have succeeded in shewing, first, that this ancient people exhibit, at the present day, the most edifying example of Christian excellence; and, secondly, that this distinguished excellence of character has for its support, not the peculiar sentiments which distinguish one sect from another, but that *main pillar of the Christian temple*, the sentence of its Founder, *And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.*

P. S. The Editor and readers of the Monthly Repository will permit me to express the concern I felt, while visiting this interesting remnant of "the golden age" and of the primitive Christian church, that the *Unitarians* had not yet testified in any public manner their sympathy with them, and interest in their behalf. From the extreme poverty of a great part of the land which the Vaudois occupy, they are in general barely able to maintain their families, and must look to foreign assistance for the support of their pastors, the maintenance of their schools, churches, and hospital. Nothing can be more revolting to the prepossessions of a *Baptist* than their mode of baptizing infants, at eight days old, out of a small phial! Yet the "*Baptist Society*" have presented them with £200, in one sum, for the support of their various institutions. The translation into the French language of Mrs. Hughes' "*Good Luck and Good Conduct*" would, I will venture to say, form a highly acceptable present to them.

Venice, March 31, 1827.

UNITARIANISM IN IRELAND.

To the Editor.

SIR,

IT cannot but be a matter of heartfelt satisfaction to every lover of divine truth to observe the turn which religious discussion has of late taken in Ireland. We have at present the spectacle of the three ecclesiastical systems into which our Irish brethren have so long been divided, vying with one another in endeavouring in their respective spheres to maintain the bonds

of spiritual dominion, hostile in all its forms to the progress of inquiry and instruction. From this struggle has arisen a new and holier spirit. The rights of conscience from being attacked, are beginning to be asserted, and the pure light of simple gospel truth has burst upon the view of a benighted people. No one can read the recent admirable work of Dr. Drummond on "The Doctrine of the Trinity," and observe the intensity of interest with which it has been received in Ireland, without feeling the conviction that the time has arrived for active and useful exertion for the improvement of religious opinion and feeling. Let every devout professor of the "faith once delivered to the saints," come out from among the three powers, which to a certain extent have had a common interest in stifling inquiry, and stand fast in the liberty wherewith Christ has made him free. A new and really *Christian church* may now arise. At such a time it is essential that its members should be so designated as to leave no doubt as to their objects and principles. They must openly profess themselves *Unitarians*, in the liberal acceptation of the term. The word *Arian*, like that of *Socinian*, is offensive to those who wish not to be considered as the followers of mere human authority. The term can only apply to a small and perhaps gradually decreasing portion of those who have abandoned the doctrine of the Trinity; it draws a limit at which religious opinion must stop, and it perpetuates divisions which are useless and mischievous. Dr. Drummond, in the work before referred to, properly "divides all Christians into two denominations, Unitarian and Trinitarian." In his preface to the second edition, the author says, "The title of Unitarian Christian is one to which we have the first and indisputable claim. We hope to see it more extensively embraced, and that those who have received the name of Arians or Socinians will lay aside those appellations, and assume that of Unitarian or Bible Christians, and not circumscribe themselves within a circle drawn by any uninspired mortal whatever, since one is our Master, even Christ. Let us stand on a space so broad that it will include all who believe in the strict unity of Jehovah, and in his only Son, Jesus Christ our Lord." It is pleasing to observe a growing conviction of the impolicy and absurdity of weakening the hallowed cause of pure worship, by creating or keeping up a subdivision among its professors, for which no adequate advantage can be offered, and which (though once sanctioned by a few names of authority) is now abandoned by the English Unitarians. That the great body of the latter are actuated by no sectarian or restricted views is not to be doubted, and they gladly hold forth the right hand of fellowship to every worshiper of "One God in one person." The *British and Foreign Unitarian Association*, under which so large a proportion of our societies have enrolled themselves, is founded on no narrow and exclusive principle; and the *Monthly Repository*, the organ of the body, commenced its "new series" with the resolution to draw no line of separation beyond that necessarily prescribed by Trinitarians themselves. Let Unitarians, therefore, whether in Britain or Ireland, combine in their practical opposition to what is of far higher importance than the minor points on which they may differ among themselves. Let them shew that no sectarian views enter into their contemplation, and let them unite above all things in resistance to all who would trample under foot the most holy of all rights, by erecting a barrier against the dictates of conscience and the commands of Jesus Christ himself.

AN ENGLISH UNITARIAN.

ON THE COMMAND OF JOSHUA.

To the Editor.

SIR,

BEFORE satisfying the wish of your correspondent J. C. M., (p. 734,) respecting Mr. Bellamy's version of Joshua x. 13, 14, which is the main ame of my now addressing you, I would beg leave to say a few words on e arguments brought forward by him against my objections to the passage f the sun and moon standing still, as it is rendered in our Authorized Ver-ion, without reference to those founded on the Hebrew original.

In the first place, I will readily concede to J. C. M. the advantage he laims in respect to the supposed miracle being performed during the com-at between the Israelites and the Amorites, and shall waive for a moment ny right to collect from the account in the Common Version that it was subsequent occurrence. But, will J. C. M. gain much thereby? Does he concession here made speak more in favour of the *necessity* of the mi-acle? I apprehend not. The general reason assigned for it (if I am not reatly mistaken) is, that it was done to enable the Israelites to obtain a onger space of time by *day-light*, for the purpose of conquering the idolatrous Amorites, agreeably to ver. 13 of the authorized translation: "And the sun tood still and the moon stayed, *until the people had avenged themselves upon their enemies.*" But, how can this be made to tally with the 11th verse, in which the winding up of the discomfiture of the Amorites is thus related in our present version: "And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hail-stones, than they whom the children of Israel slew with the sword." Here the final defeat of the dispirited and exhausted Amorites is ascribed to the providence of God in sending a grievous hailstorm upon them; but surely no one will have the hardihood to assert that for this purpose, or even to enable the Israelites to ascertain their victory, it was *necessary* for the sun and moon to stand still, or in other words, as far as the moon at least is concerned, for the course of nature to be changed. I am perfectly aware, Sir, that I am here treading on tender ground, and that I may be told by persons like J. C. M., that if the Almighty is recorded (of course only in our Authorized Version) to have performed a miracle, it ill befits me or any one else to inquire into the cause of it, much less to dispute its actual performance; but as I have given the reasons in my former paper why I consider Mr. Bellamy's Version to be strictly conformable with the Hebrew, (in which no such miracle is recorded,) in opposition to our present translation, I feel myself compelled, with every courteous allowance for J. C. M.'s candid avowal of his ignorance of the sacred language, to shelter myself from obloquy there.

J. C. M. next asserts that Joshua did not perform the miracle in question by his own sole power, as pretended by me (i. e. if the miracle were performed at all); and as a proof of this, he says, "in fact we have an intimation that, previously to performing the miracle, he addressed the Supreme Being, though the words of his address are not given." A little explanation may perhaps here be necessary to shield J. C. M. from the dilemma of a perfect *non sequitur*. By addressing Jehovah, he certainly means offering up prayers to him, and he most probably supposes that in answer to these prayers the Almighty authorized him to command the sun and the [illegible] stand still. Now here I feel a little disposed to quarrel with J. C. [illegible] having stated in the introduction of his essay that my objections w[illegible]

intended to notice "had no connexion with verbal criticism." Independently of my shewing from Mr. Bellamy that the words, "And Joshua said to the Lord," are erroneously rendered in the Common Version, I have expressly added that one of my strong objections to this miracle is the absence of the wonder-working Hebrew formula which precedes every other miracle effected through the agency of man, in the books of the Old Testament, prior to Joshua, namely וַיֹּאמֶר יְהוָה, and by this I must of necessity make my stand, thereby still expressing my conviction that the supposed miracle *not being commanded by Jehovah*, it rested solely with Joshua, and consequently *could not take place.*

But J. C. M. attacks me (I had almost said with a degree of pleasant bonhommie) on my objecting to the "unphilosophical" manner in which the historian describes the miracle of the sun and moon standing still. He then proceeds to say, that "the account is in conformity with the astronomical system of that day," and thinks that "the moon's standing still is a grave argument for the reality of the miracle," *(I thought it had formed chief part of the miracle itself,)* "inasmuch as, *although there was no occasion for it when the sun was shining*, it was, according to the modern and *true* theory of the celestial bodies, a necessary consequence of *the cessation of the earth's diurnal rotation*, in which," he presumes, "the miracle existed."

Good-humour and pleasantry may in many cases suffice to cover a multitude of sins, and in this instance they may be permitted to shroud what severer critics might honour with no very dignified appellation in your correspondent J. C. M.; but it is necessary for the information of others into whose hands this essay may fall, to point out the inconsistencies of the foregoing assertions.

We have in the book of Job and the Pentateuch, (I mention these only, on account of their being of an earlier date than the book of Joshua,) *direct* evidence to shew that the Israelites were intimately versed in astronomical science; and from a mass of *collateral* evidence which has recently been established by one of the most learned men of the present age, this is further confirmed beyond the shadow of a doubt;* the argument, therefore, of J. C. M., that the description of the sun and moon standing still, in Joshua, is in conformity with the astronomical system of that day, is not only wholly futile, but little better than a libel on the sacred writings which he attemps in so injudicious a manner to defend. I have no doubt but J. C. M. considers the writer of the book of Joshua to have been inspired; but, if it be admitted, as J. C. M. wishes us to do, that by the *sun* and moon standing still, he meant to record that the *earth* and moon stood still, what is this else than admitting that the author of the book of Joshua is guilty of a gross mistake; and what then becomes of the divine inspiration in his case, with which error and falsehood are surely incompatible? And if we once begin to account for the absurdities of our own and other modern versions, by attributing them to the ignorance and mistakes of the original Hebrew writers, to what fearful and appalling results will not this procedure eventually lead? Surely every serious Christian must tremble for the consequences.

As to J. C. M.'s assertion that the moon standing still is a grave argument for the earth's standing still also, I confess myself utterly unable to compre-

* For a great variety of information on this head, the reader is referred to the Dissertations of Sir William Drummond on the Zodiacs of Esneh and Dendra, in Nos. XLVII.—L. of the Classical Journal, and to Vol. II. Book iv. Ch. vi. of *Origines*, recently published by the same author.

the force of the reasoning, or to guess at the rules of his logic by which he made a deduction is imminent: and as I have carefully abstained from adding in my former essay the results which must have manifestly been produced by the miracle recorded in our Common Version, had it actually taken place, so I hope I may be excused from reading those which J. C. M.'s *improved* miracle could not fail likewise to have effected, had it existed any where else than in his own imagination. Some hints, however, on the subject may be gathered from Maimonides's remarks on the miracle of the sun going back ten degrees in the sun-dial of Ahaz, and to these I refer J. C. M. and your readers. There is one inference which must necessarily be drawn from the foregoing, which it may not be amiss to state here: it is this, that both the Septuagint and the Vulgate Versions of the book of Joshua (from which all our modern European translations have chiefly emanated) must have been made at a period when astronomical science was at a low ebb; when the degenerate puerile state of the ancient Egyptians and Jews manifested as is ever the case with fallen nations, a corresponding degeneracy, or rather absence of true science and learning: and when a string of childish systems was founded, not on the result of philosophical experiment and accurate observation, but on appearances only. Why we should still persist in adopting versions like these, the authors of which have swerved from the original because they could not comprehend it, and have in many places substituted error for truth out of sheer imbecility and ignorance, may be left to their champion J. C. M. to account for. It might be done here, but courtesy forbids the attempt.

I come now to what your correspondent is pleased to term my grand objection, and which consists briefly in this, "that as God is immutable, so are the laws by which he governs the universe." In denying this, J. C. M. defines a miracle to be "a departure from the laws by which the Supreme Being governs the universe," although in a few lines afterwards he considers it to be synonymous with "a departure from the usual mode in which he conducts the operations of his providence;" and, leaving the reader to reconcile as he can the vast difference between both definitions, he proceeds to assert that an attempt to charge the Almighty with mutability in occasionally departing from those laws by which he governs the universe, does not derogate from his glory so much as the hypothesis which would limit his omnipotence by making him the *slave* of his own decrees. Ah! Mr. Editor, had my pen originally traced these lines, well might I blush, and well might I incur the just reproach of J. C. M., not only of not having used "more guarded and moderate language," but also of not having spoken with that reverence which it becomes a mere mortal when treating of an all-perfect, all-wise and omnipotent Being. "All nature" (in the energetic language of a sage of the present day) "is but the expression of the will of God," and if the Divine Will, as manifested throughout all his works, and in the laws by which he governs the mighty whole, agree in perfection with him, the Supreme Being, who is the essence and fountain of all perfection, as it needs must, how can the possibility of a change be for a moment supposed? Or, in other words, how can the "unphilosophical idea" of perfection in Omnipotence becoming imperfect be at all tolerated? To assert, then, that the perfect laws of an all-perfect Being are immutable, is surely not asserting, as J. C. M. will have it, that an all-perfect Being is, or can be, the *slave* of those laws. The latter are the expression of the will of the former, and as such cannot but be perfect, harmonious, and, like their Author, immutable.

From the preceding it may be gathered that I differ not a little from you

correspondent J. C. M. in my ideas respecting the miracles recorded in the Old Testament. As, however, I have already stated my opinion respecting what I consider to be the real miracle recorded in Joshua x. 12, 13, and as that may serve as a clue to my views on the subject generally, there is no necessity for troubling your readers with a repetition of it here.

Nothing more would remain to notice in the communication of J. C. M. save the remark, that "the passage under consideration is intelligible in the Authorized Version, whilst in Mr. Bellamy's translation it is not so." As, however, the powers of understanding in different mortals vary not a little, I content myself with submitting the grand point on which any difference of opinion on Joshua x. 12, 13, can exist to the generality of your readers, and leave them to determine for themselves whether it be easier to understand a verse which states, that "when Joshua commanded, in the sight of Israel, the sun was setting on Gibeon, whilst the moon was rising on the Valley of Ajalon," or a translation which asserts, that "the same chieftain said, in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon, in the Valley of Ajalon."

But I hasten to comply with your correspondent J. C. M.'s wish to be furnished with Mr. Bellamy's translation of Joshua x. 13, 14, and, in so doing, shall endeavour to use the utmost brevity, throwing myself upon the indulgence of J. C. M. and your readers for the protracted length of the preceding introduction. The verses, then, here alluded to, are thus given by Mr. Bellamy:

Ver. 13. "Then the sun set and the moon was up when he had avenged the nation of his enemies. Is it not written in the book of Jashur, while the sun was up in the division of the heaven, (i. e. *the horizon*,) he *(Moses)* hasted not to depart until the day ended?

Ver. 14. "There was no day like that before it or after it, when Jehovah hearkened to the voice of man: surely Jehovah fought for Israel."

In both verses the acquaintance of your readers with Hebrew need only be put in requisition for the better understanding of a single expression, since the common dictionaries will supply all the rest. The translators of the Authorized Version have applied the words בַּחֲצִי in the second sentence of the 13th verse to *the midst*, or in the meridian, and have accordingly rendered it by *in the midst*. Now the word חֲצִי means strictly a visible *division* of any whole into its respective moieties. It cannot, however, as Mr. Bellamy justly observes, be said with any propriety, that the sun is in the visible *division* of the heaven, except when he is on the *horizon*, inasmuch as he is only then in that circle which divides the upper from the lower hemisphere, and which, in Hebrew, is, with the utmost propriety, called *the division of the heaven*, or in English, simply *the horizon*.

But there is a difficulty in these verses which has long baffled commentators, and which, though J. C. M. seems careless about it, (for in quoting the portions of the 13th and 14th verses, which he wishes to see rendered by Mr. Bellamy, he has wholly omitted the passage in them to which it refers,) I deem it necessary to elucidate for the benefit of your more inquisitive readers. The difficulty here alluded to is contained in that part of the 13th verse, beginning with, "Is it not written in the book of Jashur," and continues through the whole of the 14th verse. It may here be necessary to state, that what follows is merely an extract of Mr. Bellamy's luminous notes, and as it must necessarily be greatly condensed, the reader who is desirous of further information will find himself amply repaid by consulting the original.

Notwithstanding the well-known care of the Jews to preserve their sacred

ooks, it has generally been considered that the book of Jashur, alluded to
i the 13th verse, has been lost. This, however, arises partly from want of
iowing to whom to attribute the book here spoken of, and partly from a
isconception of the whole passage in Joshua. Now, by reference to the
abbinical Writings, it will appear, that even before the time of Christ,
Ioses was distinguished by the appellation of *Jashur*, i. e. *the just, the*
pright; and if we consult Deut. xxxii. 15, we shall find that he is there
esignated as King in Jeshurun, or among the upright. Moreover, as Moses
; allowed to be the writer or compiler of the five books known under his
ame (the Pentateuch), any single one of them, and consequently the book
f Exodus, in which the circumstance is recorded to which Joshua referred
ie Hebrews, is, with strict propriety, termed the book of Jashur, as being
ynonymous with Moses. Now, in comparing Joshua x. 12, 13, with
Exod. xvii. 12 and 14, we shall find, that although they do not identify one
nd the same fact, they are, nevertheless, parallel passages. In both, the
verthrow of an idolatrous nation is recorded; in both, the command of God
o rehearse their destruction to the people of Israel is mentioned; and in
oth, the circumstance of the Hebrews contending with the idolaters till the
etting of the sun, or till the time of the evening sacrifice, is particularly
ioticed. The latter historian, therefore, very aptly refers to the former, more
specially as he was himself pointedly called upon to propagate the narrative
f the defeat of the one idolatrous tribe, and was chosen by the Almighty
o be the avenger of his true religion in the total overthrow of the other.

It need scarcely here be mentioned that the 14th verse refers to the time
f Moses, for there was no instance on record that God had before or after
is time condescended, in so visible a manner, to make known his will to
nan, agreeably to what is recorded, Deut. xxxiv. 10, *And there arose not a*
rophet since in Israel like unto Moses, whom the Lord knew face to face.

JARCHI.

TALIESIN'S POEMS.

To the Editor.

SIR, *Walmsley, Oct.* 29, 1827.

A LETTER in the Repository for August last, p. 582, headed *Taliesin's Poems*, and bearing the respectable signature of George Dyer, attracted my attention. I should have replied immediately, but expecting that an abler pen than mine would take up the matter, I waited with some impatience for the result; and now find, instead of a reply, another letter from Mr. Dyer retracting what had been previously hinted at relative to the quotation from Taliesin being Sanscrit, and advancing several positions, though hesitatingly, relative to the Welsh, which prove that your learned correspondent is unacquainted both with Welsh history and literature. I, therefore, request you to give insertion to this letter in your valuable journal.

I. It is admitted by all competent judges that the ancestors of the present Welsh were of Asiatic origin. The earliest information we possess respecting the ancient Cymmry is, that they inhabited the Tauric Chersonesus;—that about four hundred years prior to the Christian era, perhaps a little earlier, they left that country, on account of war, under the guidance of Hu the Mighty, and migrated in a westerly direction until they reached the German Ocean;—that the main body, under Hu, crossed into Britain, and landed either in the north of England or the south of Scotland, from whence they spread in a south-westerly direction;—and that the rest pushed forwards along the shores of the sea, until they reached the banks of the Loire

in France, where they settled, and from whence colonies were subsequently sent into Italy, Spain, and Britain. From these facts, combined with various researches recently made in India, some learned Welshmen, the late Mr. E. Williams among the rest, have traced a similarity between the language, customs and maxims of the Hindoos, and those of the Cymmry; but whether the Welsh and the Sanscrit be the same language, or even approximate towards each other, I know not, being totally unacquainted with the latter.

II. The assertion of Dr. Davies, that the Welsh language has remained unaltered, is supported by fact, notwithstanding the scepticism of your correspondent upon the subject. The works of our oldest Bards are still familiar to learned Welshmen, and there is hardly a word in the poems of Aneurin, Taliesin, Merzin, and Llywarç Hen, which is not, even yet, in common use in one part of Wales or another. With reference to the stability of the Welsh language, the learned editors of the Archaiology of Wales, no mean judges, have expressed themselves in the following appropriate language, which I here transcribe:—"Those who may take some pains to acquire a proper knowledge of our language will be convinced of its rich copiousness and powers; it retains within itself the primitive roots of every word it possesses, and those, for aught that we can discover to the contrary, in their primeval acceptations. These roots so aptly associate, in easy and elegant compounds, that we are not under the necessity of borrowing a single term, in any art or science, from other languages, ancient or modern. The origin of our verb is obvious; our derivations are peculiarly neat; the names of persons and places, as *Caswallawn, Casivelaunus; Cynvelin, Cunobelinus; Caratoc, Caractacus; Prydain, Britain; Celyzon, Caledonia; Essyllwyr, Silures, &c. &c.*, are compounds and derivatives, on precisely the same principles that still actuate the language, and are as familiar to us as if they were of recent formation; which proves to a demonstration that our language has altered but very little or nothing; and equally demonstrates that it was formed long before the Roman invasion. It appears to have at that time attained to a stability, which secured it against all the storms that, through almost two thousand years, have assailed it. This accounts for its having escaped with life, when all the languages of the ancient Roman empire died in its fall, even the Latin itself. Through all the dark ages, which succeeded the ruin of that empire, the Welsh, for every purpose of literature, used their own language, whilst every other neighbouring nation were generally obliged to have recourse to the Latin tongue." *

III. Though the Welsh language has not altered, yet its orthography has often varied. This has not arisen either from the ignorance or the carelessness of copyists, but from the following cause. The bardic alphabet, which, from the similarity of its letters to the old Etruscan character, Cæsar inadvertantly calls Greek, consists of forty-four distinct letters, each of which has an appropriate sound, and which is never confounded with another. When the Romans obtained a settlement in the island, they introduced their own alphabet, but the struggle for preponderance was severe and indecisive for ages, until in the end a species of compound or mixed alphabet was generated from these two, as is evident from several inscriptions on ancient monuments still existing both in Wales and England. This compound alphabet was adopted by the Saxons; for several most respectable and learned men (Dr. Johnson among the rest) have admitted that the Saxons had neither literature nor alphabet when they first invaded Britain. The departure of the Romans and the bloody wars which the Britons had to carry on with the Saxons

* Arch. of Wales, Vol. I., Preface, p. xv.

anes, induced them, by degrees, to adopt the Roman alphabet; but
tter was totally incompetent *to express the sounds of the bardic*
s, various methods were invented by ingenious men, at different
supply the defect. By some writers the initial characters of words
re expressed, leaving it to the skill of the reader to account for the
:—by others, vowels and consonants were interchanged:—whilst
n one word into another, or separated those which should have
nected.* In consequence of these things, it requires a profound
e of the language to read the works of our oldest bards with ease
racy.

hough the late Iolo Morganwg (E. Williams) was not *regularly*
yet he was a scholar, and one of no mean acquirements. His
, that the quotation from Taliesin was not Welsh, nor any thing like
would be deemed extraordinary, were we not acquainted with the
t fancies and singular excentricities of the man. As an illustration;
ars ago he published a copious prospectus towards a History of
which he censured, in no measured terms, the very learned, labo-
d patriotic Editors of the Archaiology of Wales, though he himself
of the honourable and illustrious trio who gave publicity to that
ful work! This is not mentioned with the slightest intention of
t to his memory, but as affording proof that the greatest men are
err, and when they do so, they generally err to absurdity. Having
y examined the quotation in question, I am satisfied that it is *like*
that it is *genuine* Welsh, though disguised by an orthography foreign
ius.

s the poem of Taliesin, headed *Gwawd Lluz y Mawr*, has been
ntioned in the Repository, I send you the whole of it for insertion,
thography of Dr. Pughe's most luminous and herculean dictionary,
nied with a literal translation, which you will please to print oppo-
original, and on the same page. The language of the original, its
ansitions, and its predictive allusions, stamp it as the unquestionable
n of Taliesin, though his name, as Mr. Dyer remarks, is not
d to it. Respecting this Lluz the Great I am ignorant, as I know of
of that name in British history besides Lluz, the son of Beli, the
other of Caswallawn, the Casivelaunus of the Romans. It is not
le but that the title, though ancient, is spurious, something similar
l Hebrew titles in the book of Psalms. The poem itself is imperfect,
are some words wanting, and in other places the rhyme is defective.
from being the best of Taliesin's productions, though it possesses
rruscations of true poetic genius; and, upon the whole, it may
amuse some of your numerous and learned readers.

Gwawd Lluz y Mawr.	*The Praise of Llus the Great.*
orau gogant,	The finest hymn of presage, eight
rer nodant.	hosts will distinguish. On Monday
dybyzant	there will be a devastating, forward
g, yz ant.	they will go. On Tuesday they will
wrth yd ranant	form divisions in wrath against the foe.
n ysgarant.	On Wednesday they will possess the
rçyr mezant	utmost bounds of pomp. On Thurs-
ryçwant.	day they will dismiss their opposition
esgorant	of inappetency. On Friday, a day of
z ançwant.	profusion, the heroes will approxi-
ener, dyz gormant,	mate in blood. On Saturday . . . . .

* Vide Dr. Owen Pughe's Grammar, pp. 6—8.

Yn waed wyr gonesant.
Dyw sadwrn . . . .
Dyw sul, yn geugant
Diau dybyzant
Pum llong a fum cant,
Goranant oni ant.
O vrith y vrithai,
Ni oes, ni ezai
Brith y vrithanai.
Syçed y ezai; eurai,
Ail coed cygnai.
Antarez dymbi,
Pawb ei adanai.
Ar weryd pwmpai.
Darovyn darogan
Gwaed, hir rhag gorman.
Hir cyhoez cynan
Cadwaladyr a çynan:
"Byz buzyz byçan
Diva gwres huan."
Dysgogan dervyz
A â yn y dyz.
Wybyr geirionyz,
Cerz awn y genyz.
Gwyllawd eil eçwyz,
Yn nhoroez mynyz.
Pan bau llawn hydyr,
Brython ar gynghyr,
I Vrython dymbi
Gwared gwnezvri.
Gwedy awr ag eurini,
Difaith Moni a Lleini,
Ac ergryd anhez ynzi.
Dysgogan perfaith
Anhez yn difaith.
Cymmry pedeiriaith
Symudant eu haraith.
Yd y vi yn uç, yn uç fraeth,
A wnai gwyniaeth.
Meinzyz brefawd,
Meinhoeth berwawd,
Ar dir berwodawr,
Yn llonyz ysadawr.
Cathyl gwae canator,
Cylç Prydain amgor.
Dyzoent yn gynghor
I wrthod gwarthvor.
Boed gwir venryd
Dragwynawl byd.
Dolwys zolhwy cyd
Dolaethwy eithyd.
Cynran llawn yd
Gyvarç cynyd.
Heb epa,

On Sunday, assuredly on that day there will be five hundred and five ships, with the finest harmony until they sail. *From the diversified spot which variegated, there is not, there has not gone such a spotted* one who has been variegated. With thirst† he went forth; he shone resplendent with gold,* and consumed a second wood. There will be a want of energy with every one who deserts him. He formed a tumulus‡ upon the earth. There is a slight prophetic intimation of blood, long before its copious shedding. Long has been published the speech of Cadwaladyr and Cynan:—

Small will be the advantage to destroy the sun's heat. The prediction will be accomplished which will go forth in that day. Most small is the sign of equitable words, with the flow of music in the song. Gloomy is the second prospect, from the swellings of the mountains. When the country is full of confidence, with the Britons in council, to Britons there will be deliverance and honourable protection. After the shout of onset from the heroes adorned with gold, Moni and Lleini were made a desert, and the terror of war was there. Thus complete was the prediction of war in a desert. The Welsh in four languages made their orations. There I was superior, superior in eloquence, which produced a powerful sensation. Fine is the day when fortune smiles. Partly naked is the radiant spear, upon the land of the splendid spearman, which is calm in the devouring blaze. The dirge of woe is singing, round Britain's borders. They came according to counsel to oppose the raging surf of ocean. Let truth have free pre-eminence through the eternal world. The connected tedious vale winded round, being very narrow at the farthest verge. The full essentials of corn are a rising up of greeting in the ear. Without a monkey, without a milch cow-stall, the world will be a wilderness, a necessitous mass formed by destiny.§ There was sprightliness through smoothness in the breasts

* A hero dressed in armour, bedecked with gold.
† With thirst, *i. e.* thirst of vengeance on the foe.
‡ A tumulus formed of the dead who fell beneath his sword.
§ These are ancient adages referring to an incipient state of society when the wandering tribes began to domiciliate or fix upon settled residences.

ıvonva,
yz zifaith,
cogau tyngedawr.
: trwy groywez
ŷçain bron odwyllyz,
awl, tuç iolyz
ır vezyz,
cyllellawr clezyvawr meiwyr:
eizu y puçaswn.
gerzawl trevzyn,
ŕr carez creuzyn.
y, Eingyl, Gwyzyl, Prydyn,
y cyvred ag ysgyn,
wr gwyzveirç ar lyn.
a wenwynwyd o hervyn,
caslur caslun
Azav henyn.
wr trydy i gyçwyn branes o
z,
ı meryz miled seithin,
ıngor, ar gresdin.
r uç o vynyz
r anial ebryn
aes tyno a bryn
wd
ıywaw ncbawd,
ıwg o bob mehyn.
ithed
gynnired,
l, am wehyn,
wy hoywgredau. Preswylo
Creawdyr, cyvoethawg Zuw

ıer cyn zyz brawd,
liwarnawd
ain darlleawd,
tirion tir Iwerzon.
in yna y daw dadwyrain
ı, o vonez Rhuvain.
ırnodyz o anhyngres diau.
an sywedyzion,
ad colledigion:
an Derwyzion,
r tra Brython,
oyz hinon
l brau brëyron.
byz o wanfed,
in, tra ced?
brawd Brydain urzin,
ŷyfion cyfin.
av yn goglud gwern,
gwaelodwez ufern,
ıv cyllestrig cüen,
edig gwlad anorfen.

of little men partly concealed, and abounding with white bellies, with a noise of fame and loquaciousness about baptism, but their puny daggers will not pierce the swords of warriors: it was not proper that I should desire them. Ardent is the mutual grasp of the townsman, for he knows the excess of the fierce robber. There were Welsh, Angles, Irish, and North Britons, with the Welsh hastening together in the rising charge, when the white steeds *(ships)* were brought upon the lake. The north has been poisoned by a voluntary defiance, from the glare of the hateful form of the progeny of ancient Adam. A third was brought to excite a flock of crows from the army, with a rising of the sluggish brutes of disappointment upon a sea fit for anchorage, upon a hardened bottom. Over the sea and over the mountains, over the sea is a fertile desert, to which the woody field and the hill will allure.

Every oration, without any one to listen to it, resembles a lofty-minded one in every ancient place. I have been variegated with the multitude in the mutual necessity which thou didst remember, in consequence of exhaustion, to revenge for blind credulity. He will obtain the purpose of the Creator, the puissant God of exalted state. Long before the judgment day, a day will come with the rising irradiation of instruction, ardent and genial upon the land of Ireland. To Britain then will come an exaltation of the Britons from the nobility of Rome. In that day the judge will be free from prejudice on both sides. There is a prediction of astronomers, in the regions of the lost ones: there is a prediction of the Druids, over the sea beyond Britain, that summer will not be continually serene with the frank barons. Will he come from the exposed thrust, from the excess of effusion, from the excess of treasure? There are a thousand of my brothers in Britain of exalted state, and of my progeny in the borders. I will not proceed in the confidence of the alder trees, with the multitude in the deeps of hell. I will dread the sulphureous covering, from the Sovereign of boundless space.

GWILYM MAESYVED.

REVIEW.

ART. I.—*Systematic Morality; or a Treatise on the Theory and Practice of Human Duty, on the Grounds of Natural Religion.* By W. Jevons. Hunter. 1827. 2 Vols. 8vo.

THE author of this very ingenious and valuable work has justly remarked in his preface, that notwithstanding the multitude of ethical treatises with which our language abounds, an important station still remains in a great degree unoccupied. The interesting and curious questions which occur in the theory of morals have been largely debated; on the proper definition and criterion of virtue, on the grounds of moral obligation, on the nature and origin of the moral sense, very different and apparently opposite opinions have been maintained by the most eminent philosophers. On the other hand, many writers have distinguished themselves in the more practical discussions of casuistry and natural law, but in a comparatively dry and uninteresting manner, without addressing themselves to the affections, or dwelling upon those motives which are peculiarly calculated to mend the heart and inspire the love of virtue. The *persuasive* part of moral science, if we may so denominate it, has been cultivated chiefly by the preacher and the essayist; and though much that is highly valuable may be derived from their productions, yet it is necessarily presented in a detached and desultory form.

It is the object of the work before us to supply in some measure this deficiency in our systematic treatises, and in many respects it is well adapted to its purpose. Though, for many reasons, we cannot but deeply regret that the author has thought it necessary to confine his views to natural religion, yet the truly rational inquirer, who has been accustomed to look to Scripture both for his rule of life and for his most powerful motives to follow it, will not be displeased to find to what an extent the light of unassisted nature coincides with that of revealed truth. In some instances he may perhaps be induced to think that her pictures, when fairly examined, are defective not so much in distinctness as in brilliancy; nor will he value at a lower rate the discoveries of the gospel, when he perceives, that while they make little change in the outline, they clothe it with more glowing and attractive colours; that reason, as far as her powers can reach, presents to our view the same objects as her heaven-born sister, who has merely extended the design, and thrown over the whole a celestial radiance. The attentive reader, however, of "Systematic Morality," will immediately perceive that the author is greatly indebted, not only for the vividness, but the distinctness and accuracy of his delineations to the light of revelation. He will not fail to be forcibly struck with the difference between that exercise of reason which is employed in exploring our way through intricacies where we have no other clue to guide us, and that which merely satisfies us that what others have told us is true,—that what has already been accomplished by other means has been done well. If we are desirous to ascertain the reliance to be placed on natural religion, we must examine what she has been able to effect when left entirely to her own resources, as they are exhibited in the writings of those who had no means of checking her decisions by an appeal to higher authority.

After some very judicious introductory remarks on the importance and

value of moral science, the author proceeds to distribute his subject under three principal divisions, in the first of which he proposes to treat of those more general questions relating to the origin of the moral sense,—the nature, definition and criterion of virtue, and the obligation to practise it, which constitute what may be called the theoretical department of ethics; in the second, under the title of Practical Morality, he gives a detailed view of particular duties; in the third, he treats of the means of cultivating and improving the moral principle. To this last he has given the title of *Disciplinary* Morality.

Previous to the discussion of the first of the above questions, namely, that relating to the moral sense, Mr. Jevons enters much at large into an investigation of the nature of the affections in general; rightly conceiving that they are so analogous in their origin, and so intimately connected together, as to render it difficult to carry on the analysis of any one successfully, without a reference to the rest. A knowledge of the nature and laws of the affections is also necessary to the practical moralist, since otherwise it seems scarcely possible to lay down judicious rules for their government and direction. In pursuing this analysis, he proceeds in a great measure on the Hartleyan principle of association, though without adopting much of the peculiar phraseology by which that eminent philosopher is distinguished, and which has perhaps deterred from the study of his writings many of those in whose estimation elegance of expression is of more value than accuracy of thought. According to this view of the origin of mind and its affections, all our intellectual pleasures and pains are ultimately deducible from those of the body. The human infant, in the first instance, is a mere animated machine, a creature of matter and sense, alive to no feelings but those which result from present impressions. All his pleasures, and consequently, for a while, all his desires, have a reference solely to bodily gratifications, and terminate in self. It is not long, however, that he continues in this state of insulation. From the first moment of his existence, he is dependent on the unceasing care and attention of others; the pleasurable emotions, therefore, which are excited by the supply of his various wants, are associated with the idea of those about him, and thus are gradually unfolded the germs of the social and benevolent affections. By the operation of the same principle the intellectual faculties also are successively brought into being. Even the use of the senses themselves implies the exercise of the nascent powers of the understanding.

"The process of *learning to see* is one which requires the constant exercise of memory and judgment; for the perceptions of distance, bulk, and tangible properties by the eye, are not, as is now universally acknowledged, the original perceptions of that sense, but the associated knowledge which it has acquired under the tuition of Touch. The new-born infant, though endowed with all the organs of sense, is incapable even of that simplest excitement which arises from the observation of external objects. We are apt to expect that the little stranger, surrounded as he is by so many novel objects, should feel immediate wonder and interest in all that he beholds. But we forget that his attention has not yet extended beyond his more acute and immediate feelings; that the sensations conveyed by his eye and ear are all as yet confused and indistinct; and that it is only by slow degrees that he even learns to recognise by means of those sensations the objects of his earliest and most pressing wants. The very power, therefore, of observing external objects, implies a certain developement of mind, and those pleasures of excitement which have been already mentioned, partake as much of the nature of mental as of sensible pleasures. Indeed, the mental faculties, in their first exercise, are nothing more than certain modes or necessary results of sensation; and even when they are ch

ployed on subjects apparently the most remote from sense, a close analysis of their operations will still shew their derivation from that humble source. Admitting this, we may easily understand why the laws of sense are the laws also to a certain extent of intellect; and why the *easy* exercise which is gratifying to the corporeal faculties, is in like manner gratifying to those of the mind. Whatever stimulates attention and attracts observation; whatever imparts new ideas, or excites a train of thought; whatever recalls former perceptions with distinctness to the memory, or opens a field in which imagination may range at large, must naturally be a source of pleasure, because it is action and excitement that constitute our very life; and if to live be grateful, these must necessarily be grateful in the same degree."—Vol. I. pp. 26—28.

It is by a developement, on the whole very judicious and successful, of this leading principle, so wonderfully fertile in the extent and variety of its applications, that our author pursues the analysis of the affections, and is enabled to dispense with all that multitude of original instincts, senses, and innate faculties, which make so conspicuous a figure in the theories of many eminent metaphysicians. If by these terms nothing more be meant than that the constitution of the human being is originally such that the circumstances in which he is placed necessarily tend to promote the growth of certain affections, and among others the sentiments with which he regards virtue either in himself or others, and that along with great diversities in the details, there is a remarkable general analogy in these sentiments;—if this be all that is meant, perhaps the difference which apparently prevails among philosophers on this subject may be one rather of expression than of real opinion. Many, however, appear to have carried their notion of original instincts to a much greater length than this, and hence at the same time that they admit the general influence of the associative principle, greatly underrate the extent and importance of its operations. "In what manner," says Mr. Stewart, "the association of ideas should manufacture out of the other principles of our constitution a new principle stronger than them all, it is difficult to conceive." Certainly this is a wonderful result, and one which we should scarcely have anticipated; but yet it is the undeniable fact, and that in cases which have never been made the subject of dispute. The love of money, which every one admits to be factitious, and to derive its origin from the perceived instrumentality of money to procure for us a great variety of other things originally agreeable, frequently supersedes those very desires which gave it birth. If this happens in one case, it may happen in another, it may happen in all; and thus it may be true that the pleasures and pains of sense, and desires originally referring only to bodily gratifications, furnish the materials out of which are gradually formed the most refined tastes, the most intellectual trains of thought and speculation, the most comprehensive, disinterested and spiritual affections. To the manner in which the investigation, proceeding upon this basis, is carried on by Mr. Jevons, we have little to object, and we fully assent to all his leading conclusions; but our limits will not admit of our entering into a detailed examination of it, and we shall therefore content ourselves with recommending it as a pleasing specimen of ingenious metaphysical analysis, applied to a subject of considerable practical value, conducted in such a manner as to be interesting and satisfactory to those who are less conversant with philosophical discussions, at the same time that it is founded upon the soundest principles of mental science.

The second and third chapters of the first book are devoted to an inquiry into the proper definition or criterion of virtue, and into the grounds of

ral obligation. It is to a want of sufficient attention to the distinction tween these two very different questions, that the paradoxes and contro-rsies which have disgusted many with this branch of ethical science, may, a great measure, be ascribed. The question, "what is that common qua-y which belongs, or is supposed to belong, to whatever is called virtuous," s received various answers, most of which, when attentively examined, ll be found ultimately to coincide; and all of them, when fairly applied, ll be found to indicate the same or nearly the same objects. They differ, wever, materially in distinctness, precision and facility of application. nformity with the will of God, wherever that will can be clearly ascer-ned, must evidently supersede all others; and here the believer in revela-n enjoys the unspeakable advantage of a guide in which he feels that he n repose implicit and unhesitating confidence. But to the moralist who nfines himself to natural religion only, or even to the Christian, in those ses, if there be any such, to which the gospel rule does not immediately d precisely apply, the will of God cannot serve as a *criterion* of virtue. such cases, we must learn what is virtuous by the application of some ier test, and then its acknowledged conformity to the will of God will nish the decisive *motive* or *obligation* to practise it. Such a test Mr. ons finds in the *utility* of virtue, or its tendency to promote the general ppiness. The principal objection to this doctrine is the alleged diffi-lty of applying in practice the criterion recommended; a difficulty, wever, which, though its existence must be admitted, has certainly en exaggerated beyound all truth or reason by several very eminent iters. The manner in which it has been misunderstood by some, and rverted or misapplied by others, has exposed this doctrine to no small rtion of undeserved suspicion and prejudice; which have been occasion-y increased by the unfortunate ambiguity of several terms frequently em-oyed by its supporters, in a sense to which the bulk of mankind are less customed. It is justly observed by our author, that no other criterion can considered as altogether free from the same objection, because no other its detailed application by different persons has ever led them invariably the same results.

The inquiry into the nature of moral obligation has been more perplexed theoretical reasoners than any other in ethical science. The obscurity nich sometimes appears to hang over that subject, perhaps arises in a great easure from the circumstance that the obligation has almost always been nsidered with relation to the beings on whom it is imposed, and not to e source or authority from which it emanates. The distinction between inducement, as a matter of *prudence*, and an obligation, as a matter of *uty*, is obvious on the slightest reflection; but no intelligible account can given of this distinction without an immediate reference to the idea of pendence on some superior being, who is enabled to connect the observ-ice of his laws with the attainment of some object of essential importance the agent. This object, in the case of *moral* obligation, can be no other an the greatest present or future happiness of the agent, connected with e practice of virtue by the declared will of God, or (what comes in fact to e same thing) by the course of nature or of providence.

The necessity of a reference to a future state in order to a perfectly satis-ctory account of this subject is distinctly admitted by Mr. Jevons in the llowing passage:

"The sum, then, of our argument is this,—that no given course of conduct n be pronounced either conducive or adverse to the present happiness of an

individual, without some reference to the state of his dispositions or character;—that the comparison between virtue and vice, with respect to their influence upon happiness, must consist entirely in a comparison of *dispositions*, and their respective *general tendencies*;—and that the obligation to virtue, so far as regards the present life alone, can be established only to the extent of this plain truth, that a virtuous character affords, upon the whole, the best security from evil, the fairest prospect of happiness, and of such happiness as is incomparably the purest and most exquisite in kind. But to see virtue in its fullest importance, and to enforce it on the strongest grounds, it is undoubtedly necessary that we should extend our views to a future state. Without the expectation of a future state, there would be some ground, perhaps, for alleging, that moral principle, however useful in a certain degree, may yet be carried to an inconvenient extreme, and that a certain pliant and accommodating morality, which will bend to the temper of the times, and serve most effectually to secure respectability and wealth, is most advantageous to the individual. At any rate, in this case *the improvement of character* could never be reasonably stated or considered as the object of *supreme importance* in life, and consequently the moral principle could never attain its highest state of culture."—Vol. I. pp. 175—177.

In the second book, entitled Practical Morality, are comprehended the detail and description of all the particular feelings, dispositions and modes of conduct which respectively constitute virtue and vice, together with such representations of their respective tendencies as may serve to recommend the one and dissuade from the other. These Mr. Jevons considers in the first place under the two general denominations of duties of action and duties of restraint; divisions which have a reference to all our passions and propensities taken collectively; since it may with propriety be said of each of them, that some things require to be done, and others to be forborne or avoided. We have afterwards a more minute detail of the rules of duty as they relate to each propensity or affection considered separately. These are treated of under the following heads; first, duties relating to the desire and pursuit of pleasure, of wealth, of honour, and of power. We have then a view of duties relating to the affections, meaning by that term the benevolent affections exclusively, such as friendship, patriotism, gratitude, sympathy. Next follow the passions, peculiarly so called, or those more violent emotions or perturbations of mind which are excited by evils and injuries; and the course is completed by a view of the religious affections.

Into this extensive detail we do not propose at present to examine minutely; but we can safely recommend it as containing a valuable fund of practical good sense, which few can study with the attention it deserves, without being made both wiser and better. At the same time, while we readily admit that the views of moral duty here advanced are established and enforced by such arguments as will approve themselves to the *natural* man, if he be also candid and unprejudiced, yet it is abundantly manifest, on the one hand, that they are vastly superior to any rule of life which could be derived from the writings of heathen philosophers, and on the other, that the author himself is obliged in many instances for the correctness of his principles, not to natural religion, but to the unspeakable advantage which he has derived from a religious education, and an early familiarity with the Christian Scriptures. Often avowedly, and perhaps oftener still unconsciously, through the force of habit, he has recourse to Scripture, if not for authority, at least for arguments and illustrations. Among other examples of a purer morality than has ever been actually framed by mere human reason, we may refer to the view which is given of humility, of patriotism,

suicide, and the forgiveness of injuries. They are such views as are lly justified by the light of revelation, and even by sound reason, if men n only be induced to apply it to the investigation of these most important ints, unfettered by prejudice, passion, human authority or popular outcry; it they are for the most part in direct opposition, not only to the doctrines aintained by the most celebrated Greek and Roman moralists, but also, we e constrained to add, to the maxims generally prevalent in the more fined society of self-called Christian communities, from whose code of orality such notions, or any notions which have not been sanctioned by e stamp of fashion, would be rejected with utter contempt. The slightest portunities of acquaintance with the class of society to which we allude, ay suffice to convince any one that Christianity, *as such*, has had no concern the formation of those rules by which their conduct is generally guided; les which have seldom even so good a foundation to rest upon as the thority of heathen philosophers, but are too commonly influenced by the ssions and prejudices of the gay, the thoughtless, and the profligate.

The following passage may be taken as a specimen of our author's manner treating an argument of this kind:

"The tendency of pride to invite affronts, and to produce a preternatural nsibility to the smallest slights, has already been pointed out;* and it is ob- ous that, if such be the source of the injuries complained of, the duty which ey call for is not forgiveness, but the correction in ourselves of this wrong sposition. Supposing, however, our injuries to be real and unprovoked, hat, let us consider, is the spirit with which it is best to meet them. To bmit with perfect calmness to every insult; to regard those who unjustly te, despise, or slander us, with the same feelings with which we regard the st of mankind, is evidently more than either reason requires, or human ture allows us to expect. To be altogether insensible to feelings of resent- ent under circumstances of gross provocation, argues a certain meanness of irit, which we cannot but despise. There is a calm and dignified dis- easure, which, in such circumstances, is not only allowable, but commend- le. There is a mode of coolly chastising insult or repressing petulance, hich justly commands our admiration. But whenever our displeasure bor- rs upon passionate resentment, or refuses to be mollified by the repentance concessions of the offender; whenever our resistance or chastisement of jury goes beyond the strict necessity of the case, and degenerates into the ere retaliation of evil; the bounds of justice and duty are then transgressed. ay the bounds of *justice* are transgressed; for what is justice as respects e punishment of offences, but the principle which requires that a certain easure of suffering should be inflicted *with the sole view of preventing their currence?* To inflict suffering for no other reason than because an offence *s been* committed, without a view to any ulterior object, is mere vengeance retaliation,—a principle which ought to be marked with the strongest nsure, whether it operates in private or in public punishments; whether ted upon by men, or ascribed, in their systems of theology, to the great ipreme. It can be no other than a selfish or malignant feeling, which ompts to the infliction of suffering for its own sake. Whenever, therefore, elings of sincere contrition are manifested, the end of punishment is in neral already attained, and he who, not satisfied with that contrition, de- es still to make the offender suffer, or exacts from him acknowledgements d submissions beyond what are reasonable, can only be actuated by a vin- ctive spirit, and becomes himself chargeable with wrong. Some, indeed, ere are who *say* that they forgive, and yet retain a lurking enmity, which ey still find means of indirectly gratifying, by continually reminding the

* "Vol. I. p. 335."

offender of his fault, and seeking every occasion to revive his painful feelings of remorse or shame. Such conduct is obviously only another mode of taking revenge, and only the more detestable and cruel for being disguised under the appearance of forgiveness. The man of truly forgiving spirit not only abstains from further punishment on observing the signs of sincere repentance, but casts off all animosity. He seeks to bury the wrongs repented of, as much as possible, in utter oblivion, and carefully avoids the slightest hint or allusion which may awaken the memory of them in the mind of the contrite offender.

"But the exercise of a forgiving spirit is not by any means confined to those cases where repentance is manifested and the power of punishment is possessed. The greater part by far of the injuries we suffer are such as admit of no redress, and leave no hope of repentance, or even acknowledgement of error, in those who inflict them. The resentment in this case excited can only in general operate as a source of disquiet to the heart in which it dwells, disposing it to brood continually upon the torturing thought of its wrongs, to view them in a light of the greatest possible aggravation, to thirst for opportunities of vengeance, or to imprecate evil from any quarter upon the head of the offender. The spirit of forgiveness subdues these malignant and disquieting emotions. It prevents the mind from ruminating upon injuries sustained, and disposes it to soften them by every reasonable excuse. It suggests the possibility of good intentions, though appearances seem to indicate the contrary; of some mistake existing in the mind of the offender, or of some previous provocation unwarily given on our part, which may justify in his own eyes his injurious conduct. If this supposition cannot be admitted, it allows due weight at least to every other extenuating plea which candour may suggest, and at the worst, regards the offender with pity rather than resentment, as the slave of evil passions, through which he is himself by far the greatest sufferer. Nay more; if opportunities present themselves of rendering a service to the offender, the man of forgiving spirit will not withhold the good which it is in his power to do, but will rather rejoice to make this generous requital for the wrongs he has sustained. Not satisfied with being not overcome of evil, he will overcome evil, if he can, with good; disposed at all times to return benevolent wishes and kind offices for malicious treatment; to judge charitably of those who judge uncharitably of him; to bless those who curse him; to do good to those who hate him; and to pray for those who despitefully use and persecute him."—Vol. II. pp. 115—119.

The last chapter of this book, which treats of religion and the regulation of the religious affections as derived from the light of nature, is perhaps the most elaborate disquisition in the whole work, and contains a view of this interesting inquiry which is highly ingenious and in many respects original. The first section is devoted to a statement of the evidences and doctrines of natural religion, and contains a pleasing general view of the argument for the being and providence of God, the effect of which is to shew, that the doctrines of pure and rational Christianity are in all respects conformable to the conclusions which sound philosophy would lead us to deduce from an attentive observation of the phenomena of the universe. Hence it cannot fail to be highly satisfactory to the advocates of revelation, who are naturally much gratified to observe the solicitude evinced by the most able and enlightened votaries of the religion of nature to establish its entire coincidence with the leading doctrines of the gospel. We have afterwards a very able and interesting review of the natural arguments for a future state. That it is perfectly satisfactory we are far from acknowledging, and after bestowing upon it the most attentive, and we trust impartial examination, we see no reason for departing from the conclusion to which former statements of this argument had brought us; namely, that it can only be considered as esta-

shing the possibility of an event which must derive its real evidence from ner quarters.

Mr. Jevons commences his proof of the being and providence of God by amining the well-known objection of Hume derived from his doctrine causation. This objection, by which not a few, overlooking the fallacy which it is founded, have been puzzled, though not convinced, he en-avours, and in our opinion very successfully, to shew is altogether ground-ss. It proceeds upon an alleged analogy between matter and mind which nnot possibly be admitted. It may be allowed that what we call physical uses are not real efficients, but only uniform and invariable antecedents—e occasions in connexion with which some other power or agent really oduces the effect, without affording any place for the inference that this after all the only notion we can attach to the term cause. The notion power considered as an attribute of mind, and that which we commonly cribe to inanimate objects, are totally different and independent of each her. The one arises merely from observing the uniform conjunction tween antecedents and consequences, the other is the result of our own nsciousness.

"If we take such effects as evince *contrivance* or *design*, and consider that ntrivance *abstractedly*, it will surely be allowed, that between the mind of e agent, and *so much of the effect as consists in the contrivance by itself nsidered*, there is a necessary connexion, a real causation. The artist, for stance, who contrives and puts together an ingenious piece of mechanism, not, it is admitted, the cause of the *whole* effect produced: he did not reate the materials which he employs; nor is he, strictly speaking, the cause f those motions of his limbs or fingers by which he operates; for he knows ot even how they are produced; but so far as regards the *design* of the echanism abstractedly considered, of *that* he is the cause in the strictest ossible sense. Between *that*, and the idea which previously existed in his ind as the model of the work, there is surely something more than a ere arbitrary succession; there is a necessary and close connexion. The ne is the very transcript of the other. The contrivance of the mechanism orresponds exactly with the ingenuity of the artist, and cannot even be con-eived to have existed independently of it. There cannot, therefore, be a ore legitimate inference, than that which leads us, from the observation of eans skilfully adjusted to certain ends, to the belief of an intelligent mind s the cause of that adjustment."—Vol. II. pp. 161, 162.

If then we are justified in deducing from the adaptation of means to nds in human works the existence of a designing intelligent cause, the ppearance of a similar adaptation in the works of nature cannot but autho-ze a similar inference in regard to their author. This argument, however, t is urged, (p. 174,) will hardly be considered as complete without some vidence of a higher and more extensive design than the mere support of ur present existence. Our reason refuses to set any limits to the power or isdom ascribed to the Divine character; such a being must be incapable f error, and cannot be supposed to act from malevolence or caprice. But, t is asked, independently of the supposition of a future state, does experience answer to all this? Is our existence, considered as finally terminating t death, a boon worthy of such an author as we suppose? To this question Ir. Jevons hesitates not to answer in the negative. Without a future state, e cannot reconcile the shortness of life, the evils to which it is liable, the ager longing after immortality which seems necessarily to arise in the uman mind, with the conclusions which the admirable frame of nature sug-ests. He conceives, it would appear, that these evils are more than an

equivalent for the happiness of the present life, which is not worth having unless we are allowed to look beyond it. He would say to his Maker, Receive back thy gift, which in my estimation is of dubious value, if limited to this world, if I am not authorized to stretch my views forward to an existence immortal like thy own. Here we feel it impossible to go along with him. We cannot presume to say how much or how little it is consistent with the perfections of God to bestow on his creatures. We are grateful for the animating hopes which he has seen fit to hold out to us; but, after having enjoyed the blessings of this life, we should have no right to impeach his goodness or justice, though we were not encouraged to extend our views beyond it. There may be many things which appear to us incomplete or mysterious, and it may be true that the *hypothesis* of a future state would enable us to solve some of these mysteries; but with our imperfect faculties and limited knowledge, we cannot be entitled to pronounce that thus, and thus *only*, can a solution of the difficulty be obtained.

Mr. Jevons admits, however, that this supposition, while unsupported by more direct evidence, is nothing more than a plausible presumption. For this direct evidence the Christian flies to the pages of revelation, and he rejoices to find it there engraved in clear and legible characters. Our author labours to shew that, independently of the general considerations already noticed, there are marks in the present state of a design which necessarily by its very nature points to futurity. Such marks he thinks he finds in those circumstances of our present condition, which peculiarly adapt it to the purpose of moral education or discipline. These appear to indicate to the reflecting and enlightened mind, that the present scene is far from being the whole of our existence, but is the commencement of a great career of intellectual and moral improvement, which is destined to be renewed and continued in another state.

"The universal necessity imposed upon us of engaging in active employments; the social relations in which we are placed, and which are so well calculated to draw forth social affections; the close connexion which has been shewn to subsist between virtue and hapiness, together with the progressive nature of our moral sentiments; the diversity of human character; and that stimulus to useful exertion, that incentive to every thing great and good, which is found in what we call the ills of life;—these circumstances combined afford sufficient evidence that the formation of mind and character is the great object of the present state, and this is an object which necessarily in its own nature points to futurity."—Vol. II. p. 221.

It is under these heads that Mr. Jevons reduces the considerations on which he principally relies, as proving that the present condition of human life necessarily implies and indicates a future state of existence. He has illustrated them with very great ability, and it is no more than justice to say that we consider the whole argument, in the form in which he has presented it, as well deserving a careful and thorough examination. No one, we think, can rise from its perusal without improvement; without new views of the wisdom and goodness displayed in the manner in which the frame, the duties and the expectations of man appear to be adapted to each other; without an impression highly favourable to the head and the heart of the writer; without admiring the just reasoning, founded upon a correct observation of men and things, which it evinces, and which has enabled him to derive from the appearances of nature so striking an illustration of those prospects, the clear revelation of which the Christian cherishes as the most valuable gift of God to his creatures. Thus much we have felt it our duty

o say in commendation of an argument which appears to us highly excellent nd admirable. We doubt, indeed, whether there exist in any other work statement of the evidence in favour of a future state, as derived from the ight of nature, which can be compared with it for intrinsic force, or for legance and beauty of illustration.

Shall we say, then, that it supersedes the necessity of any other? Shall we receive it not only as an auxiliary, but as a substitute, for the word of eternal life? God forbid. On a careful examination, at the same time hat we admire its ingenuity, we shall not fail to discover several material leficiencies. In the first place, even though we were to grant that the rgument is complete and conclusive in itself, it is so to those only who re capable of comprehending it. The prospect of a future life, the support midst the trials and duties, the consolation under the heaviest afflictions, f the present state, which are derived, not from the admitted probability, ut from the assured expectation, of a world to come,—are they the exclusive privilege of a favoured few? Are they not equally important to the reat mass of mankind; to the poor and uneducated, as well as to the nlightened philosopher? Of the multitudes who now bless God for the liscoveries of the gospel, how many are there (we do not say who could riginate such a train of argument and reflection as Mr. Jevons, for then the ath would be a narrow one indeed, but) who are competent to follow and ppreciate it when traced by others? Whatever, therefore, may become of ersons accustomed to deep thought, who are able to accompany to its emote conclusion a series of refined philosophical speculations,—the great ajority of those who are interested in its truth, whose hopes are to be raised, hose views are to be extended, whose conduct is to be guided, by the ssured prospect of greater things to come, have good reason to be thankful hat they have evidence for these prospects more level to their capacities, dapted to the humblest intellects, provided only that they be serious, candid, nd well-disposed.

In the second place, (still admitting the conclusiveness of the argument s far as it professes to extend,) we doubt its practical efficacy upon mankind n general. We want a future state not only of existence, but of retribution. We want something to operate not on the hopes only, but on the fears of men. ar be it from us to advocate those notions of *vindictive* justice upon which nany of the most erroneous notions of modern orthodoxy have been founded. We believe that all punishment, both here and hereafter, is destined to be emedial; and that it both does and will consist for the most part in the evil onsequences which naturally and necessarily flow from it to the sinner imself. But something else is wanted as a check upon sinful desires, which omes more home to the imaginations of the generality of mankind. An abitual sense of dependence upon God, and subjection to his law,—of sin, onsidered as a violation of that law, and consequently as the object of the Divine displeasure,—a fearful looking for of judgment,—the awful obscurity hrown over the retributive scenes of a future state by the indefinite, but ufficiently intelligible language of Scripture;—these are topics on which he Christian preacher finds it his duty to dilate; and for these the opponent f revelation will find, we conceive, no adequate substitute.

But, after all, highly as we estimate the ability displayed in the statement f this argument, and its intrinsic importance, when rightly combined with ther considerations, still we can by no means admit that it is conclusive hen taken by itself. For what does it really amount to? Merely to this, hat the belief of a future state is *consistent* with those views which reason

and experience authorize, with respect to the nature and moral state of man. In order to form a strictly logical argument, it should be shewn that the condition of human life is consistent with no other supposition;—an undertaking which we fear is not likely to be accomplished. On the contrary, if it had been the intention of our Maker to frame a set of rational and moral creatures, endowed with powers equal to those of human nature, but destined only for a limited existence, it would be difficult to shew that any part of our present condition was not adapted to the circumstances of such a race of beings. To affirm that it is inconsistent with the Divine wisdom and goodness to create such beings, is begging the question; it is an assumption which no one could reasonably make without a much more extensive acquaintance than we possess with the constitution of the universe at large. If we have other grounds for believing that a future life is to succeed the present, *then* we may derive great improvement and satisfaction from tracing the manner in which the circumstances of our present lot are so adapted as to prepare us for it; but we cannot safely argue in the contrary direction, from this apparent adaptation to the certainty of a future state, independently of other evidence. Still, however, this speculation, considered as furnishing a *subsidiary* argument, is one of the most interesting and improving exercises in which a refined and cultivated mind can be engaged. To compare, and, as it were, combine into one consistent whole the presumptions of reason and the discoveries of revelation upon this subject, is among the most valuable uses to which the Christian philosopher can apply a profound acquaintance with the human mind and the condition and circumstances of life; and we have seldom, if ever, met with any thing which is better fitted to answer this desirable purpose than the work now before us.

The following section, on the duties relating to the religious affections, contains an interesting view of the feelings and sentiments which are due to the character of the Supreme Being. These feelings are enumerated and described under the following heads; Veneration, Gratitude, Confidence, Fear. The external acts of private, family, and social worship, by which these sentiments are expressed and cultivated, and which might, perhaps, without impropriety have found a place here, are introduced, according to our author's arrangement, in that division of his subject, to which he has given the name of Disciplinary Morality. To the account here given of the religious affections we have nothing to object; it is highly pleasing and satisfactory, and indicates an enlightened and well-disposed mind, familiar not only with philosophical discussion, but with serious and devout meditation. But here again, we think, it is evident that he has professed to derive from natural religion a great deal more than was ever really obtained from such a source; for we may safely challenge the whole range of heathen philosophy to produce any thing which will bear a moment's comparison with the rational, enlightened, and, we repeat it, truly Christian views which are here exhibited. The same remark applies to the account of what are called instrumental duties, than which it is impossible for any thing to be more correct and judicious. Perhaps we might go one step further in our notions of the efficacy of prayer, which we think it not unreasonable to believe may be the appointed means of obtaining for us a variety of advantages, more especially of a moral and spiritual nature, in a more direct manner than our author is inclined to suppose. The difference, however, is but slight, and the practical conclusions seem to be substantially the same.

Upon the whole, we are decidedly of opinion that in this work Mr. Jevons has rendered considerable service to the cause, not only of natural, but

revealed, religion. It professes, indeed, to be derived from the former exclusively; and if the result of his researches had been to establish anything as countenanced by reason, which is directly opposed to revelation, we might be apprehensive of an impression unfavourable to the latter. But that in all their leading principles they coincide, is nothing more than what the friends of both would desire to be convinced of. Both are the gifts of the same great and wise Being, and it is impossible that they can really contradict each other. It cannot be unpleasing to the rational Christian to perceive, that the truths which he most highly values as the basis of his dearest hopes are found to be worthy of all acceptation when tried by the test of nature and of reason; and the profound philosopher, if he be animated by a real desire for the welfare and improvement of his fellow-creatures, whatever confidence he may feel in his own sufficiency to search out for himself all that it is essentially important for him to know, will rejoice in the belief that the pages of revelation have placed the same advantages within the reach of all mankind.

The work is dedicated with great propriety to the Rev. James Mylne, the present excellent Professor of Moral Philosophy at Glasgow; a gentleman for whose valuable public instructions and personal kindness the author expresses a lively gratitude, in which those who have participated in the same advantages will readily sympathize.

ART. II.—*The Epicurean. A Tale.* By Thomas Moore. London. 1827. 12mo.

WE opened this book with the hope of finding in it at least a regale of philosophy. This hope was not founded on its title alone; for under it might be comprehended every variety of subject, from the classical and eloquent discussion of moral truths, by which the pages of "A few Days at Athens" are distinguished, down to the detail of physical gratifications, by which Dr. Kitchener was wont to delight or disgust the eating public. But in glancing over the notes at the end of Mr. Moore's volume, before we turned to the text, the name of Origen caught our eye: and it seemed impossible that an Epicurean should be brought into contact with the Christian sage, without giving out some sparks of philosophy by which we might be entertained at least, if not enlightened. But our expectation was disappointed. There is little of either philosophy or religion in the book; though so near an approach to both, that we feel justified in directing the attention of our readers to the work; especially as they will find much to amuse the imagination and gratify the taste, though not to employ the intellect.

This work is not new of its kind. It bears a close resemblance, in the most interesting parts of the story, to the well known novel of Valerius. In our opinion, the comparison is greatly in favour of the earlier work; inasmuch as the interest of the plot is of more importance than beauty of style or imagery, in which the Epicurean, like all the other works of Mr. Moore, abounds. Those (if such there be) who have not read Valerius, will undoubtedly find their attention absorbed, and their feelings involved, in the vicissitudes experienced by the hero and heroine of the Epicurean; and none, perhaps, can traverse the last hundred pages with total indifference, for there is something in the history of the character and persecutions of the early Christians which captivates, in an extraordinary degree, the sympathies,

of those who now profess the faith which was against." The mere mention of the names of of the Fathers, the mere reference to the era o their habitation, to the events of their times, is awaken attention, and arouse the deepest sympat has chosen a subject so pregnant with interest, even if the entertainment of his readers were his be Christians, steadfast in the midst of Heathen wander whither it pleases, and the deepest intere him.

Strange to say, this important point is the ve failed to establish, and for want of which the and fluctuating. If we are to believe that his must be merely because he tells us so. One p ther a Bible; and it is true that there is menti Eucharist: but in all other things the discipl Heathens in character and conversation, Heathe and moral constitution. We do not mean addi bearing no marks of regeneration, shewing no s and purification of Christianity. We could s little could have been made of so fine a theme; a subject fraught with sacred interest should b more than the light amusement of an hour; an might participate in an almost equal degree witl

There are subjects enough in the wide world to extract entertainment for light readers and s write with no higher aim, should leave the st Christians to be depicted by those who would love, human and divine, and stimulate to the treasure which has been secured to us by the l fessors and martyrs.

To us it appears strange that, in works of never yet been accomplished,—scarcely atten which detail the vicissitudes of the outward fo there is not, as far as we know, one which ad of heart and life, the enlargement of the views, tions, the renovation of the moral powers of while every other subject of deep interest seems remains untouched? That, while all the str might be portrayed in connexion with the mo nal events, no one should have attempted to ske That, while many have been found to trace th forms of its drapery, none should have endeavo spiritual feelings which ought to form the en the delineation? It cannot be that the imagin requisite for such a task are always or gene Christian convictions and moral sensibilities nor, that the value of the Christian faith is fel only who have not learning and cultivation eno the deficiency we lament. From whatever ca existence, and the wonder increases with eve dering on subjects so striking, yet hitherto atten that the weavers of flimsy fiction can be expe

olid; but that it is surprising that the hints they afford are not seized by writers of equal literary and superior philosophical powers. But enough. Mr. Moore had no such object in view; nor was it to be expected that he should: but more might have been anticipated than is to be found in his Tale.

The greater part of the volume is made up of description: very beautiful description certainly, and so characteristic of Mr. Moore, that a sentence picked out from any part of the book would declare its author. In Persia, Egypt, or the Emerald Isle, or even in the literary and legislative society of our metropolis, Mr. Moore is the same. Once having met him, there is no mistaking him for ever after. Accordingly, in his detail of the loves of an Epicurean on the banks of the Nile, are to be found the same peculiarities which equally characterize his descriptions of Sheridan's pursuit of Miss Linley, and of his influence over the British House of Commons: the same smoothness of style, the same abundance of imagery, occasionally far-fetched, but generally felicitous; the mantle of embroidery thrown over every subject, lofty or mean, grand or trivial, and, therefore, sometimes constituting a decoration, and sometimes a deformity. When he bears the reader on through scenes of Oriental luxury and beauty, his studied elegance of style is appropriate, and our minds are prepared to relish such descriptions as the following:

"While I indulged in these dreams, the sun, half sunk beneath the horizon, was taking, calmly and gloriously, his leave of the Pyramids,—as he had done, evening after evening, for ages, till they had become familiar to him as the earth itself. On the side turned to his ray they now presented a front of dazzling whiteness; while, on the other, their great shadows, lengthening to the eastward, looked like the first steps of Night, hastening to envelope the hills of Araby in her shade.

"No sooner had the last gleam of the sun disappeared, than, on every house-top in Memphis, gay, gilded banners were seen waving aloft, to proclaim his setting,—while a full burst of harmony pealed from all the temples along the shores."—P. 40.

But when we rest in the wilderness, which forms the abode of a Christian father and his disciples, the feelings are prepared for something less trivial and far-fetched than such a conceit as this:

"The only living thing I saw was a restless swallow, whose wings were of the hue of the gray sands over which he fluttered. 'Why may not the mind, like this bird, take the colour of the desert, and sympathize in its austerity, its freedom, and its calm?'"—P. 256.

Small pieces of poetry are dispersed throughout the volume; some exceedingly pretty, and others far inferior to the generality of Mr. Moore's lighter productions. Two specimens may be extracted; the one a picture of the light studies of a female disciple of Epicurus, and the other the lay of a spirit in the subterranean regions of Memphis.

"As o'er the lake, in ev'ning's glow,
That temple threw its length'ning shade,
Upon the marble steps below,
There sat a fair Corinthian maid,

Gracefully o'er some volume bending;
While, by her side, the youthful sage
Held back her ringlets, lest, descending,
They should o'ershadow all the page."—P. 8.

"And memory, too, with her dreams shall come,
Dreams of a former, happier day,
When Heaven was still the Spirit's home,
And her wings had not yet fallen away.

Glimpses of glory, ne'er forgot,
That tell, like gleams on a sun-set sea,
What once hath been, what now is not,
But, oh, what again shall brightly be!"—P. 92.

It is necessary to give an outline of the story. Alciphron, the hero and narrator of the story, in the fourth year of the reign of Valerian, was in his twenty-fourth year, and was, notwithstanding his youth, appointed to the office of chief of the followers of Epicurus. We are favoured with a most luxurious description of a feast given by the young chief to the votaries of the garden, on the anniversary of the birth of their founder. It is in vain to attempt to quote any part of it; for the work being, for the most part, composed of similar passages, we should be at a loss where to stop, if we once paused to give a specimen of the descriptive propensities of our author. At the close of the festival, the mind of the Epicurean chief was assailed by the melancholy thoughts which naturally follow an excess of luxurious excitement, and which must ever be peculiarly depressing to the heart of an unbeliever in a future state. Thoughts of death and annihilation weighed down his spirits, and gave rise to the following beautiful aspiration:

"Leaning against the pedestal, I raised my eyes to heaven, and fixing them sadly and intently on the ever-burning stars, as if I sought to read the mournful secret in their light, asked, wherefore was it that man alone must perish, while they, less wonderful, less glorious than he, lived on in light unchangeable and for ever!—'Oh, that there were some spell, some talisman,' I exclaimed, 'to make the spirit within us deathless as those stars, and open to its desires a career like theirs, burning and boundless throughout all time!'"—P. 14.

Being, at length, overpowered by sleep, he sees in a dream a venerable man, with a taper in his hand, who thus addresses him: "Thou who seekest eternal life, go unto the shores of the dark Nile—go unto the shores of the dark Nile, and thou wilt find the eternal life thou seekest!"

Brighter prospects accompany the warning. The vision haunts the professor's mind; a vague desire to search if any thing more conducive to the repose of his spirit were really to be found in the land of antiquity, of mystery, and of wonders, continually presses upon him, and at length, in A. D. 257, he sails for Alexandria.

The charms of society, of pleasure and beauty, welcome the philosopher, whose fame travels with him. His visits give opportunity for glowing descriptions of the yearly Festival of Serapis at Canopus, the Festival of Lamps at Sais, and the Obelisks of Heliopolis. The island of the Golden Venus is described with the same poetic colour which, while it warms the imagination, destroys, it must be owned, in an equal degree, the historical truth of the author's portraitures. The Pyramids of Memphis, the monuments of ages past, the destined objects of wonder for ages to come, next awaken the philosopher's imagination, and when, in the shades of evening, he wanders in the religious gloom of their shadows, the great mystery once more troubles his breast: "Must thou alone then perish? Must minds and hearts be annihilated while pyramids endure? Death, death even on these everlasting tablets; the only approach to immortality that kings themselves could pur-

chase; thou hast written our doom, saying, awfully and intelligibly, 'There is for man no eternal mansion but the tomb.'"

Suddenly, in the midst of these musings, the burst of harmony and rejoicing springs forth, for on that evening was to be celebrated the great Festival of the Moon, on an island between the gardens of Memphis and the eastern shore, where the temple of the goddess was erected. A new topic opens for the brilliant powers of description which Mr. Moore can so well display. But, to pursue the main clue of our story, the philosopher sees among the group of maidens officiating as ministering nymphs in the service of the Goddess, one surpassing model of innocent beauty, which subjugates his faculties and becomes the presiding genius of his future life.

Losing sight of the object of his adoration he rows across the solitary lake and finds himself in a congenial spot for his meditations—the Necropolis, or city of the dead, a scene of melancholy grandeur, overspread with tombs and pyramids. Two females soon after land at the same spot, and are followed by him, unobserved, through secret passages of one of the pyramids. In its recesses he observes once more his young worshiper of Isis bending over a lifeless female form enshrined within a case of crystal, and is not surprised at seeing her kiss with devotional fervour even the silver cross which is near, for the cross was among the Egyptians the emblem of future life.

Alciphron returns next day and enters upon what we must say is neither a well-contrived nor very interesting portion of his adventures, all reasonable probability being set at nought. The philosopher's visit had been observed by the crafty Egyptian priests, who have long marked the philosopher as a prize, whose conversion and initiation into the mysteries of their Goddess would redound highly to their credit. Accordingly, every thing is prepared for passing him through the initiatory ceremonies, subduing his mind, and finally converting him, or (as would appear) disposing of him in some more summary way. The poet's fancy is thus set to work to devise the most plausible deceptions by which the philosopher can be half burnt, half drowned, half hung, and, in short, brought in divers ways within an inch of his life. For this portion of his work the author resorts to "La Vie de Sethos" and the "Voyages d'Antenor;" but authority will not turn the impossible into the possible, and, in our judgment, the best assistance he could have called in would have been some such mechanical contriver as the arranger of a pantomime must bring to his aid to settle what flights of the poet's imagination are within the power of mechanical contrivance to give plausible execution to, and what would infallibly, instead of the sublime, run into the ridiculous.

"Quid valeant humeri, quid referre recusent."

Through all these halting devices, however, Alciphron passes with an agility and strength of nerve and muscle which the gymnasium rather than the garden would seem proper to produce, and at length stands before the mysterious veil of the Goddess, the removal of which is to open the deepest secrets of the Hierophant, and to seal his fate as he shall reject or submit to the imposture.

In this crisis he is saved from the dilemma and rescued from the wiles and power of the priesthood by a female, who guides him away through the darkness, and seats him by her side in the car left ready (as it afterwards appears) for the presiding Hierophant's usual passage through subterranean ways to the Island Mœris. Thither the car proceeds after a fashion which

such of our readers, if there be any, as have bra
the passage of a Russe Montagne, will better und
described, or than we would willingly attempt t
the philosopher finds himself on the earth's surf
his companion, the beautiful Priestess of the M
rejoice in finding himself so well out of the Py
must equally rejoice at *his* extrication from his un
and thenceforward the story proceeds, as it ha
sober earth's surface, with interest and beauty.

But Alethe starts with suprise and fear wh
being whom she expected to find in the Athenia
(unknown as he was, but by repute, to hersel
made subservient to her own release from Heath
young and handsome votary of the garden. A
and hesitation, she cries, "To the Nile without
bears her thither in a boat procured for the pur

The position of the parties, obviously or
enough, must be allowed to be beautifully ma
the stream is exquisiteiy told in strains of the
Their course, by Alethe's desire, is directed to
bourhood of the great city of Antinoë.

From the explanation which Alethe now giv
desert, and an episodical narrative here introdu
her history. She is a Christian. Her mother
by the venerable Origen to transcribe his wri
became possessed of a Bible, and was conv
Being widowed and friendless, she sought an
Moon, at Memphis; where, though officiating
daughter Alethe in her own faith. After her
endure the idolatries of the temple, and her ol
munity of Christians in the wilderness, over
Origen, presided. On their arrival at the dw
ciphron cannot resolve to quit his Alethe, w
mutual affection, and he therefore styles himse
his abode among the caverns; though he is i
trines and history of the divine faith, having
versed with any of its professors except Alethe;
her savour little enough of any thing so solemn
tion is, however, soon captivated by the po
skims the Bible with so much success, that in
becomes what Alethe, Melanius, and, appare
be a Christian. What process his mind wen
ciently informed to be very clear about the n
satisfied that he betroths him to Alethe; and
and another seems to be within his reach, wh
ened by the breaking out of the persecution,
gated by Macrianus. Melanius dies under to
Alciphron, after vainly denying his faith, is sp
officer, and wears out many years of his life
becomes so strengthened, that, at an advanced
conscience to the imperial will, and being sen
the brass mines of Palestine.

Such is the tale; the latter part of which, th

the interest of the whole. There is nothing to identify the personages with their faith; we recognize none of the grand and beautiful features of Christianity in the character and conduct of its professors. They die for their religion, it is true; but it is not made at all clear in their vague and mystical discourses why it should be dearer to them than life.

From the state of despair into which Alciphron is plunged by his terror of death, (a terror which was increased by his perusal of the Scriptures of the Old Testament,) he is supposed to be roused by the following exposition of the Christian doctrine afforded by Melanius:

"'Thou art yet, my son,' he answered, 'but on the threshold of our faith. Thou hast seen but the first rudiments of the Divine plan; its full and consummate perfection hath not yet opened upon thee. However glorious that manifestation of divinity on Mount Sinai, it was but the forerunner of another still more glorious, that, in the fulness of time, was to burst upon the world; when all that had seemed dim and incomplete was to be perfected, and the promises, shadowed out by 'the spirit of prophecy,' realized; when the silence that lay as a seal on the future was to be broken, and the glad tidings of life and immortality proclaimed to the world!' Observing my features brighten at these words, the pious man continued. Anticipating some of the holy knowledge that was in store for me, he traced, through all its wonders and mercies, the great work of Redemption, dwelling on every miraculous circumstance connected with it; the exalted nature of the Being by whose ministry it was accomplished, the noblest and first created of the sons of God, inferior only to the one, self-existent Father; the mysterious incarnation of this heavenly messenger; the miracles that authenticated his divine mission; the example of obedience to God and love to man, which he set as a shining light before the world for ever; and, lastly and chiefly, his death and resurrection, by which the covenant of mercy was sealed, and 'life and immortality brought to light.' 'Such,' continued the hermit, 'was the Mediator, promised through all time, to 'make reconciliation for iniquity,' to change death into life, and bring 'healing on his wings' to a darkened world. Such was the last crowning dispensation of that God of benevolence, in whose hands sin and death are but instruments of everlasting good, and who, through apparent evil and temporary retribution, bringing all things 'out of darkness into his marvellous light,' proceeds watchfully and unchangingly to the great final object of his providence,—the restoration of the whole human race to purity and happiness.'"—Pp. 269—271.

This creed (essentially Arian in the most important points) was, we are told, probably inculcated on Melanius by his master, Origen. Whether Origen, held such opinions has been a fertile subject of dispute. If we are led by some passages to suppose that he did, other declarations of his belief are inconsistent with (what was afterwards called) Arianism. "According to our doctrines," he says, (Contra Celsum,) "the God and Father of all is not alone *great*, for he has communicated of his greatness to the first-begotten of all the creation." He also doubts whether the Holy Spirit be not created by the Son, since it is said that "all things were made by him." On the other hand, he says, "Though we speak of a *second God*, we mean nothing more than a virtue comprehending all virtues, and a reason comprehending all reason, for the good of the whole, which we say is united to the soul of Jesus, which we say was alone capable of partaking of this perfect reason, perfect wisdom, and perfect virtue." (Ad. Celsum.) Amidst these difficulties, we must conclude with Priestley, that if he appeared to favour the Arian principle, "he did it only in words and not in ideas." No such inconsistency renders doubtful his opinions of the final

destiny of man. He certainly believed that the wicked, after being punished according to their deserts, would come out purified and obtain mercy. The consoling doctrine of the final restoration of the whole human race to purity and happiness being imparted by Melanius to Alciphron, was that on which the latter would naturally rest, when seeking relief from his terror of death; yet, though his need of such a relief is the hinge on which the whole of the story turns, it is not told what was the effect of the reception of this belief on the mind of the Epicurean. That it was not great, may be inferred from the fact that he denied his faith on the first temptation, and employed all his powers to induce Alethe to forswear herself and live. Little better results than these could indeed be expected from those parts of the discourses of Melanius with which we are presented; and though the greater number are conveniently said to be omitted, the reader is not tempted to regret his loss, as they were confessedly unable to inspire the disciple with courage, or to teach him sincerity. There is, to be sure, one excuse which has been made for the avowed flimsiness of his hero's conversion. It has been said that if Alciphron had been represented as an actual and abiding convert before the loss of Alethe, he would have been too open to the observation; that love was his converter, by motives which would as easily, under different circumstances, have made him a believer in any creed; and that his avowed infirmity of purpose while the reward of conviction was within his attainment, and the sincerity which his after sufferings attested when that prize was for ever withdrawn which could have cast a doubt upon the single-heartedness of his profession, place his character upon the most respectable footing which the author could assign to it. To all this, we can only say that it is at best a contrivance to evade a difficulty which the author had better have avoided altogether.

It really seems an injury to Christianity to represent it thus powerless, flimsy, and imaginative. The professors of other faiths have been known to lay down their lives for conscience' sake, and we cannot but wish that the community in the desert had been worshipers of fire, of the planets, of any thing rather than the God of Christians, whose gospel is too sacred to be used as an instrument for a purpose so light that the records of Paganism would have answered as well. The interest of Mr. Moore's own Fire worshipers is superior to that of the Epicurean convert, and our sympathies with the former are not disturbed by the dread of touching too lightly on a sacred subject. What Mr. Moore's religious opinions and feelings may be, or whether he meant to gratify any particular sect by the doctrines of his text, or the comments and quotations in his notes, we know not: but in these subjects he is not at home; and we hope this is the last time that he will attempt to honour religion (if such be his aim) by making it the groundwork of his elegant fictions; or to create an interest in his fictions by introducing themes too vast for his powers and unsuited to his genius.

Christianity, even in its outward fortunes, belongs to the world of mind; Mr. Moore's talents direct him to the delineation of the world of matter; except, indeed, when civil liberty is in question;—then the stream of his eloquence pours forth a deeper and stronger tide. To these subjects let him apply his eminent talents. When he speaks of the graces and beauties of nature, when he leads us among her groves and valleys, her gardens, bowers and streams, we follow him with delight. When he invites to the feast, the song and the dance, our spirits leap and sparkle, like the fountain unsealed by the wand of the enchanter. When he raises the watch-word of

freedom, our ears catch the signal, and our hearts echo to his call. But when he plants his adventurous foot on the holy ground which none may lightly tread, we shrink from his side, and look around for a guide whom we know to have attained its heights and fathomed its depths, who can interpret to us the celestial harmonies which reach his ear in no unknown tongue, and who can

> "Fix in calmer seats
> Of moral strength, and raise to loftier heights
> Of love divine, our intellectual Soul."

ART. III.—*Minutes of a General Synod held at Strabane.* 1827. Belfast, printed by F. D. Finlay.

WE have received a copy of this document, which has been printed for the use of the members, but not published. Like the votes of the House of Commons, it contains the proceedings, resolutions proposed, &c. &c., without giving the speeches with which they were accompanied. It will enable us to state some interesting particulars for the information of our readers, who are probably unacquainted with the *constitution* of this Synod, though they have lately become acquainted with some of its proceedings.

It appears that the number of congregations, the ministers and elders of which constitute the Synod, is at present 201; and that when all the vacancies are filled, the number of ministers is 222, the excess of ministers arising from collegiate charges and from assistant ministers. Allowing an elder for each congregation, the whole body, if assembled, would amount to 423, exclusive of the Presbytery of Antrim, which consists of eight congregations and eleven ministers. The meeting having been appointed to be held at Strabane, a town in the western part of the county of Tyrone, adjoining both Derry and Donegal, there assembled there on Tuesday, 26th of June, one hundred and thirty-four ministers and forty-nine elders, so that it could not be said of the latter, that "they were a dead weight," in producing a majority, as at the Synod in 1723, of which such an interesting account has been given by Dr. Winder, a contemporary English minister settled at Liverpool, who happened to be present.* It appears, therefore, that there was not a half of the members at Strabane.

The business was opened by the Moderator of the preceding year, the Rev. William Wright, minister of Annahilt in the county of Down, who preached an excellent sermon on charity, from Coloss. iii. 14, and who did not, like the Rev. Gilbert Kennedy in 1723, make a sermon on brotherly love a vehicle for uncharitable censures, nor did he in his subsequent conduct act at variance with the doctrine he recommended. The Synod having been then constituted by prayer, a new Moderator was chosen. On this occasion every Presbytery has the power of nominating a candidate under certain regulations; and the roll is then called to determine which of the nominated candidates shall be Moderator. On this occasion only one was nominated, the Rev. James Seaton Reid, Minister of Carrickfergus, and he was unanimously chosen. The election of the clerk succeeds, and it has hitherto been a mere matter of form, as the office is considered to be one of

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* Dr. Winder's letter is published in the Christian Moderator for October 1827.

a permanent nature. It was determined, however, to make an effort to put out Mr. Porter, who has for some years ably filled that office, because, when asked by the Commissioners of Education Inquiry, he had avowed himself an Arian. There were in the Synod at least four parties, the violently Orthodox, the moderately Orthodox, those suspected of Arianism *who did not avow it*, and the acknowledged Arians. The first party, with which the motion for dismissing Mr. Porter originated, and who were for carrying all measures for the *purification of the Synod* with a high hand, may be considered as having Mr. Cooke for its leader, and, from the signatures to a protest against Mr. Porter's continuance in office, may be set down as, comprising forty-one ministers and fourteen elders. In calling the others *moderately* orthodox, it is not meant to insinuate that they are less convinced of the truth of the doctrines called Orthodox than Mr. Cooke himself, but that they hold them with more charity, and are averse to impose a yoke on their brethren, or to persecute them for the honest avowal of their opinions. To this party belonged Dr. Wright, the late Moderator, Dr. Hanna, the Synod's Professor of Divinity at Belfast, Mr. Carlile, of Dublin, one of the Secretaries of the Hibernian Bible Society, and a great proportion of the most aged and respectable ministers. These gentlemen, when the question was introduced, could not approve of Mr. Porter's sentiments, but they were shocked at the attempt to remove a faithful officer for such a reason; and the amendment which was finally carried originated with them, and may be considered as their measure. It is painful to speak of the third party, some of whom may be objects of pity rather than resentment. Whether they have lately received an accession of knowledge, like a member who has published his conviction, and is now one of the most violent, or whether their fears had too much influence, we presume not to say. They were, we hope, few in number, for they could not hope to retain the respect of their old friends, and they have not succeeded in acquiring the good opinion of those whom they courted. It has been said that the great Orthodox leader observed of some, "that *their* orthodoxy was not *his* orthodoxy;" and thus it will ever be with timid and undecided characters. These persons, whoever they were, were ranged with the moderately Orthodox. The fourth party was small indeed, but it contained the Rev. H. Montgomery, whose powerful speech commanded the respect of his most bitter opponents, whilst it has secured him the esteem and admiration of the friends of free inquiry, wherever the debate has been circulated. Mr. Porter himself, a man of considerable talents, did not tamely shrink from his opponents, but defended himself with spirit, and shewed himself an honest and independent man. The small number of this party must be attributed to the place of meeting, which was at a great distance from the counties of Down and Antrim, where freedom of inquiry is more prevalent, and the consequent absence of the greater number of ministers from these counties, especially as the discussions which were brought on could not have been expected. Dr. Winder's letter, already referred to, shews that, in 1723, the rules of the Scotch Church, and of the Ulster Synod, were violated without scruple by orthodox majorities; and the champions of orthodoxy, in 1827, kept the Synod occupied for days on motions of which no notice had been given, though the *code of discipline*, which Mr. Cooke boasts of as chiefly his own work, lays it down that "the Committee of Overtures is to prepare all matters originally commencing in the Synod, and that new overtures shall be on the Synod's books for at least one year." It is true that the election of a clerk, or a declaration of sentiments, may not be considered as coming within these rules, and, strictly

speaking, they do not; but the courtesy of public assemblies required that notice should have been given; and we have heard, that if the discussions which took place had been anticipated, there would have been a fuller attendance both of ministers and elders. We merely notice it at present to account for the very few by whom Mr. Montgomery was supported. The resolution which, after many proposed changes, was eventually passed, is recorded in our number for September last, p. 711, as well as the Protest which accompanied it.

After the election of the clerk, the returns from the several presbyteries were ordered, which contain a number of particulars which it is a part of the clerk's duty to arrange.—These are all inserted in the minutes. There are in all fifteen presbyteries, and we find enough in their returns to convince us of their adherence to old forms; but we could not help being amused at observing that the one first read was that of the Presbytery of Bangor, which stated, that the Rev. HENRY MONTGOMERY, of Dunmurry, was its Moderator for the next twelve months; that they had licensed John Porter and B. T. Stannus to preach the gospel (in the first of whom we recognize the newly-chosen minister of Park Chapel, near Liverpool, and the gentleman who sent to the Christian Moderator the interesting letter of Dr. Winder, discovered in the archives of Renshaw-street congregation, Liverpool); and that they had received under their care a student with letters dimissory from the Presbytery of Antrim, that body with which some members of the Synod deny any connexion whatsoever. What must have been the feelings of some members when this return was reading? We are not accurately versed in the distinctions which are made between the Synod and the Interloquitur, as it is called; but in the proceedings of the latter we find Dr. Bruce appointed a member of the Committee for managing the Widows' fund, which is surely quite as dangerous as having Mr. Porter in the office of clerk. We should have supposed the worthy Doctor would have been deemed too heretical to be trusted with the interest of the widows and orphans of so many orthodox divines. There are, however, none of the *forty* alarmists on the Committee, or we should dread the consequences of their meeting this noted Arian, even on money transactions, though some of them did not object to follow him to the throne of their sovereign some five or six years ago. After these returns were read, and the place of meeting fixed for the next year, Mr. Cooke brought forward the motion which led to the interesting debate recorded in our number for October, a debate which occupied not less than sixteen hours, and was conducted with great ability. There was much variety of opinion as to the terms in which the resolution should be expressed, and that which was finally carried we now annex from the minutes:—"That whereas some members of the Synod have made open profession of Arian sentiments; and whereas Mr. Porter, in his evidence before the Commissioners of Education Inquiry, has declared, *that in his opinion there are more real than professed Arians in this body;* and whereas Mr. Cooke, in his evidence before said Commissioners, has declared his opinion, *that there are, to the best of his knowledge, thirty-five Arians amongst us, and that very few of them would be willing to acknowledge it;* and whereas Dr. Hanna, on a similar examination, has declared his opinion, *that he presumes there are Arians amongst us;* we do hold it incumbent on us, for the purpose of affording a public testimony to the truth, as well as of vindicating our religious character as individuals, to declare that we do most firmly hold and believe the doctrine concerning the nature of God, contained in these words of the West-

minster Shorter Catechism, that '*there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are on God, the same in substance, equal in power and glory;*' and that the members now absent be and are hereby directed to attend the next meeting of the Synod, to express their belief concerning the foregoing doctrines; and that such of them as do not attend, shall send to said meeting an explicit declaration of their sentiments on this important point, which declaration shall be addressed to the clerk." This having been agreed to, one hundred and seventeen ministers out of one hundred and thirty-four, and eighteen out of forty-nine elders, voted *Believe;* two ministers voted *Not;* four withdrew before the question; and eight declined voting. Of these fourteen, ten signed the protest which we annexed to the debate, and were joined by five elders. It must be recorded to the honour of Mr. Brown, Minister of Tubbermore, that though an avowed Calvinist, he refused the test on the principle of objecting to any human formulary, and we believe others would have joined him, if they had not been induced to consent to the measure before they were aware of its consequences. We pass over the reports of the Examination Committees, but are induced to notice a paragraph which succeeds them, from which we learn that exertions are making to procure historical accounts of the several congregations; and that these accounts are to be transmitted to the Rev. R. Hogg. This gentleman, who resides at Armagh, has lately made himself the subject of much remark by his opposition to Catholic emancipation; but though his conduct on this and other occasions cannot meet our approbation, we think it a duty to observe, that he has been spoken of as a useful member of the Synod, particularly for attention to the details of business; and the situation which he holds of Deputy Astronomer at Armagh, may be considered as a proof of his scientific attainments. If he can prevail on his brethren to furnish him with all the particulars which can be yet collected,—for much, we fear, is past recovery, he will render an important service to the body of which he is a member.

The Report of the Committee for managing the Divinity Professorship shews either great poverty or great want of exertion. Though twenty-five students paid fees of two guineas each, and though the whole payment does not exceed £100 per annum, yet the interest of the fund collected and the subscriptions have not enabled the Committee to pay this sum, for we find a debt acknowledged to the Professor of £160 17*s.* 5*d.* Irish currency. This is not a state of things honourable to the body, and would be a very poor return for the great labour of the Professor, if he did not find pleasure in performing the duties of so honourable an employment.—After the Report of the Home Mission Society, another instance of the spirit by which many of the members of the Synod were actuated, was furnished by an amendment moved to the resolution for continuing the Committee of last year, "that no Arian be admitted on the Committee." This amendment, however, was negatived, and another afterwards carried, "that the Committee of last year be continued, with the exception of Mr. Cooke." The first amendment was aimed at Mr. Montgomery, and its rejection produced another protest, which was signed only by twelve ministers and three elders. Mr. Cooke, we are informed, has since established a Mission Society of his own, the object of which is to preach within the bounds of such congregations as he conceives to be destitute of *gospel preaching.* We do not wish to speak of this gentleman with harshness; he is undoubtedly a man of great ability, and we do not question the sincerity of his zeal; but, like the late Mr. Fuller,

l some other English divines now living, he cannot allow any to differ n him on what he deems essential points, and he does not prosecute object with candour, charity, or prudence. He has done more to give)licity to what he calls *Arianism* than all the supposed professors of it in Synod; and if a considerable progress be now making in the sentiments abhors, we must ascribe it in a great degree to his own exertions.

From the Report of the Committee in correspondence with Government, find that five new congregations have been appointed to receive the third ts of Royal Bounty, i. e. £50 per annum each. More claims are under sideration, and this is one cause why some members of the Synod are anxious to be thought well of by Government. We wish, indeed, that Irish brethren had not such a temptation to influence them. There has, vever, been a change of Ministry, which is not favourable to the insti- ors of religious animosity, and we should not be surprised if this change duced a happy effect on some of our *church militant*, especially as they 'e lately had a valuable lesson given to them by Dr. Chalmers.

Amongst the overtures we find several motions, the consideration of which s deferred to next year. These were a motion for promoting a union h the Seceders, a body of Presbyterians remarkable for their strict ad- ence to the Westminster Confession; a motion for a second annual eting of Synod for promoting the advancement of religion; and a motion : no candidate for the ministry shall be licensed or ordained by any sbytery until he subscribes the Westminter Confession. Several memo- ls were presented respecting new congregations or new elections, but there s nothing interesting. From a list at the end of the Minutes, it appears t there are sixty-nine licentiates, or persons authorized to preach, who 'e not yet obtained congregations. The Synod broke up on Wednesday, July, being the ninth day. Many of the discussions will be renewed at next Synod, when a fuller attendance may be expected; and whatever result may be, we cannot entertain a doubt that the discussions which have en place, and those which may be expected, will contribute to the diffusion religious knowledge. We anticipate also the progress of our own nions, because we believe them to be true; and as we can have no tive for advocating them but such belief, we sincerely pray, that if this be so, our eyes, and those of all others, may be opened to see, and our rts prepared to receive, the truth, even as it is in Jesus.

CRITICAL NOTICES.

r. IV.—*The State of Society in he Age of Homer.* By William Bruce, D. D. Belfast. 1827. pp. 11.

HE plan of this little work is excel- . Our common treatises on Greek quities do not sufficiently discrimi- : the characteristic manners and ideas lifferent ages, and thus mislead, by ading the reader to suppose that what ue of one period is equally so of all, unless he is distinctly warned of its limited application. It is extraordinary that this evident imperfection in our systems of antiquities should not have produced more *monographs* of the principal periods, in which every thing might have been exhibited which belonged to each, without the intermixture either of earlier or later usages. The works of Homer are peculiarly adapted for a specimen of this mode of treating Grecian antiquities. Whether we suppose

him to have described the manners of his own age, or of the heroic times, or, as is most probable, to have idealized the former by mingling them with the poetical traditions of the latter, is of little importance; they are the manners of Homer's poems, to whatever age they may belong, and a collection of the scattered traits, in such a picture as Dr. Bruce has exhibited, could not fail to be very useful to those who are studying his works. We are surprised that nothing of this kind should have been attempted before in our own language, nor even by the all-embracing industry of the Germans. The work of Feithius, entitled Antiquitates Homericæ, which Gronovius incorporated in his great collection, and which Stöber republished with notes, (Strasburg, 1743,) comes the nearest in plan to Dr. Bruce's; but he does not so strictly confine himself to Homer as an authority, and, as is observed in the preface, his work is little known and defective.

The plan of Dr. Bruce's volume is very simple. After an introduction on the age and life of Homer, he collects together under various heads every thing that belongs to Homeric Archæology. The titles of the Sections are, I. Astronomy and Chronology. II. Geography and Navigation. III. Agriculture. IV. Civil Government, Military Affairs and Religion. V. Private Life and Manners. VI. Ornamental and Mechanical Arts. Each of these sections has several subdivisions, and under some one or other of them every thing will be found, of which the reader can desire an explanation. The passages of the original are referred to, in support of every assertion, and frequently quoted in the margin; the authorities are derived from Homer alone, with the exception of occasional references to Hesiod, who, from his proximity in time to Homer, is considered as an equally authentic voucher.

Dr. Bruce enters into none of the questions which have been agitated of late years, with so much learning and ingenuity, respecting the original form of the Iliad and the interpolations which now exist in it, the reality of the war of Troy, the authenticity of the Odyssey, &c. It would have been a sufficient reason to have assigned for passing over such inquiries, that they were not suited to the object of his work, nor had been attended with any certain result; there was no necessity for denouncing them as designed to feed a "*heartless* and tasteless scepticism." P. 36. To apply an epithet of moral reprobation to a literary opinion, is to create an unfair prejudice in the mind of the young reader, and tends to foster a spirit of dogmatism. The author himself keeps at the greatest possible distance from every thing like scepticism, and even quotes the Batrachomyomachia as the work of Homer, (p. 201,) though he elsewhere appears to waver in his belief. (P. 25.) Thinking so lightly of the modern criticism, it is less wonderful that he has given the life of Homer in his introduction, from the piece which bears the name of Herodotus. He is wrong, however, in supposing the different dates assigned to the age of Homer in the life and in the history, to be the principal circumstance which has induced learned men to deny the authenticity of the life. "Me," says Wesseling, "trahunt qui Herodoto abjudicant. Dictionis sane tenor et filum vocabulaque compluria Herodotea non sunt. Adsunt opiniones præterea, Herodoteis valide pugnantes. Et quis veterum, qualium de Homeri origine, patriâ, fatis carminibusque commemorantium magna utique corona, Herodoto contribuit unquam?" "Nugax libellus," says Valckenaer, "de Vita Homeri, sub Herodoti nomine vulgatus, sed meâ quidem sententiâ a Sophistâ quadam pauperculo scriptus, ingenii exercendi causâ." The contents are even more unworthy of Herodotus than the style. The father of history, it is true, was a lover of anecdote, but surely not even in his dotage can he have strung together the gossiping tales which are found in the life of Homer. That the author was not likely to have forfeited his own claim to reputation, by giving Herodotus the credit of his work, is a feeble presumption of its genuineness. The same argument would prove the genuineness of the Epistles of Phalaris, the Argonautica, and many other works of late origin, the authors of all of them having been willing to remain unknown, in order the better to sustain their assumed character.

We could have wished too that a severer judgment had been exercised in producing passages from Homer supposed to be parallel to others in the sacred writings. Dr. Bruce does not, indeed, absolutely decide that Homer knew and copied the Hebrew writers, though he seems inclined to this supposition, (p. 15,) but some of his quotations resemble each other only in a word. Thus he says, "In the twenty-fourth book of his Iliad, (527,) Homer puts this allegory into the mouth of his

hero: 'Two urns are placed on the floor of Jove, full of the gifts which he bestows; the one of good, the other of evil. He to whom he gives them *mixed* will sometimes meet with evil, sometimes with good, but he to whom he gives sorrow will be always exposed to injuries. Dire calamity will persecute him while he remains upon the earth. He will pass through life, honoured neither by gods nor men.' This has the appearance of an amplification of the 8th verse of the lxxvth Psalm: 'In the hand of the Lord there is a cup and the wine is red, it is full of *mixture*; and he poureth out of the same, but the dregs thereof all the wicked of the earth shall wring them out and drink them.'" P. 18. Now, though the word *mixture* occurs in both passages, they are not even parallel, much less is there any reason to suppose that Homer imitated the Psalm. The mixture in Homer is a tempering of the cup of adversity; the *mixed wine* of Hebrew poetry is wine drugged or spiced, so as more speedily to make the nations drunk with the fury of Jehovah; the one mixture dilutes, the other strengthens.

That part of the work, which is comprehended in the six sections which we have enumerated above, appears to have been executed with great care and repeated perusals of Homer. Scarcely any thing is omitted, as far as we have observed, which belongs to the picture of this age. It will be read with pleasure by those who wish to know what were the manners and sentiments of these early times; and will be very useful to the student, by supplying him with an intelligible explanation of many terms, which are very falsely or inadequately explained in the Lexicons. The benefit of the latter class would be much promoted by a still more frequent introduction of the Greek term at the foot of the page, the addition of a Greek index, and the reform of the typography, which is inaccurate beyond any thing that we remember to have seen.

ART. V.—*A Sermon preached at the Chapel in Hanover Square, Newcastle-upon-Tyne, March* 25, 1827, *being the last Day of the Century since its Dedication to the Public Worship of God.* By William Turner.

THE excellent author of this discourse belongs to a school of preachers who think that no opportunity should be neglected of giving to the general lessons of duty that peculiar interest which they derive from association with unusual events and occasions of rare occurrence. Such is pre-eminently to a Dissenting congregation the centenary of the foundation of their place of worship. The eventful vicissitudes of the world at large and of the families and individuals who compose the religious community, the remembrance of departed worth, the progress of religious knowledge and liberty, the continued enjoyment of spiritual privileges not always accompanied by the faithful improvement of them, and a multitude of other topics, offer themselves so readily, that the preacher's difficulty lies rather in selection than in invention. Mr. Turner's text, Heb. x. 32, 33, "Call to remembrance the former days," &c., leads him first to consider briefly the principles of Nonconformity, and to contrast the condition of the Puritans in former days with that of Protestant Dissenters in these happier times, and then to enter on some topics more immediately concerning the pastor and his flock.

"I have been led," he observes, "by the present occasion to recur to the old Trust-deeds and other records of the congregation; and as I have passed from one to another, and observed the almost entire change of names and families, which have appeared to bear influence during the several intervals of about forty years each, which have elapsed between the dates of one of these instruments and another, I have not been able to keep myself from exclaiming with the Royal Preacher, 'One generation passeth away, and another generation cometh.'*

"Now, surely, these are circumstances which may well make us serious and thoughtful. May we not improve the subject by carrying forward our thoughts to some particular consequences which naturally follow from such a fluctuating state of things? May not such reflections assist us better to act our part in our own generation, and prepare us for the time when we also must pass out of it, and give place to the generation that shall follow? Will they not teach us that there is only one thing that is permanent and immortal, Faith and Piety and all Goodness? If in our generation we strive to cultivate this, we shall be safe against the injuries of time and even the stroke of death itself. We shall be sure, through the blessing of God by Christ Jesus, in the reversion of a happy immortality. Every thing else

* "Eccles. i. 4."

is either frail and perishing, or we must leave it to the generation that shall succeed; which also shall have only the use of it for its appointed time.

"There is one other circumstance connected with the review of the fluctuations of our religious community, which scarcely needs to be pointed out to those who have even a moderate knowledge of us, or only a short recollection of our former state; I mean the vicissitudes in point of worldly circumstances and station among their fellows, which have attended so many of the families that have composed it; how some have gradually disappeared, which once made a great figure among us, while others are now distinguished, which were unknown to former generations; perhaps to give way to others in the next, or certainly in some succeeding one. Should not this dispose each of us to 'bear our faculties with meekness;' to check a too hasty tendency of those who are in prosperous circumstances to say, 'I shall never be moved;' to 'beware lest we forget the Lord,' by whose permission we 'eat and are full;'* but since 'the time' for every thing on this earth 'is short, to rejoice as though we rejoiced not, to buy as though we possessed not, and to use this world as not abusing it; seeing that the fashion of it passeth away.'"†—Pp. 12—14.

The following remarks relate to a change in the religious feelings of the present generation, which is of more importance than is usually attached to it, and which threatens, more than any other cause, the decay of our congregations. When we see that even the temporary suspension of an eloquent preacher's services is the signal for his hearers to desert the walls which they thronged before, what can we infer, but that curiosity is a more powerful principle amongst us than religious feeling? What can we anticipate, but that a motive so notoriously inconstant in its operation will give us none of the steadiness and consistency of religious character which belonged to our more pious but less critical ancestors?

"But in fact, both ministers and people are too apt to assign too high a rank to *preaching*. The original purpose of these meetings was social religious *worship*; men came to church under the previous conviction of their dependence upon God, and their great obligations to Him, and with the expressed intention

* "Deut. vi. 11, 12."

† "1 Cor. vii. 29—31."

On the subject of another great and growing evil, the neglect of the Lord's Supper, Mr. Turner writes with true Christian feeling, pp. 21—26; but our limits will not allow us to extend our quotations, and we hope that by introducing his discourse to the knowledge of our readers, we shall lead many of them to a perusal of the whole.

ART. VI.—*Lettre à M. C. Coquerel sur le Système Hiéroglyphique de M. Champollion, considéré dans ses Rapports avec l'Ecriture Sainte, par A. L. Coquerel, Pasteur Extraordinaire de l'Eglise Wallonne d' Amsterdam.* Amsterdam. 1825. pp. 48.

THIS pamphlet, the title of which was quoted in an article on Egyptian Hieroglyphics in another department of our work, (p. 319,) was originally designed to have been a communication to a periodical work entitled Revue Protestante, established by M. Charles Coquerel at Paris. A considerable part of it is occupied with an account of the discoveries of M. Champollion, with the nature of which our readers are already acquainted. We shall, therefore, confine our notice of the work to those points of connexion between these discoveries and sacred literature, which have not been brought into view in the article before referred to.

The antiquity of the Mosaic books has been doubted on the ground that, even if the art of alphabetical writing were known so early, there is no reason to believe that mankind possessed a material on which books could be written. Eichhorn, in his Introduction, had endeavoured to obviate this objection, by appealing to the use of linen for this purpose in ancient times; but how completely is the difficulty removed by M. Champollion's discovery of a papyrus in the catacombs of Egypt, written, according to the date which he has read on it, 1732 years before the Christian era, or 3557 years before the present time! (Lettre à M. le Duc de Blacas, II. 58.) He himself acknowledges that he was startled at the discovery of a document at once so ancient and so frail, yet we see no reason to suppose that he has deceived himself respecting its antiquity. M. Coquerel draws from this fact the legitimate inference, "The question will never be asked again, on what material could Moses write the Pentateuch, too long to be written on any but a portable material, and which was to be deposited in the side of the ark; for we have a papyrus of equal age. The question will never be asked again, how the high-priest Hilkiah, in the reign of Josiah, (2 Kings xxii., 2 Chron. xxxiv.,) could find the autograph of Moses in the temple, after the lapse of nearly a thousand years, since papyri of that period still exist and are still legible. These new proofs in favour of the authenticity of the earliest books of Scripture are the more valuable, because not long since a system of infidelity was built upon the pretended impossibility that the manuscript of Moses should have been preserved so long, and the absurd hypothesis that Hilkiah, at the instigation of Josiah and from motives of self-interest, forged the Pentateuch, which he published under the name of Moses, pretending, in concert with the king, to have discovered it in the temple."—P. 31.

A considerable part of M. Coquerel's pamphlet is taken up with an endeavour to fix the reign of the Egyptian sovereign in which the Israelites went up out of Egypt, and he determines that the Pharaoh of the Exodus was Amenophis, the father of Sesostris, and that the Israelites were wandering in the Desert while the latter prince performed his celebrated expeditions. "We owe," he observes, "to M. Champollion the complete and entire solution of one of the greatest difficulties of Scripture, which had never before been satisfactorily removed. Ramses, or Sesostris, was one of the most famous conquerors of antiquity; he carried his victorious arms into Africa and Europe. To reach Asia he must have passed the Isthmus of Suez; Palestine was directly in his route, and he must have conquered it before he could proceed any further; and yet in Scripture there is not a word about him. What were the Hebrews doing then, it has been said: is it possible that they should not have come into contact with this conqueror, their nearest neighbour, or that events should have been passed over in silence by their historians, in which they must in some way or other have borne a part? Criticism exhausted itself in conjectures to account for this, but the solution is very simple since the era of Sesostris is known. His accession fell in the year 1473 B.C., and, according to the best chronologers, the Exodus (though this is still a disputed point) took place in the year 1495 B.C. The Israelites were therefore wandering in the Desert of Arabia during the first 18 years of his reign, and it is not wonderful that the Bible takes no notice of him." M. Coquerel proceeds to shew from ancient

authors, that the track of the conquests of Sesostris would lead him away from that of the wandering Israelites. We do not think him equally successful in obviating the objection, that if the father of Sesostris were the Pharaoh whose obstinacy brought down such calamities on his kingdom, Egypt could hardly have appeared, after so short an interval, in such strength as she displayed under Sesostris. That this monarch should have allowed the Israelites under Joshua to establish themselves in Canaan, so near his frontier, M. Coquerel explains, from the resentment which the Egyptians bore to the Phœnicians, by whom incursions were made on their territories, (1 Chron. viii. 21,) and the indifference which, according to Justin, Sesostris shewed (ch. i. 1) respecting the enlargement of his own frontiers. There is a curious criticism on Numbers xxvi. 7: "Balaam, in one of his prophetic strains, says, 'Its king' (that of Israel) 'shall be exalted above Agag.' This passage has given much trouble to the commentators, and some, without reason, have thought that they saw here Gog, the representative of the Scythian nations, or Agar, the mother of the Ishmaelites; for the reading of the text is Agag. It was natural to think of the king of the Amalekites conquered by Saul, (1 Sam. xv.,) but it seems that Agag was rather a surname or title of honour than a name: Balaam subsequently pronounces (Numb. xxiv. 20) a prophetic menace against the race of Amalek, and it does not seem probable that he would thus have separated in his oracles the people from their king. It would be rash to affirm that Balaam designated Ramses by the name of Agag; the following, however, is the remark of Mr. Van der Palm on this passage; he affirms what Michaelis had suspected; and it should be remembered that the note of the illustrious Professor of Leyden was written long before it was certainly known that Sesostris and Moses, and consequently Balaam, were contemporaries. 'Agag,' says Mr. Van der Palm, 'seems here to be the name of a prince, whom the inhabitants of these countries regarded as the greatest and most powerful king in the world.'"

We hail the appearance of an increased attention to biblical studies among the French Protestants, whose church has produced so many illustrious scholars. In the present age it would be vain to expect the erudition of a Bochart or a Beausobre, but we may reasonably expect them to bear a distinguished part in the improvement of a branch of learning which owed so much to their great men of former days.

ART. VII.—*Forget Me Not; a Christmas and New Year's Present for* MDCCCXXVIII. Edited by Frederic Shobert. 12mo. Ackermann.

ART. VIII.—*The Literary Souvenir; or, Cabinet of Poetry and Romance.* Edited by Alaric A. Watts. 12mo. Longman and Co. 1828.

ART. IX.—*The Bijou; or Annual of Literature and the Arts.* 12mo. Pickering. 1828.

ART. X.—*The Amulet; or Christian and Literary Remembrancer.* 12mo. Baynes and Son. 1828.

ART. XI.—*The Pledge of Friendship; a Christian Present and New Year's Gift.* 12mo. Marshall. 1828.

THE "Annuals" constitute an era in our lighter literature. They are new Christmas flowers. We hail the appearance of them as at once a gratification and an encouragement to the taste of the British public.

Formerly, literary Christmas presents were miserable stories for masters and misses, with coarse wood-cuts. If they aspired to a higher class of readers, they were either of the Joe Miller or the Methodist class; "A Grey Cap for Young Heads," with a print of the laughing philosopher, or "The Young Man's Monitor," with a death's head for a frontispiece. Some of the "Almanacks," indeed, devoted a few pages to tyros; the best of them containing half a dozen mathematical problems to exercise the powers of young country schoolmasters; the rest, rebuses and charades and lovelorn rhymes.

The Germans and French took the lead in converting pocket-books into the vehicles of polite literature; and Schiller and other celebrated writers gave éclat to this improvement in the annuals of the continent. An enterprising London publisher took the hint, and the success of the "Forget Me Not" for five following years proves that he rightly calculated upon the taste of British readers. The English annual aimed at a higher degree of excellence in its embellishments than had been contemplated abroad, and it is but justice to say, that in this respect its superiority is unquestionable. Mr. Watts followed with his "Souvenir;" and, supported by friends of great

y, he established his work
ic estimation. Other an-
en, some for the first time
of them combining many
ıd reflecting credit upon
he arts. Of those that are
the head of this article we
some account.*

t Me Not" is entitled to
e. The Editor boasts of
ving been made from his
es into the Spanish and
ages; states that a French
s been suggested; and in-
on of his work appearing
ipal languages of the ci-

Let him not rely, how-
st excellence. There is a
he present volume. He is
this year's race by several
tors. Still, there is merit
volume to justify no small
se. The names of Moore
are in the list of contri-
would seem that the trifles
em have come in by acci-
y be read once; they will
ted. By far the greater
writers are little known,
of them are certainly of
omise. Mrs. Bowdich has
eautiful little tale, "the
s." "Kathed and Eurelia,
egend, by Derwent Con-
legantly told story of the
ol. To Delta, of Black-
ine, we owe a finely ima-
betic poem, "The Dying
aughter." Mr. Hood has
bundles of puns, which
ill be relished by the con-
t commodity. The "Et-
," Mr. Hogg, comes before
r, in the following lines to

THE SKY-LARK.

e wilderness,
e and cumberless,
matin o'er moorland and

of happiness!
thy dwelling-place!
the desert with thee!

by lay and loud,
a downy cloud;
energy, love gave it birth.
n thy dewy wing,
thou journeying?
heaven, thy love is on earth.

O'er fell and fountain sheen,
O'er moor and mountain green,
O'er the red streamer that heralds the day;
Over the cloudlet dim,
Over the rainbow's rim,
Musical cherub, hie, hie thee away!

Then when the gloaming comes,
Low in the heather-blooms,
Sweet will thy welcome and bed of love be!
Emblem of happiness!
Bless'd is thy dwelling-place!
O to abide in the desert with thee!"

The verses without a name, entitled "The Seventh Plague of Egypt — the Tempest," might have borne the name of the first contributor in the list. And when we speak of the *first* in the roll of the annuals, we always mean Mrs. Hemans, who weaves a charm around us by her poetry which holds us in admiration and delight. Her poems in the present collection are "The Sister's Dream;" "Evening Song of the Tyrolese Peasants;" and "The Ivy of Kenilworth," which we lay before the reader.

"THE IVY OF KENILWORTH.

Heard'st thou what the Ivy sigh'd,
Waving where all else had died,
In the place of regal mirth,
Now the silent Kenilworth?

With its many-glistering leaves,
There a solemn robe it weaves;
And a voice is in each fold,
Like an oracle's of old.

Heard'st thou, while with dews of night
Shone its berries darkly bright?
Yes! the whisperer seem'd to say,
'All things—all things pass away!

'Where I am, the harp hath rung
Banners and proud shields among,
And the blood-red wine flow'd free,
And the fire shot sparks of glee.

'Where I am, now last and lone,
Queenly steps have come and gone;
Gorgeous masques have glided by,
Unto rolling harmony.

'Flung from these illumin'd towers,
Light hath pierced the forest bowers;
Lake, and pool, and fount, have been
Kindled by their midnight sheen.

'Where is now the feasting high?
Where the lordly minstrelsy?
Where the tourney's ringing spear?
I am sole and silent here!

'In my home no hearth is crown'd,
Through my halls no wine foams round,
By my gates hath ceas'd the lay—
All things—all things pass away!"

[redacted] announced which
[redacted] our hands.

Yes! thy warning voice I knew,
Ivy! and its tale is true:
All is passing, or hath pass'd—
Thou thyself must perish last!

Yet my secret soul replied,
'Surely one thing shall abide;
'Midst the wreck of ages, one,—
Heaven's eternal Word alone!'"

There are 13 Plates in the "Forget Me Not," of very unequal merit. The first, the "Bridal Morning," after Stephanoff, wants clearness, and what the artists call finish. The second, the "Sister's Dream," from Corbould, is very neat and well finished; it is one of Mr. Davenport's prettiest plates. The "Boo-room Slave," from a drawing of Thomson's, is too metallic; it looks like the steel on which it is engraved. We perceive in "The Wedding Ring," designed by Mr. W. Sharpe, the usual fault of the engraver, Romney,—it is stiff and wiry, though altogether tolerable. Those that are acquainted with drawings by Prout, will look in vain for the hand of this master in the "Ponte di Rialto," at Venice; the plate is destitute of drawing, colour, and effect. "Corporal Trim, moralizing in the Kitchen," does little credit either to the fine graver of W. Finden, or to the tasteful drawing of Stothard. Feeling more pleasure in praising than in censuring, we are happy to recommend to the reader's study, "The Seventh Plague of Egypt," most beautifully engraved by the younger Le Keux, from a drawing by Martin. It is a perfect gem. This little plate, with respect to both drawing and engraving, has the effect of a large picture. "The Sketch," from Howard, and "Mab's Cross," from the academician Westall, are indifferent performances. A. W. Warren's engraving of the "Triumph of Poetry," from a picture by Smirke, shews great improvement in drawing, feeling, and effect. The painter's intention is well rendered. For "The Hop Girl," after Uwins, much cannot be said. "The Logicians," after Richter, by Shenton, gives promise of better things. The last plate, "The Kent East Indiaman," is not to our taste, either as an engraving or a composition.

The "*Literary Souvenir*" fulfils the pledges given in the excellence of the former volumes. We took it up with high expectations, and we lay it down with unfeigned regret. The table of Contents contains many well-known and welcome names—Coleridge, Southey, Montgomery, Barry Cornwall, and above all, that of Mrs. Hemans. The Editor, Mr. A. Watts's own contributions are not the least valuable portion of the rich volume: we are delighted especially with the Christian tone of the following

"STANZAS

Written on seeing Flags and other Ensigns of War hanging in a Country Church.

BY ALARIC A. WATTS.

OH! why amid this hallowed scene,
Should signs of mortal feud be found;
Why seek with such vain gauds to wean
Our thoughts from holier relics 'round?
More fitting emblems here abound
Of glory's bright, unfading wreath;—
Conquests, with purer triumphs crowned;—
Proud victories over Sin and Death!

Of these how many records rise
Before my chastened spirit now;
Memorials, pointing to the skies,
Of Christian battles fought below!
What need of yon stern things to show
That darker deeds have oft been done?—
Is't not enough for Man to know
He lives but through the blood of ONE!

And thou, mild delegate of God,
Whose words of balm, and guiding light,
Would lead us, from earth's drear abode,
To worlds with bliss for ever bright,—
What have the spoils of mortal fight
To do with themes, 'tis thine to teach?
Faith's saving grace—each sacred rite
Thou know'st to practise as to preach!

The blessings of the contrite heart,
Thy bloodless conquests best proclaim;
The tears from sinners' eyes that start,
Are meetest records of thy fame.
The glory that may grace thy name
From loftier triumphs sure must spring;—
The grateful thoughts thy worth may claim,
Trophies like these can never bring!

Then, wherefore on this sainted spot,
With peace, and love, and hope imbued,—
Some vision calm of bliss to blot,
And turn our thoughts on deeds of blood,—
Should signs of battle-fields intrude?—
Man wants no trophies here of strife;
His Oriflamme—Faith unsubdued;—
His Panoply—a spotless life!"

On Mr. Coleridge's lines "Youth and Age," we cannot but set a high value, since he himself, as Mr. Watts seems to complain in his Preface, has sent them to two of the annuals, to the Bijou as well as the Sourenir. They are poetical, though somewhat metaphysical.

IT AND AGE. BY S. T. COLERIDGE, ESQ.

a breeze 'mid blossoms straying,
HOPE clung feeding like a bee—
ere mine! LIFE went a Maying
ATURE, HOPE, and POESY,
When I was young!
was young! ah, woeful *when!*
the change 'twixt now and then!
eathing house not built with hands,
dy, that does me grievous wrong,
ry cliffs and glittering sands
ghtly then it flashed along!
ose trim skiffs, unknown of yore,
ding lakes and rivers wide;
k no aid of sail or oar,
ar no spite of wind or tide!
cared this body for wind or wea-

YOUTH and I lived in't together!
s are lovely, Love is flower-like,
hip is a sheltering tree,—
joys, that came down shower-

ENDSHIP, LOVE, and LIBERTY,
Ere I was old!
as old? ah, mournful *ere*,
tells me, Youth's no longer here!
h! for years so many and sweet,
own that thou and I were one—
ık it but a fond conceit;
ot be that thou art gone!
sper bell hath not yet tolled;
ou wert aye a masker bold—
strange disguise hast thou put on,
ke believe that thou art gone?
ese locks in silvery slips,
rooping gait, this altered size;
ring-tide blossoms on thy lips,
ears take sunshine from thine
!
but Thought! so think I will,
Youth and I are house-mates
!"

re are several delightful poems that uld select if we were not forbid- our limits this trying month for ers, when Editors are perpetually ling us of large Indexes: we had d for selection Mrs. Hemans's gs of the Dove," "Voice of Home," 'Memory of the Dead;" Dale's e of Memory;" Malcolm's "Sha- and "The Wall-Flower," an ite piece by Delta, the poetical pondent of Blackwood. We must it ourselves with the two follow- the first by a female who has y won many a wreath in the con- of Parnassus; the second by an old of the Muses, whose name is ated in our memory with many nt thoughts and feelings.

"THE LOST STAR.

A LIGHT is gone from yonder sky,
A star has left its sphere;
The beautiful—and do they die
In yon bright world as here?
Will that star leave a lonely place,
A darkness on the night?—
No; few will miss its lovely face,
And none think heaven less bright!

What wert thou star of?—vanished one!
What mystery was thine?
Thy beauty from the east is gone:
What was thy sway and sign?
Wert thou the star of opening youth?—
And is it then for thee,
Its frank glad thoughts, its stainless truth,
So early cease to be?

Of hope?—and was it to express
How soon hope sinks in shade;
Or else of human loveliness,
In sign how it will fade?
How was thy dying like the song,
In music to the last,
An echo flung the winds among,
And then for ever past?

Or didst thou sink as stars whose light
The fair moon renders vain?—
The rest shine forth the next dark night,
Thou didst not shine again.
Didst thou fade gradual from the time
The first great curse was hurl'd,
Till lost in sorrow and in crime,
Star of our early world!

Forgotten and departed star!
A thousand glories shine
Round the blue midnight's regal car,
Who then remembers thine?
Save when some mournful bard like me
Dreams over beauty gone,
And in the fate that waited thee,
Reads what will be his own. L. E. L."

"ON AN ECLIPSE OF THE MOON AT MIDNIGHT. BY THE REV. W. L. BOWLES.

Up—up—into the vast expanded space,
Thou art ascending in thy majesty,
Beautiful Moon, the queen of the pale sky!
But what is that, which gathers on thy face,
A dark, mysterious shade, eclipsing—slow—
The splendour of thy calm and steadfast light?
It is the shadow of this world of woe,
Of this vast moving world: portentous sight,
As if we almost stood and saw more near,
Its very action—almost heard it roll
On, in the swiftness of its dread career,
As it hath roll'd for ages! Hush, my soul!—

Listen!—there is no sound: but could we hear
The murmur of its multitudes, who toil
Through their brief hour — the heart might well recoil.
But this is ever sounding in his ear
Who made it, and who said 'Let there be light,'
And we, the creatures of a mortal hour,
'Mid hosts of worlds, are ever in his sight,
Catching, as now, dim glimpses of his power.
The time shall come when all this mighty scene
Darkness shall wrap, as it had never been.
Oh! Father of all worlds, be thou our guide,
And lead us gently on, from youth to age,
Through the dark valley of our pilgrimage!
Enough, if thus—bending to thy high will—
We hold our Christian course through good or ill,
And to the end, with FAITH and HOPE abide."

There are several prose contributions in the Souvenir of distinguished merit, amongst which is pre-eminent "The City of the Demons, by W. Maginn, Esq."

The Plates of this volume are 14 in number. The Frontispiece is by C. Rolls, from a painting of Leslie's, "The Duke and Duchess reading Don Quixote:" it is carefully engraved, and for the size may be pronounced a splendid print. "Juliet after the Masquerade," from Thomson, by C. Rolls, and "Psyche," from Wood, by Engleheart, are very fair performances: the latter is a clear, well-engraved plate, but would have been improved by being a little more finished. We are struck with the beauty of the plate by Goodall, from Linton, "Return of a Victorious Armament to a Greek City;" it is rich and full of character. But why was the tasteless print subscribed "Medora," introduced into a work of so much merit as this? In "The Declaration" by Romney, from Farrier, there is a want of historic accuracy; the face of the "maiden" is not sufficiently young: on the whole it is a pretty plate, though the white drapery is rather hard. There is a brilliant engraving by a young man, Humphreys, from a painting by Chalons, "The Thief Discovered." Of the "Ruby of the Philippine Isles," we can only say that it is a pity that such an engraving from such a picture should have been admitted into the Souvenir. One of the best plates of Romney's that we have seen for some time, is his "Stolen Kiss," from Allan. We have a heavy, dull print, not answering, we should judge, to the intention of the painter, in "The Conversation," by Ensom, from Stothard. The last plate, "A Fête Champêtre," by Wallis, from Danby, is too gloomy and murky for the scene, and the figures are too few and diminutive: it was not well-judged to choose a subject which had been so well handled by Stothard.

The *Bijou* now makes its début as a candidate for public favour. Its outside dress, compared with the other annuals, is poor; and there are marks of its having been got up in haste; but its literary contents form rather a striking, though not very full, table, and its graphic illustrations are incomparably fine. Mrs. Hemans is in the Bijou; so is the Poet Laureate, but we are not tempted to extract him. Coleridge is here, again and again; the reader will see him, all himself, in the following stanzas:

"THE TWO FOUNTS.

Stanzas addressed to a Lady on her Recovery, with unblemished Looks, from a severe Attack of Pain.

BY S. T. COLERIDGE, ESQ.

'Twas my last waking thought, How can it be,
That thou, sweet friend, such anguish should'st endure?
When straight from Dreamland came a Dwarf, and he
Could tell the cause, forsooth, and knew the cure.

Methought he fronted me with peering look,
Fixed on my heart; and read aloud in game,
The loves and griefs therein, as from a book;
And uttered praise like one who wish'd to blame.

In every heart (quoth he) since Adam's sin,
TWO FOUNTS there are, of SUFFERING and of CHEER,
That to let forth, and *this* to keep within:
But she whose aspect I find imaged here,

Of pleasure only will to all dispense,
That Fount alone unlock, by no distress
Choked or turn'd inward; but still issue thence
Unconquer'd cheer, persistent loveliness,

s on the driving cloud the shiny *bow*,
hat gracious thing made up of tears and light,
lid the wild rack, and rain that slants below,
ands smiling forth unmov'd, and freshly bright:

s through the spirits of all lovely flowers,
weaving each its wreath and dewy crown,
r ere they sank to earth in vernal showers,
ad built a bridge to tempt the angels down.

'en so, Eliza! on that face of thine,
n that benignant face, whose look alone
The soul's translucence through her crystal shrine)
as power to soothe all anguish but thine own.

beauty hovers still and ne'er takes wing
ut with a silent charm compels the stern
nd fost'ring genius of the BITTER SPRING,
o shrink aback and cower upon his urn.

Who then needs wonder, if (no outlet found
n passion, spleen, or strife,) the FOUNT OF PAIN,
'erflowing beats against its lovely mound,
nd in wild flashes shoots from heart to brain?

leep, and the Dwarf with that unsteady gleam,
n his rais'd lip, that aped a critic smile,
lad pass'd: yet I my sad thoughts to beguile
ay weaving on the tissue of my dream:

'ill audibly at length I cried as though
'hou hadst indeed been present to my eyes,
) sweet, sweet sufferer! if the case be so,
pray thee be *less* good, *less* sweet, *less* wise!

n every look a barbed arrow send,
)n those soft lips let scorn and anger live,
)o *any* thing rather than thus, sweet friend!
loard for thyself the pain thou wilt not give!"

The Bijou gives a truly delightful letter of Sir W. Scott's, explaining his family picture, of which there is an engraving. His Majesty and the late Duke of York are in Mr. Pickering's list of contributors! that is, he has picked up two translations of theirs from the Latin, as exercises for their tutors' eyes, which ought never to have been submitted to any others. We shall conclude our notice of the literary part of this work with some verses by the Ettrick Shepherd, beautiful from their simplicity.

"AN AGED WIDOW'S OWN WORDS. VERSIFIED BY JAMES HOGG, THE ETTRICK SHEPHERD.

OH is he gane, my good auld man?
And am I left forlorn?
And is that manly heart at rest,
The kindest e'er was born?

We've sojourned here through hope and fear
For fifty years and three,
And ne'er in all that happy time,
Said he harsh word to me.

And many a braw and boardly son
And daughters in their prime,
His trembling hand laid in the grave
Lang, lang afore the time.

I dinna greet the day to see
That he to them has gane,
But O 'tis fearfu' thus to be
Left in a world alane.

Wi' a poor worn and broken heart,
Whose race of joy is run,
And scarce has little opening left,
For aught aneath the sun.

My life nor death I winna crave,
Nor fret nor yet despond,
But a' my hope is in the grave,
And the dear hame beyond.

There are 15 Embellishments of the Bijou. The Frontispiece is "The Child and Flowers," from Sir Thos. Lawrence, by Humphreys; a very pleasing engraving: this young artist promises well. The next plate is that referred to, "Sir W. Scott and Family," by Worthington, from Wilkie. This is altogether interesting; the faces and the expression are satisfactory; but there is a meagreness in the back-ground. The finest plate in the volume is "Sans Souci," by Brandard, a very young man, after a picture by Stothard, the most elegant and poetical painter of the English school. If Mr. Brandard go on, as he has begun, he will be one of our first engravers. In "The Suitors Rejected," is there not a transposition of the names of the painter and engraver? We make this

inquiry, because we are acquainted with the name of Wright, as an extraordinary painter; but he is here given as the engraver, and the painter is said to be Worthington. This is a very interesting plate; yet some of the drawing and feeling of the draughtsman have been lost. Of the print, "The Boy and Dog," by Humphreys, from Sir Thomas Lawrence, we are tempted to ask, though it may be deemed presumptuous, whether there be not a want of drawing in the off-leg? or, is this the engraver's fault? The next print is by Worthington, from the same accomplished artist; namely, "Portrait of a Lady:" minutely examined, the engraving does not shew a fine style, nor give the clearness of colour for which Sir Thomas is celebrated; it has, nevertheless, an elegant appearance. "The Dreams of the Youthful Shakespeare," from Westall, by Augustus Fox, is a promising print, from a young man: it reminds us of W. Finden's beautiful, finished engraving in illustration of Beattie's Minstrel. Mr. Fox would do well to consult some of the fine prints, like that just named, in order to acquire harmony and keeping, which are wanting here. Mr. E. Finden has given us, in the next plate, "The Oriental Love-Letter," from Pickersgill; with which much pains have evidently been taken, and it may be justly pronounced a clever historical engraving, by one who devotes himself chiefly to the landscape branch of the art. In "Shakespeare's Interview with Queen Elizabeth," from Stothard, Mr. Ensom has presented us with his best performance; it is an exceedingly interesting print. Of "Haddon Hall," by Wallis, from Reinagle, we cannot say much, remembering, as we do, the beautiful plates of Goodall and others in the landscape department. There are in the Bijou several head-pieces, after Stothard, which are as hastily executed as they were tastefully intended.—On the whole, judging from the specimens of art before us, the Bijou promises to be one of the best of our annuals. It is decidedly the first in its embellishments of those already published, and we should place the Souvenir in the second rank, and the Forget Me Not in the third.

The "*Amulet*" is more sober in its character than some of its annual competitors: the Editor aims to "blend religious instruction with literary amusement." On opening the volume we are presented with a long list of contributors in capitals, beginning with Mr. Coleridge and ending with the late Mrs. Barbauld. In this crowd of names are some that

e's verses are the more in-
om the tinge of mysticism
ind has lately received: her
e Last Voyage, a true Story,"
ple of the power of a good
ake much of very scanty ma-
ie reference to this tale leads
rk, that the prose pages of
t outnumber the poetical—
he volume a heavy look, es-
some of the papers are, by
t and their length, suited to
rather than an "Amulet,"
its character when it ceases

More than thirty pages are
y "A *Brief* notice of some
oins and Medals," by Dr.
igned, though we cannot ex-
at manner, to "illustrate the
Christianity." There is also
"History of the Gunpowder
most doleful and disgusting
ie British annals: but, then,
page of Autographs of the
onspirators. Following this,
page of Autographs of Officers
against the Spanish Armada.
antiquarian for our taste; let
forgotten, however, that the
e of the Amulet is "Christian
ry *Remembrancer*." But from
id heaviness we ought to ex-
al of the prose compositions
; all Miss Mitford's, for in-
nd above all, Miss Porter's
id striking sketch, "Peter the
the Shipwreck."

tes of the Amulet are fourteen
, and the proprietors are enti-
ommendation for the industry
lity which appear in this part
rk. The frontispiece is, "The
Walk," a pleasing print by Mr.
from a picture of Sir Thomas
's. Mr. Rolls has yet to learn
truly representing in so small
s the lightness and elegance
guish this master. We know
we are to praise for the beau-
the title; it is worthy of a
The *Last* Man," by Wallis,
is accompanied by the im-
of Mr. Campbell's, so enti-
is republished for the sake
h which, however, we do
sublimity that the verses
t. We cannot speak well
end Boy," by C. Rolls,
the subject is com-
l-chosen, and the print
r- The next plate is
y clever artist, Mr. W.
works bear the stamp
" The Gipsey Girl,"
from a painting of Howard's. The figure is too large for the size of the plate, or we should have called this, in the most unqualified sense of the terms, an exquisitely beautiful print. We think that "The Earl of Strafford and his Secretary," from Vaudyke, is neither well chosen nor well engraved. Mr. Thomson has given us a charming print in, "The Lady of Ilkdale," from Jackson; this is in the dotted manner. We are compelled to say of the next plate, "The Mouse Trap" from Ward, that it is very poor: there is a coarseness and poverty of line in the engraving. From this we turn to a very neat and careful print, Mr. Portbury's "Dead Fawn," from a painting of Smirke's: the figures here would have been more complete if there had not been a want of effect in the back-ground. Neither of the Landseers appears to advantage in "The Falconer," painted by E. L., and engraved by T. L.; we are sorry to make this remark upon so very eminent a young painter. Why did Mr. Armstrong throw away his fine talents upon such a subject as "Peter the Great Shipwrecked," by Stroehling?

After all our remarks, we cannot dismiss the "Amulet" without saying that it is an elegant and interesting volume. The tasteful binding in rich watered silk tempts both the eye and the hand. The same may be said of the last annual in our list—

The "*Pledge of Friendship*." This work succeeds one of the same title, last year; though in fact it now takes rank, for the first time, with the "annuals," as original publications. We congratulate the Editor on his success in forming such a respectable corps of contributors, at the head of whom, shining in all the rich but chaste attire of fancy, is our favourite Mrs. Hemans. Her "Memory of the Dead," is a poem never to be forgotten. In her "Faith of Love," there is a holy moral. By the side of this lovely writer, we see here many of the authors whom we have already named and quoted, though few of the very first class. Miss Mitford is in many a pleasing page of both prose and verse. Mrs. Opie relates a "True Anecdote," entitled "Rejected Addresses," which we commend, as preachers are wont to say, "to the serious attention" of satirical young ladies, who put a *sister's lover* out of countenance and out of heart. Some of Mrs. Cornwall Baron Wilson's verses are pathetic; but do they not relate to sorrows which scarcely admit of exposure? We might point out many contributions to the volume which will

please and delight the reader, particularly several of our Quaker poet's, Bernard Barton, and of the Rev. T. Dale's. On the whole, we think, there is too large a proportion of melancholy subjects; yet melancholy as is their tone, who would willingly part with such verses as the following?

"MY FATHER'S GRAVE IS HERE. BY THE REV. W. LISLE BOWLES.

'MY FATHER'S GRAVE,' I heard her say,
And marked a stealing tear;—
'Oh, no! I would not go away—
MY FATHER'S GRAVE' is here.

'A thousand thronging sympathies,
The lonely spot endear;
And every eve remembrance sighs,
MY FATHER'S GRAVE is here!

'Some human tears unbidden start,
As Spring's gay birds I hear,
For all things whisper to my heart,
MY FATHER'S GRAVE is here!

'Young hope may blend each colour gay,
And fairer views appear;
But no! I would not go away—
MY FATHER'S GRAVE is here.'"

This, like several of the other "annuals," has an "Ornamented Case," which the Editor reckons, together with the Vignette, of which one side or page of the case is but a re-impression, amongst the plates, which, exclusive of these, are ten. The engravings have no very high claim as works of art—yet we must point out two very pretty landscapes; one, "Arthur's Seat," from Nasmyth, by Lacey,—the other, "Brougham Castle," from Copley Fielding, by the younger W. Cooke.

We may probably take notice hereafter of the remaining "annuals." Our object in the present article has been to review them impartially, and to put the reader in possession of their merits, for merits they all have, though not in equal proportions. The proprietors, without any exception, are entitled to our commendation for the fair prices at which their elegant volumes are offered to the public; and this, united with other and higher claims to the patronage of the literary world, will cause them, we doubt not, to be presented to many a young glistening eye and tender hand on the approaching merry days of Christmas and the New Year.

ART.

THE

ART.

THI

OBITUARY.

Rev. Robert Little.

N August last, the Rev. Robert Lit-
t, a man no less respected for his vir-
s in private life than esteemed for his
nts and his usefulness as a Christian
acher. He began his ministerial ca-
r as a Calvinist, and was for some
e the pastor of a congregation in Mr.
ldane's connexion at Dundee. He
erwards officiated to a Sandemanian
ngregation at Birmingham. During
stay at this place he relinquished his
initarian sentiments and became an
itarian. After this change in his
inions he preached occasionally at the
itarian lectures in the metropolis, and
bsequently succeeded Mr. Heineken, as
minister of the Unitarian congrega-
n at Gainsborough, in Lincolnshire.
mily considerations induced him to
move to America. Having fixed his
sidence at Washington, he succeeded
raising an Unitarian congregation in
at city, which was honoured with the
untenance of Mr. Adams, the President
the United States, and other mem-
rs of the Government and the Legisla-
re. We copy from the United States'
zette the following character of Mr.
ttle that originally appeared in the
'ashington National Intelligencer.

"A mail from Harrisburg has brought
e mournful tidings of the death of the
ev. Robert Little, pastor of the Unita-
an church of this city. He left us on
e first day of the present month on a
urney of recreation and health with
s family. He was in usual good health
the time of his departure, except a
ttle exhausted with the severe labours of
is calling. His professional duties were
ncommonly severe, preaching every Sun-
y twice, and attending to many other
atters of industry through the week.
he immediate cause of his death is said
have been an exposure to the oppres-
ve heat of the sun for several days, on
is journey to the place of his death;
od added to which, he preached on
unday last at Harrisburg, not more
an forty-eight hours before his pre-
ature departure from this world. Mr.
ittle was a native of England, and had
een a preacher in that country before
is arrival in this city, which was about
ight years since. For more than seven
ears past he had been building up a
flock in this place; not by zealous or
overstrained efforts, but by those slow
and sure degrees which give permanency
to labour, and success to perseverance.
He was of a high order of mind, uniting
great simplicity with great energy; liter-
ary and scientific, he brought no ordi-
nary stores of learning to support his
creed, and to adorn his professional pro-
ductions; a sincere searcher after truth,
he reasoned with the fearlessness and
warmth of an apostle; full in the belief
of his own course of thinking, he treated
the opinions of others with great candour
and tenderness, and never attempted to
remove an honest prejudice, unless he
could supply a refreshing truth to fill its
place. He discussed every topic with
freedom, boldness and decision, as one
who had come to a conclusion satisfac-
tory to himself; but carried himself with
all meekness and humility to his God
and Father. He found among his ad-
mirers and friends some of all creeds—
from those of the Church of Rome to the
followers of Whitefield and Wesley; and
if they could not acknowledge all his re-
ligious sentiments to be just, they were
ready to bear testimony to the sincerity
of his faith and the purity of his cha-
racter.

"Such was his fame as a preacher,
that every Sunday might be seen among
his congregation many of highly culti-
vated intellects, who on entering his
church door made a mental protest
against his tenets, but joined in the ge-
neral admiration of his talents, and the
splendour of his productions. His ac-
quirements were extensive as a scholar,
and he supported his reasonings with
ample stores of theological learning.
His eloquence was without cant, or trick,
or affectation; plain, sensible, strong
and attracive. He sometimes alarmed the
timid by the stateliness and vigour of his
march in support of his favourite theories
of duty and religion; but in the very
fervour of his zeal he discovered the
spirit of subdued affections amidst the
exalted properties of a commanding in-
tellect. Never were a people more at-
tached to their teacher and spiritual
guide, than the parishioners of Mr. Little
were to him. In the literary and scien-
tific portion of society, his loss will long
be felt in this city. He was the most

active mind in the Columbian Institute, and was devising and carrying into effect, by the weight of his character and judicious exertions, liberal things for that institution. Under his fostering hand the Botanic Garden had begun to flourish, and much was expected from his perseverance. Identified with all associations for improving the city and the minds of the citizens, it might be said he was beloved and respected by all. The loss of such a man cannot be calculated in a growing society; and the only consolation that we can find is in the belief that the Governor of the world does all things for the good of his children."

Mrs. Foot.

Oct. 28, in the 86th year of her age, at her house in *Brunswick Square*, (*Bristol,*) Mrs. Foot. She was daughter of the Rev. William Foot, formerly minister of a Dissenting congregation, and master of an eminent classical school in this city; an able and excellent man, who still lives with peculiar freshness in the grateful memory of many of our most distinguished fellow-citizens, once his pupils. She was sister to the benevolent widow of the late Alderman John Merlott, who by their joint munificence became so emphatically "eyes to the blind." These were natural and gladly acknowledged sources of respect and regard towards the deceased; but it was to her own frank and kind disposition, her own strong good sense and highly improved mind, and to her own social and cheerful piety, that she was indebted for her power of attaching new friends, and of drawing still closer those numerous and hereditary ties which the long and eventful course of more than half a century had never relaxed. The poor and the distressed will remember her for her own kind acts; and the memory and the regret will have been rendered the more enduring by the habitual discrimination which directed her benevolence. Retaining her faculties and cheerfulness unimpaired to the last hour, she died in that peace and hope which a temper and conduct governed by a strict regard to Christian principles may justly inspire.—*Bristol Paper.*

Dr. Tomline, Bishop of Winchester.

Nov. 15, at *Kingston Hall*, near *Wimborne, Dorset*, the seat of H. Bankes, Esq., M. P., Rev. George Prettyman Tomline, D. D., Lord Bishop of Winchester, and Prelate of the Order of the Garter. He was nearly 80 years of age. Dr. Tomline was the son of a respectable tradesman at Bury St. Edmund's, and was educated in the Grammar School of that town, whence he removed to Pembroke Hall, Cambridge. Here he distinguished himself as a good classical scholar and mathematician. In 1772, he came out as Senior Wrangler, was elected Fellow in 1781, and served the office of Moderator. The late Mr. Pitt being sent to that College, Mr. Prettyman was selected to be his tutor, a circumstance to which he owed his future advancement. When Mr. Pitt was appointed Chancellor of the Exchequer, he made his tutor his private Secretary, an office for which he is said to have been eminently qualified. In 1787, he was raised to the Bishopric of Lincoln, shortly after was made Dean of St. Paul's, and in 1820, was translated to the see of Winchester. A few years ago a gentleman of the name of Tomline left him an ample fortune on condition of his taking the name. His Lordship's chief publications were Elements of Christian Theology, 2 vols., 8vo., which drew forth some able animadversions from Mr. Frend; a Refutation of the Charge of Calvinism against the Church of England; and the Life of Mr. Pitt, his pupil and patron.

William Belsham, Esq.

Lately at an advanced age, Mr. William Belsham, well known to the public by his numerous publications. Mr. Belsham was the author of many tracts on politics and political economy during the French revolution and the revolutionary war. But his chief works are his "Essays, Philosophical and Moral, Historical and Literary;" and his History of England, which embraced the period intervening between the abdication of James the Second and the death of George the Third.

Mr. William Turner.

Lately, at Philadelphia, Mr. William Turner. His remains were deposited in the burial-ground belonging to the Unitarian Church in that city, of which he had been a member from its commencement. In the absence of the minister, the funeral service was performed by the Rev. Mr. Taylor.

"Mr. Turner," the American Paper states, "was a native of Manchester, in

England, and was at an early period of his life engaged in trade in that town. By some unforeseen occurrences, he met with severe losses in business, which reduced him to insolvency. He called his creditors together, exhibited the state of his pecuniary affairs, and surrendered to them all his property.

"The world was all before him, where to choose his place of labour, and he fixed upon the United States as the scene of his future exertions, if his creditors gave him a license to depart. So well satisfied were they that his misfortunes arose from no misconduct on his part, and of the previous probity and honour which characterized him, that instead of granting him that license which he petitioned for, they unanimously signed a general release of all their demands, though the remnant of his property made but a very small dividend. He came hither, Providence crowned his well-meant endeavours. He was extremely frugal in his habits, and after a series of years he found he had accumulated property sufficient to satisfy all his former creditors. There was not a moment's hesitation in his mind. No combating between a consciousness of legal irresponsibility and acquittal on the one side, and moral obligation on the other. Those principles of strict honour and probity which had guided him through life, came into full operation here. The full amount of his debts was remitted to England, and all of them paid off. His creditors, though knowing for the most part his high sense of honour and strict moral principle, were little prepared for this agreeable exemplification of it, held a meeting, and voted him a large and valuable silver bowl, on which was briefly inscribed a testimonial of their sense of Mr. Turner's character and conduct. This honourable memorial, which a more ostentatious man would have displayed on his sideboard, he kept constantly concealed; and it is believed that, in this country, not a single individual knew of its existence, until a communication from England informed some of his friends of the fact, and the circumstances which gave rise to it; and when, at an after period, another friend requested to see it, the request was reluctantly complied with; and when something like a compliment was attempted to be paid him, he shrunk from it with apparent surprise, merely saying that he was not conscious of having done more than what was right."

INTELLIGENCE.

Test and Corporation Acts.

The general associated Committee for prosecuting the claims of Dissenters for relief from their disabilities, have continued since the session of Parliament to keep the object of their institution in view, and have regularly met for the purpose of attending to such measures of preparation as demanded their attention.

It has been resolved to take every means for the renewal of active proceedings in the next session, and the sub-committee met on the 21st of November to consider the forms of petitions to be recommended for universal adoption throughout the country, and to be set on foot so early as to ensure the most general and energetic expression of the feelings of the Dissenting body throughout the kingdom.

We shall continue to pay the strictest attention to the proceedings of all parties on this most interesting subject; and it will not be our fault (we trust it never has been) if our brethren suffer themselves to be beguiled into acquiescence or patience under a system of degradation. Whatever might be the policy or propriety of abstaining on former occasions, and particularly in the last session, it is obvious, that, if we are in earnest, the time must some time come for agitating the question with energy. Our hopes of success in throwing off our chains must be small indeed, if the possession of power by those whom we esteem our friends is to be a reason for submission. If such is to be the measure meted by our friends, what are we to expect from our enemies? Under their sway we should at least have the opportunity of complaining and protesting.

The *General Body of Protestant Dissenting Ministers* have held a meeting to deliberate on the steps which it might be deemed expedient to pursue, and have unanimously resolved to petition Parliament for the Repeal of the Sacramental Test.

Trial of R. Taylor for Blasphemy.

The past month has been signalized by another, and one of the most remarkable, trials for Blasphemy—those judicial attempts at patronizing Christianity in its humble character of a "parcel of the law of England." The peculiarity of the display which took place on this prosecution, conducted by the officers of the city of London, against *the Reverend* Robert Taylor, and the feeling by which the scene has been received by nearly the whole periodical press of England, will, we trust, occasion this to be the last of such exhibitions.

First of all appeared in this performance, in the character of prosecutor, (as Mr. Recorder Knowles assures us,) not Mr. Alderman Atkins, but the late Lord Mayor himself. This gentleman calls himself a Dissenter, we have understood; he holds his high corporate office, therefore, either by conforming or by the connivance of the law, and has only been marked by the public, in his official career, as the prosecutor of those who believe less than himself, and (if we are to believe Mr. Smith, the street preacher) as the obstructor of those who choose a different course from his, of propagating even his own creed. The funds for the prosecution are supplied by the corporation of London, that same corporation which petitioned last session in favour of religious liberty, avowing itself the enemy of persecution; while not a member of the body has been found willing to raise his voice against a practice which even the Crown and the Bridge-Street Society have abandoned.

The trial was opened by Sir James Scarlett, the new Whig Attorney-General; who drops very easily into the track of his predecessor; extols the press, liberty of conscience, &c.; and has the adroitness to rest his case entirely on the *mode* of the attack made upon religion. It was, in truth, as proved, as scurrilous, low, and self-destructive an attack as could well be, and the natural and obvious remark that would occur to every one on the subject would be, that it might be very safely left to its own condemnation, and that the only way in which it could be likely to do mischief, would be in its affording a pretence for a revival of the dangerous doctrines of legal persecution, under the pretence of attacking not opinion, but the mode and fashion of expressing it.

The accused, who appeared in full canonicals, delivered an oration, great part of which reads very well. But the affectation of its delivery, the theatrical demeanor of the orator, and the manifest indecency of the matter, the subject of the charge, took away all appearance of simplicity or sincerity. There is, in truth, so much in all this unfortunate man's movements and actions, which can only be accounted for on grounds which would make him an object of sincere pity, that we cannot too strongly express the folly of those who, by endeavouring to fix upon him a load of crime and malignity, give him the opportunity of appearing in the character of a martyr, and, perhaps, of misleading his own ill-directed mind into the belief that he really is so.

Lord Tenterden's exhibition, in charging the jury, was in the first style of the old school of blasphemy-hunters. We know what used to be said, but were not prepared to find it could still pass for sense. England he eulogized as a country where people were permitted, by the laws, to entertain what opinions they pleased on these subjects, provided they did not express them. Happy country! His Lordship was not contented to rest on the wily position assumed by the Attorney-General. He chose to stand on the broad ground, that "Christianity is part and parcel of the law of England," and, therefore, not to be impugned; a principle which equally involves in criminality all attacks upon the established opinions, although it may be thought convenient and politic to select for punishment, at present, only those which are expressed with indecorum, and are, therefore, the least to be dreaded.

The Jury found the defendant guilty.

This proceeding (so disgraceful to the characer of the great body by which it is instigated) closed, so far as the corporation is concerned, by its Recorder (himself a judge, and therefore bound to act with some degree of moderation and neutrality, the more so because the salaried servant of the prosecutors) officially presenting the prime mover in these disgraceful operations in terms of the strongest eulogy, for the kind manner in which he had been pleased to protect Christianity, and of bitter invective against the accused, at the very threshold of the court where he has yet to appear to have his case calmly considered for the purpose of punishment.

Newport Chapel, Isle of Wight.

The Annual Meeting to commemorate the re-opening of the Unitarian Chapel, Newport, after its enlargement, took place on Wednesday, the 30th October, when the Rev. John Fullagar, of Chichester, delivered an admirable discourse

Heb. x. 25, on the duty of the bers of a Christian society to culti- a spirit of affectionate concern in other's welfare, and on the advan- s of co-operation in the cause of h and holiness. The preacher ob- ed, that the text did not refer ex- ively to meetings for religious wor- on the Lord's-day, but to other al meetings for various purposes, ch were common in the early ages of istianity, and which, had they been tinued, would probably have tended ch to preserve the purity of the istian doctrine. In the evening, rly eighty members of the congrega- drank tea together, and many inter- ng addresses were delivered. Particu- reference was made to an Infant Uni- an cause in the neighbouring town of ding, where for some time past a regu- service has been conducted by one members of the Newport congrega- n, and with considerable prospect of cess. The company separated highly ased with the harmony and Christian ling which pervaded the meeting, d happy in the prospect of uniting gether on a similar occasion in future ars, "thus to provoke one another to e and to good works."

Removals and Settlement of Unitarian Ministers.

The Rev. BENJAMIN MARDON, of Maid- one, has accepted the pastorship of the neral Baptist Congregation in Worship reet, London, vacant by the death of e late Dr. EVANS.

Upon his settlement, in January next, will, we are informed, commence a urse of evening lectures, the subjects which will be duly advertised.

The Rev. T. HORSFIELD has accepted invitation from the congregation at aunton to be the colleague of Dr. AVIES.

The Rev. A. MELVILLE has been unani- ously chosen pastor of the Unitarian ngregation at Ipswich, vacant by the ath of Mr. PHILP, Jun.

Mr. PHILP, Sen., has removed from almouth to Lincoln, where he succeeds r. JONES, who has gone to America.

Mr. TALBOT, who lately finished his ducation at York, has settled at Ten- nden, as the colleague of the Rev. L. OLDEN.

Mr. CREE, of Preston, has been chosen succeed the late Mr. WAWNE, at Brid- ort.

Mr. TAGART has resigned his situation the pastor of the Octagon congrega- on, Norwich.

IRELAND.

Moneymore Presbyterian Congregation and the Drapers' Company.

A MOST extraordinary attempt has been lately made by the Irish agent of the Drapers' Company, backed by a deputation of the court, to interfere with the rights of the Congregation of Moneymore, in the appointment of its minister.

Moneymore is a village on the Irish estates of the Drapers' Company. Some years ago they erected here a large chapel for the Presbyterian congregation. Soon afterwards the old minister, Mr. Moore, retired, and the congregation chose, as his successor, the Rev. John Barnett. Mr. Barnett was, it seems, a friend to Catholic emancipation. This, in the estimation of Mr. Miller, the agent of the Drapers' Company, a member of the Established Church, was a deep blemish in his character, and he made it the ground of an attempt to prevent his being ordained by the Tyrone Presbytery. In this, however, he was defeated, and Mr. Barnett was ordained. Disappointed in this measure, he now conjured up another charge; Mr. Barnett was hostile to the Established Church. He had, it was alleged, affirmed, in a private company, that he *believed the Established Church to be a limb of Antichrist.* Mr. Miller reported this offensive declaration to a deputation of the Drapers' Company then in Ireland, consisting of Mr. R. Borrodaile, Mr. Stonard, and Mr. Trimby; who, strange to say, on being satisfied of the truth of the charge, gave notice to the congregation that they must dismiss Mr. Barnett or quit the new chapel! adding, that if Mr. Barnett were not dismissed, they should never obtain from the Company an inch of land on which to build another chapel!

This gross infringement of the rights of their body was taken up with great spirit by the Tyrone Presbytery, and by the fixed Committee of the Synod. After thoroughly investigating the matter, the latter body agreed unanimously to transmit a memorial and remonstrance on the subject to the Court of Assistants of the Drapers' Company in London. This document was intrusted to the very excellent and able moderator, the Rev. J. S. Reid, who was directed to proceed with it to London forthwith. Mr. Reid immediately acted on his instructions. He laid the case before the Court, and after several extraordinary meetings, at which it was warmly discussed, he succeeded in the object of his mission, and ob-

considered with great attention the representation made to them on behalf of the Ministers and Elders of the General Synod of Ulster's fixed Committee, together with the memorials of the Presbytery of Tyrone, and the Presbyterian Congregation of Moneymore, therein referred to.

"That the Court have observed with the utmost astonishment and concern, the misconception which appears to have prevailed among those bodies upon the subjects there referred to.

"That this Court never contemplated any interference, direct or indirect, in the appointment or removal of the minister of any congregation, Presbyterian or otherwise, on any part of their estate —an interference to which they disclaim all right, and of which they disavow all intention.

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"EDWARD L

CORRESPONDENCE.

Since the answer given in the address to correspondents, to
Trinity College, Dublin," was printed, it has been discovered
which he animadverts had been inadvertently ascribed to the wr
in fact, *anonymous*. Such being the case, the *anonymous answer*
the present number.

Communications have been received from Mr. T. T. Clarke;
T.; W. D.; H. I., &c, &c.

In their first number, the Conductors assigned their reasons
the *subject* of R. A.'s communication, and they at present see
change their determination. R. A. will besides perceive that lit
from the very inconvenient plan of taking up, in one periodical
which had been begun, and carried on for some time, in a
publication.

The Conductors have added nearly two sheets to the present
give the title-page and copious indexes, without contracting

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